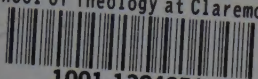


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THE
HOLY BIBLE,
CONTAINING THE
OLD AND NEW TESTAMENTS.

(ACCORDING TO THE PRESENT AUTHORIZED VERSION.)

WITH
CRITICAL, EXPLANATORY, AND PRACTICAL
NOTES:

THE MARGINAL READINGS OF THE MOST APPROVED PRINTED COPIES OF THE SCRIPTURES

WITH SUCH OTHERS AS APPEAR TO BE COUNTENANCED BY THE

HEBREW AND GREEK ORIGINALS:

A COPIOUS COLLECTION OF PARALLEL TEXTS;

SUMMARIES OF EACH BOOK AND CHAPTER;

AND THE DATE OF EVERY TRANSACTION AND EVENT RECORDED IN THE SACRED
ORACLES, AGREEABLY TO THE CALCULATIONS OF THE
MOST CORRECT CHRONOLOGERS.

BY REV. JOSEPH BENSON.

VOLUME I.—GENESIS TO THE SECOND BOOK OF SAMUEL.

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P R E F A C E.

IN an age and nation in which the British and Foreign Bible Society has had its origin, an institution which has for its object the giving of the Holy Scriptures to all nations under heaven in their vernacular tongues, and, as far as possible, to every individual in every nation; and an age and nation in which this most pious and benevolent institution has met with the countenance and support of all descriptions of persons, from the princes of the blood to the meanest subjects in the realm; and in which auxiliary societies have been formed in all parts of the empire in support of the parent society, and associations in aid of these—in such an age and nation, to say any thing in commendation of the Scriptures seems perfectly unnecessary; their truth, excellence, and utility being acknowledged by high and low, rich and poor, from one end of the land to the other. Who, indeed, that believes and considers the testimony which the Holy Ghost, speaking by the inspired writers, has given to the excellence of the Scriptures, can call their excellence in question? St. Paul, whom the “Spirit of truth had guided,” as he had the other apostles, “into all truth,” speaking of the privileges and advantages which God had granted his ancient people, says, Rom. iii. 2, that the “chief of them was, that he had committed unto them his divine oracles.” And another inspired writer, after having enumerated sundry instances of God’s wisdom, power, and goodness, concludes with mentioning it as the greatest act of his goodness that “he had showed his words unto Jacob, and his statutes and judgments unto Israel;” adding, “He has not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the Lord.” Nay, and even that Divine Person, who came “a light into the world, that whosoever believeth on him should not abide in darkness,” bore a still more explicit testimony to the importance of the sacred records, when he said, “Search the Scriptures, for in them ye think [or rather, *are assured*, as the words should be translated] that ye have eternal life.” And, to show still further the important light in which these holy writings ought to be viewed, when he had risen from the dead, and received all power in heaven and on earth, the first gift he bestowed on his beloved disciples was, “He opened their understanding that they might understand the Scriptures.”

Now it must be remembered, that these and such like commendations of the divine oracles were primarily intended of those of the Old Testament, those of the New not being then written. This is the more necessary to be observed, because many, otherwise well-disposed persons, appear greatly to neglect reading this ancient part of divine revelation; seeming to suppose, but very erroneously, that it was designed only for the Jews, and is of little or no use to Christians. But we are taught quite otherwise in the New Testament. For, besides the testimonies now adduced, in several other places thereof we find the reading and study of these ancient oracles recommended. It is of the Old Testament St. Paul speaks when he says, “Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope;” and, speaking of what happened to the Israelites, he says, “All these things happened to them for examples, and were written for our admonition, upon whom the ends of the world are come.” It is of the Old Testament he speaks when he says to Timothy, “From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.” And it is of them he adds, “All Scripture is given by inspiration of God, and is profitable for doctrine,” namely, to teach what ought to be known and believed, “for reproof,” or *conviction*, (as *ελεγχον* seems rather to mean,) of them that are in error, or sin, “for correction,” or *amendment* of what is amiss, “for instruction in righteousness,” or, for training up the children of God in all piety and virtue; “that the man of God,” the person that is truly reconciled and united to and approved of God, “may be perfect” in an acquaintance with Christian doctrines, in the possession of Christian graces, in the enjoyment of Christian privileges, and in the performance of Christian duties, “and thoroughly furnished” by his knowledge of, and faith in, the Scriptures, “unto all good works”

PREFACE.

even so as to be able to "teach, reprove, correct," and "train up" others. Of them St. Peter also is to be understood, when he says, "We have a sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place—knowing that prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

That the New Testament is built on the Old, we have certain proof, by the frequent quotations made by Christ and his apostles, out of the histories, prophecies, and other passages of the Old Testament; and more particularly when Christ, after his resurrection, met the two disciples going to Emmaus, we are told that, (having first reproached them for not having sufficiently attended to the writings of the Old Testament,) "beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself:" and when he afterward appeared to all his disciples together, he said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me." On the knowledge of what is contained in the Old Testament, depends the perfect understanding of our divine religion. "In these writings we may contemplate all the steps of Providence, relating to the salvation and redemption of mankind, in the several ages of the world; and, by a comparison of all the parts, may discern that 'Christ was indeed the end of the law,' and of all the promises made to the fathers: that all the deliverances given by God to his people were but shadows, and, as it were, an earnest of the great deliverance he intended to give by his Son: that all the ceremonies of the law were representations of the substance of the gospel: that the Aaronical sacrifices and priesthood were figures of better things to come." There are even whole books in the New Testament which no one can rightly understand who has not read the Old with some care and attention; as the epistle to the Hebrews, and some other parts. Moreover, whoever will read and meditate on the prophetical writings of the Old Testament will find an astonishing light arise from them; will discover beauties which he was a stranger to before, and will have a more lively sense of the majesty of God, and a stronger confirmation of the truth and importance of Christianity than he could otherwise have. Nothing can be conceived to be a more convincing proof that He, who made, governs all things, and that the Scriptures are his word, than to see the exact completion of those ancient prophecies which were in the hands of the Jews, such as we now have them, many ages before the coming of our Lord. To sum up all: the writings of the Old Testament teach us that the Omnipotent Being who made this world still preserves and governs all things in it; that his care extends to the minutest particular, and directs all; that he dispenses good and evil; that he is perfectly good and righteous, and will reward every man according to his works. This is shown in the Old Testament by God's establishing kingdoms and destroying them; making nations to flourish or decay; by his exercising a *sovereign power* not only over what is outward and visible, but over men's hearts and minds, turning them as he pleases from one resolution to another, according to his designs; giving all necessary qualities to those he means to favour, and taking away counsel and prudence, strength and courage, from those he intends to destroy; by his calling for famine, the sword, and the pestilence, to punish the ungrateful and destroy the proud.

In the Old Testament we meet with rules and models for all ranks and conditions. Rich and poor, parents and children, young and old, all find there most excellent instruction on every branch of their duty; and whatever tends to promote justice, charity, purity, temperance, patience, and other virtues; with the most exalted sentiments of piety, and patterns of devotion. Here we are taught how we ought to revere the power and adore the majesty of the Great Supreme, the "high and lofty One that inhabiteth eternity," and fills immensity: with what pleasure and delight we ought to meditate upon his wonderful works of creation and providence; with what gratitude and fervency of devotion we ought to extol his perfections, and praise him for all his mercies; paying the highest regard to all his righteous precepts, precious promises, and awful threatenings, accounting those advantages inestimable which are consequent upon true piety and virtue. Here we learn to trust in God, to call upon him in time of need, to submit with resignation to his divine will, and to have recourse to his mercy, in the way of repentance and faith, if at any time we have offended him.

To say thus much of the Old Testament seemed necessary; (because the reading of it at present is too much disused, to the great loss of many pious persons,) without, however, intending to depreciate the New, which has, indeed, perfected the Old, and affords much greater light and more satis-

PREFACE.

factory information concerning several subjects of the greatest importance than was communicated under the law. Here the true character of God, as the God of mercy and love, the gracious Redeemer and Saviour of fallen man, is fully manifested. Here the person and offices, the love and sufferings, the humiliation and exaltation, the cross and crown of the Mediator between God and man, are fully exhibited; and here man's sinfulness and guilt, his depravity, weakness, and wretchedness, are set in a true and luminous point of view, and the way of salvation from this state of sin and misery is clearly marked out. Here we are informed of the number, power, subtlety, malice, and diligence of our spiritual enemies, and how we may withstand their attacks: and, what is still of more importance to us, here life and immortality are brought to light, and ensured to all the truly penitent that believe in Jesus "with their hearts unto righteousness." O heavenly balm for all our woes! O bright hopes to comfort us in all our troubles! O divine light to dispel all our darkness! O welcome deliverance from the bondage of sin and all the horrors of the grave! Nowhere are you to be found but in those sacred writings, which are our noble charter, informing us of all our glorious privileges; namely, that the sting of death is taken away; that the bonds of the grave are broken; that everlasting glory is reserved in store for all who will accept of it upon the terms which infinite wisdom and goodness have prescribed; that consolation, assistance, and support in our way to this glorious end will be granted us by the great Lord of all; that our transient afflictions are only the chastisements of a kind Father, trials of our grace, and purifying fires wherein we are to be refined as gold and silver, that we may be fitted for eternal and unspeakable felicity; and that our life here is no more than a passage to the heavenly Canaan, the blessed region of immortality and glory. After having duly considered what great things these are, and how greatly they tend to increase our hopes and happiness here, let us, with the warmest gratitude, acknowledge the distinguishing grace it has pleased the Father of mercies to bestow on us, on whom the light of the Scriptures hath shone; for nothing is more certain than that people of all ages and countries where this light hath not shined, have "sat in darkness and the shadow of death," in a state of dreadful doubt and uncertainty, not only having no assurance of any of these glorious things, but absolutely having no hope beyond the grave. For any thing they know to the contrary, the gloomy grave closes upon them for ever; no immortal glories are set in their view; the eye of faith in them pierces not into the heavens, for "how can they believe when they have not heard," or, how can they know what has not been declared unto them? And can we then, who have the unsearchable riches of God's grace to man declared to us, who have all these great things revealed to us, who have the assurance of these glorious hopes, look with indifference on those divine writings wherein the declaration of them is made? Rather, ought they not to be our constant meditation and study, our joy and delight all our life long?

It will not be useless to give here some account of the sacred books, and of the translations of them, which are occasionally mentioned in the course of this work. The collecting and publishing of the books of the Old Testament are ascribed, by both Jews and Christians, to Ezra. It is certain that in the reign of Josiah there was no other book of the law extant besides that found in the temple by Hilkiah; from which original, by order of that pious king, copies were immediately written out, and search made for all the other parts of the Scriptures, (2 Kings xxii.,) by which means copies of the whole became multiplied among the people, who carried them with them into their captivity. After the return of the Jews from the Babylonish captivity, Ezra got together as many copies as he could of the sacred writings, and out of them all prepared a correct edition; disposing the several books in their proper order, and settling the canon of Scripture for his time. These books he divided into three parts: 1, *The Law*; 2, *The Prophets*; 3, *The Chetubim*, or *Hagiographa*, that is, *The Holy Writings*. Josephus mentions this division, when he says, "We have only twenty-two books which we believe to be of divine authority, of which five are the books of Moses. From the death of Moses to the reign of Artaxerxes, the son of Xerxes king of Persia, the prophets who succeeded Moses have written in thirteen books. The remaining four books contain hymns to God, and moral precepts for the conduct of life." In this division, I. The Law contains, 1, Genesis; 2, Exodus; 3, Leviticus; 4, Numbers; 5, Deuteronomy. II. The writings of the prophets are, 1, Joshua; 2, Judges, with Ruth; 3, Samuel; 4, Kings; 5, Isaiah; 6, Jeremiah, with his Lamentations; 7, Ezekiel; 8, Daniel; 9, The twelve minor prophets; 10, Job; 11, Ezra; 12, Nehemiah; 13, Esther. III. And the Hagiographa consist of, 1, The Psalms; 2, The Proverbs; 3, Ecclesiastes; 4, The Song of Solomon. This division was made for the sake of reducing the number of

PREFACE.

the sacred books to the number of the letters in their alphabet, which amount to twenty-two. At present the Jews reckon twenty-four books in their canon of Scripture; in disposing of which, the Law stands as it did in the former division, and the Prophets are distributed into the former and latter prophets. The former prophets are Joshua, Judges, Samuel, Kings. The latter prophets are Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. And the Hagiographa consist of the Psalms, the Proverbs, Job, the Song of Solomon, Ruth, the Lamentations, Ecclesiastes, Esther, Daniel, Ezra, the Chronicles. Under the name of Ezra, they comprehend Nehemiah. The five books of the Law, in the original, are divided in fifty-four sections. This division many of the Jews hold to have been appointed by Moses himself: but others, with more probability, ascribe it to Ezra. The design of this division was, that one of these sections might be read in their synagogues every sabbath day. The number was fifty-four, because, in their intercalated years, a month being then added, there were fifty-four sabbaths. In other years they reduced them to fifty-two, by twice joining together two short sections. Till the persecution of Antiochus Epiphanes, they read only the Law, but the reading of it being then prohibited, they substituted in the room of it fifty-four sections out of the prophets; and when the reading of the Law was restored, under the Maccabees, the section which was read every sabbath out of the Law served for their first lesson, and the section read out of the prophets for their second. These sections were divided into verses, of which division, if Ezra was not the author, it was introduced not long after him; and seems to have been designed for the use of the Targumists, or Chaldean interpreters; for after the return of the Jews from the Babylonish captivity, when the Hebrew language had ceased to be in common use, and the Chaldee was used instead of it, the custom was, that the Law should be first read in the original Hebrew, and then interpreted to the people in the Chaldee language, for which purpose these shorter sections or periods were very convenient. The division of the Scriptures into chapters, as we at present have them, except only the Psalms, which were always divided as at present, is of much later date. Some attribute it to Stephen Langton, archbishop of Canterbury, in the reigns of John and Henry III. But others, with more show of probability, believe the true author of the invention was Hugo de Sancto Caro, commonly called Hugo Cardinalis, because he was the first Dominican that was ever raised to the degree of cardinal. This Hugo flourished about the year 1240. He wrote a Comment on the Scriptures, and projected the first Concordance, which is that of the Vulgar Latin Bible. The aim of this work being for the more easily finding out any word or passage in the Scriptures, he found it necessary to divide the book into sections, and the sections into subdivisions; for, till that time, the Vulgar Latin Bibles were without any division at all. These sections are the chapters into which the Bible hath ever since been divided. But the subdivision of the chapters was not then into verses, as it is now. Hugo's method of subdividing them was by the letters A, B, C, D, E, F, G, placed in the margin at an equal distance from each other, according to the length of the chapters. The subdivision of the chapters into verses, as they now stand in our Bibles, had its original from a famous Jewish rabbi named Mordecai Nathan, about the year 1445. This rabbi, in imitation of Hugo Cardinalis, drew up a Concordance to the Hebrew Bible, for the use of the Jews. But though he followed Hugo in his division of the book into chapters, he refined upon his invention as to the subdivision, and contrived *that* by verses. This being found to be a much more convenient method, it has been ever since followed. And thus, as the Jews borrowed the division of the books of the Holy Scriptures into chapters from the Christians, in like manner the Christians borrowed that of the chapters into verses from the Jews.

Prideaux is of opinion that Ezra made additions in several parts of the Bible, where any thing appeared necessary for illustrating, connecting, or completing the work; in which he appears to have been assisted by the same Spirit in which they were first written. Among such additions are to be reckoned the last chapter of Deuteronomy, wherein Moses seems to give an account of his own death and burial, and the succession of Joshua after him. To the same cause, this learned author thinks, are to be attributed many other insertions in the Bible, which created difficulties and objections to the authenticity of the sacred text. For instance, Gen. xii. 6, it is remarked on Abraham's coming into the land of Canaan, that "the Canaanites were then in the land;" which is not likely to have been said till after the time of Moses, when the Canaanites, being extirpated by Joshua, were then no more in the land. And, Gen. xxii. 14, we read, "As it is said to this day, In the mount of the Lord it shall be seen." But mount Moriah (which is the mount here spoken of) was not called the

PREFACE.

mount of the Lord till the temple was built on it, many hundreds of years after ; and this being here quoted as a proverbial saying respecting it, which obtained among the Israelites in after ages, the whole style of the text manifestly points at a time after Moses, when they were in possession of the land in which that mountain stood ; and therefore both these particulars prove the words cited to have been an addition by some other hand. Gen. xxxvi. 3, we read, " And these are the kings that reigned in the land of Edom, before there reigned any king over the land of Israel : " which could not have been said till after there had been a king in Israel, and therefore these cannot be Moses's words, but must have been inserted afterward. Exod. xvi. 35, the words of the text are, " And the children of Israel did eat manna forty years, till they came to a land inhabited ; they did eat manna till they came unto the borders of the land of Canaan ; " but Moses was dead before the manna ceased, and therefore these, again, cannot be his words, but must have been inserted after his decease. Many more instances of such inserted passages might be given, for throughout the whole Scripture they have been put in by way of parenthesis, where they appeared necessary for explaining, connecting, or illustrating the text, or the supplying what was wanting in it ; but those already mentioned are sufficient to prove the point intended ; and of these insertions undoubtedly Ezra was the author, in all the books which passed his examination. Ezra changed the names of several places which were grown obsolete, and instead of them put in their new names, by which they are called in the text. Thus it is that Abraham is said to have pursued the kings, who carried Lot away captive, as far as *Dan* ; whereas that place in Moses's time was called *Laish* ; the name *Dan* being unknown till the *Danites* (long after the death of Moses) possessed themselves of it. The Jewish canon was, as appears, settled by Ezra, yet not so but that several variations have been made in it. *Malachi*, for instance, could not have been put in the Bible by him, since that prophet is by all allowed to have lived after Ezra ; nor could *Nehemiah* have been put in by him, since mention is made, in that book, of *Jaddus* as high-priest, and of *Darius Codomanus* as king of Persia, who were at least a hundred years later than Ezra. It may be added, that, in the first book of *Chronicles*, the genealogy is carried down for so many generations as must necessarily bring it to the time of *Alexander*, and consequently this book could not be in the canon of Ezra's days. It is probable the two books of *Chronicles*, *Ezra*, *Nehemiah*, *Esther*, and *Malachi*, were put into the Bible in the time of *Simon the Just*, the last of the men of the great synagogue.

The celebrated *Septuagint*, or Greek version of the Old Testament, was made in the reign of *Ptolemy Philadelphus* king of Egypt, who reigned about 285 years before Christ. *Ptolemy*, who was a monarch of great liberality, and a munificent patron of learning, having erected a grand library at *Alexandria*, which he intended to enrich with all the curious and important works of antiquity, procured a translation into Greek of the Pentateuch, or five books of Moses. This translation was made from the most ancient copies that could be procured, and therefore some learned men have supposed this version to have been made from copies written in the Samaritan or old Hebrew character. It has generally obtained the name of the *Septuagint*, or version of the Seventy, from a tradition that seventy or seventy-two interpreters were employed in this work, by order of the Jewish high-priest and sanhedrim, or great council of the Jews ; and who completed the translation in a singular and miraculous manner. But this traditionary and fabulous account is now exploded ; and a more probable account is, that five learned and judicious men only were engaged in the translation, which was afterward examined, approved, and allowed as a faithful version, by the seventy or seventy-two elders, who constituted the Alexandrian sanhedrim. The other books of the Old Testament were translated at different times, by different hands, as the necessity of the case demanded, or the providence of God appointed ; and, being added to the books already translated, were comprehended in the general term *Septuagint*, or *Septuagint version*. This version was used by the Hellenist Jews, (that is, those who sojourned in the Grecian provinces and spoke the Greek language,) from the time of its formation till about one hundred years after the incarnation of our Lord, when they began to disuse it, and formed another for themselves. For, as this version grew into use among the Christians, it grew out of credit with the Jews, and they being pressed in many particulars, urged against them out of this version by the Christians, resolved to make a new one, that might better serve their purpose. The person who undertook this work was *Aquila*, a native of *Sinope*, a city of *Pontus*. He had been brought up a heathen, but, becoming a Christian, was excommunicated for addicting himself to magic and judicial astrology ; he then turned Jew, got himself admitted

PREFACE.

into the school of Rabbi Akiba, the most celebrated Jewish teacher of his day, and having made considerable proficiency in Hebrew, was thought sufficient for the translation, which he undertook, and published in the year of our Lord 128. This version by Aquila was made so strictly literal, that St. Jerome said it was a good dictionary to give the genuine meaning of the Hebrew words. It was revised by the author, and a second edition of it published some time after the appearance of the first : but only a few fragments of it now remain. This seems to have been owing, partly at least, to the Jews themselves, for, as they ceased to read the Greek version in their synagogues, it was neglected and lost. The reader will observe, that it is the Septuagint version above mentioned, and not the Hebrew original, which our Lord and his apostles in general quote from, and which, in the first ages of Christianity, was held in great esteem. And to this celebrated translation many of the heathen philosophers were indebted for their most correct notions of the being and perfections of God, as well as for their best and purest sentiments of moral duties. The principal editions of it are, 1. The *Complutensian*, published by Cardinal Ximenes, A.D. 1515. It was altered in a variety of places, to make it correspond with the Hebrew, and so is the best version in Greek, but not the true Septuagint. 2. The *Venetian*, printed from a MS. It has been often reprinted at Strasburg, Basil, &c., and altered in some places, to bring it nearer the Hebrew. 3. The *Vatican*, printed at Rome, 1587, from a fine MS. of the pope's library. This and the various readings of the excellent Alexandrian MS. are inserted in Walton's Polyglot. 4. Grabe's Alexandrian copy, at Oxford, 1707, but sometimes altered as he thought fit.

The word *Targum* is a name given to the Chaldee paraphrases of the books of the Old Testament. They are called *paraphrases*, or *expositions*, because they are rather comments and explications than literal translations of the text. They are written in the Chaldee tongue, which became familiar to the Jews after the time of their captivity in Babylon, and was more known to them than the Hebrew itself. So that when the Hebrew text was read in the synagogue, or in the temple, they generally added to it an explication in the Chaldee tongue, for the information of the people, who had but a very imperfect knowledge of the Hebrew tongue. It is probable, that even from the time of Ezra this custom began, since this learned scribe, reading the law to the people in the temple, explained it, with the other priests that were with him, to make it understood by the people, Neh. viii. 7-9. But though the custom of making these sorts of expositions in the Chaldee language was very ancient among the Hebrews, yet had they no written paraphrases or targums before the era of Onkelos and Jonathan, who lived about the time of our Saviour. Jonathan is placed thirty years before Christ, under the reign of Herod the Great. Onkelos is something more modern. The Targum of Onkelos is the most of all esteemed, and copies are to be found in which it is inserted verse for verse with the Hebrew. It is so short and so simple that it cannot be suspected of being corrupted. This paraphrast wrote only upon the books of Moses, and his style approaches nearly to the purity of the Chaldee, as it is found in Daniel and Ezra. The Targum of Jonathan, the son of Uzziel, is upon the greater and lesser prophets. He is much more diffuse than Onkelos, and especially upon the lesser prophets, where he takes great liberties, and runs on in allegories. His style is pure enough, and approaches pretty nearly to the Chaldee of Onkelos. It is thought that the Jewish doctors, who lived seven hundred years after him, made some additions to him. The Targum of Joseph the Blind is upon the Hagiographa. This author is much more modern, and less esteemed, than those we have now mentioned. He has written upon the Psalms, Job, the Proverbs, the Canticles, Ecclesiastes, Ruth, and Esther. His style is a very corrupt Chaldee, with a great mixture of words from foreign languages. The Targum of Jerusalem is only upon the Pentateuch : nor is that entire or perfect. There are whole verses wanting, others transposed, others mutilated ; which has made many of opinion, that this is only a fragment of some ancient paraphrase that is now lost. There is no Targum upon Daniel, or upon the books of Ezra or Nehemiah. These Targums are of great use for the better understanding, not only of the Old Testament, on which they were written, but also the New. As to the Old Testament, they serve to vindicate the genuineness of the present Hebrew text, by proving it to be the same that was in use when these Targums were made, contrary to the opinion of those who think the Jews corrupted it after our Saviour's time. They help to explain many words and phrases in the Hebrew original, and they hand down to us many of the ancient customs of the Jews. And some of them, with the phraseologies, idioms, and peculiar forms of speech which we find in them, do, in many instances, help as much for the better illustration and

PREFACE.

better understanding of the New Testament as of the Old ; the Jerusalem dialect, in which they are written, being the vulgar language of the Jews in our Saviour's time. They also very much serve the Christian cause against the Jews, by interpreting many of the prophecies of the Messiah in the Old Testament in the same manner as the Christians do. Many instances are produced to this purpose by Dr. Prideaux, in his *Connection of the History of the Old and New Testaments*, vol. iv. p. 777.

The *Vulgate* which is likewise frequently mentioned in this Commentary, is the name given to the most ancient translation of the Scriptures into Latin. The meaning of this seems to be no more than *the vulgar*, or *common translation* ; namely, that most generally received and used, and made in the vulgar or common language of those belonging to the Latin Church. The Vulgate of the Old Testament was translated almost word for word from the Greek of the Seventy. The translator is not known, nor so much as guessed at. It was commonly in use before St. Jerome made another translation from the Hebrew. St. Austin preferred the Vulgate before all the other Latin versions, as rendering the words and sense of the sacred text more closely and justly than any of the rest. That now called the Vulgate is corrected from the emendations of St. Jerome.

The Scriptures have likewise been translated into the Syriac, Arabic, Ethiopic, Coptic or Egyptian, Persian, Turkish, Armenian, Georgian, Erse or Gaelic, Wallachian, Laponese, Romanese, Lithuanian, Portuguese, Livonian or Lettish, Esthonian, Modern Russian, Malayan, Formosan, the Grisons, the Upper Lusatian, the Manks, Georgian, Tamool, Cingalese, Hindostanee, Bengalee, Chinese, Massachusetts, Creole, Mohawk, and Greenlandish languages ; and, among the Europeans, into French, Italian, Spanish, German, Flemish, Danish, Sclavonian, Polish, Bohemian, Russian or Muscovite, Anglo-Saxon, English and Irish, and several others. Adelm, bishop of Sherburn, who lived in 709, made an English-Saxon version of the Psalms. Eadrfid, or Ecbert, bishop of Lindisferne, who lived about the year 730, translated several of the books of Scripture into the same language. Venerable Bede, who died in 735, made a translation of the gospels into Saxon. And there is an old version of several books of the Scriptures made by one Elfric, abbot of Malmesbury. As to the English versions of the Scriptures, the most ancient is that of John de Trevisa, a secular priest, who translated the Old and New Testaments into English, at the request of Thomas Lord Berkeley. He lived in the reign of Richard II., and finished his translation in the year 1357. The second author who undertook this work was the famous Wickliff, who lived in the reigns of Edward III. and Richard II. The MS. of his version is in several libraries in England. In the year 1534, an English version of the Bible, done partly by William Tindal, and partly by Miles Coverdale, was brought into England from Antwerp. The bishops found great fault with this translation : upon which a motion was made in convocation for an English translation of the Bible to be set up in all churches. This motion, though opposed by Bishop Gardiner and his party, succeeded at last. The king gave orders for setting about it with all possible haste, and within three years the impression of it was finished. Cromwell procured a general warrant from the king, allowing all his subjects to read it ; for which Cranmer wrote his thanks to Cromwell, " rejoicing to see the work of reformation now risen in England, since the word of God did now shine over it all without a cloud." Cromwell likewise gave out injunctions, requiring the clergy to set up Bibles in all their churches, and to encourage the people to read them. In the reign of Edward VI. Fuller mentions another translation of the Bible, printed in two editions ; the first in 1549, the other 1551, but neither of them divided into verses.

In the reign of Queen Elizabeth came out the Bishops' Bible, so called because several of that order were concerned in that version. The work was divided into several parcels, and assigned to men of learning and character ; most of the divisions are marked with great initial letters, signifying either the name or the titles of the persons employed. Archbishop Parker had the principal direction of this affair ; he revised the performance, and perhaps put the finishing hand to it. He likewise employed several critics in the Hebrew and Greek languages, to review the old translation, and compare it with the original.

The last English Bible is that called King *James's* Bible, now in use by authority, which proceeded from the Hampton Court Conference in 1603, where, many exceptions being made to the Bishops' Bible, King James gave orders for a new one ; not, as the preface expresses it, for a translation altogether new, nor yet to make of a bad one a good, but to make a good one better ; or, of many good ones, one best. Fifty-four learned persons were appointed for this office by the king, as appears by his letter to the archbishop, dated in 1604, which being three years before the translation was entered

PREFACE.

upon, it is probable seven of them were either dead or had declined the task, since Fuller's list of the translators makes but forty-seven, who, being ranged under six divisions, entered on their province in 1607. It was published in 1610, with a dedication to King James, and a learned preface, and is commonly called King James's Bible. After this all the other versions dropped, and fell into disuse, except the epistles and gospels in the Common Prayer Book, which were still continued, according to the Bishops' translation, till the alteration of the Liturgy in 1661, and the Psalms, which are to this day continued as in the old version.

The judicious Selden, in his Table Talk, speaking of the Bible, says, "The English translation of the Bible is the best translation in the world, and renders the sense of the original best, taking in for the English translation the Bishops' Bible as well as King James's. The translators in King James's time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue, (as the Apocrypha to Andrew Downs,) and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on."

Much has been said of late in favour of giving the Holy Scriptures to nations, families, and individuals, *without note or comment*, and the British and Foreign Bible Society has been highly commended for adopting this plan. The reader will not misapprehend the reason of their adopting it. He will easily understand that it is not because the friends of that institution think it sufficient for men's salvation that they have Bibles in their possession, and occasionally read them, whether they understand them or not; but entirely in order that every one who has a Bible may be left to his own unbiased and unprejudiced judgment with regard to the true meaning of every part of it, and may be at full liberty to use what helps he judges will be most conducive to that end. Common sense will tell any one, that no book is of any further use than it is understood, and that this is especially true respecting the Scriptures. Hence, as has been observed above, Christ, after his return from the dead, wrought a signal miracle in behalf of his disciples, and by an extraordinary influence of his blessed Spirit on their minds, *opened their understandings that they might understand the Scriptures*. Nor is it sufficient to understand them, but they must be firmly believed as far as they are understood; and must be marked, learned, and inwardly digested; yea, and reduced to practice, so that we may *become doers of the word, and not hearers*, or readers *only*; otherwise our possessing, and even esteeming and admiring this invaluable treasure, will be so far from enriching us with wisdom and grace, with holiness and happiness here, or hereafter, that it will only tend to our poverty and misery, bringing upon us a judicial blindness and hardness of heart from God, such as befell the Jews who would not so *hear* as to *obey* Moses and the prophets, and therefore were abandoned of God to a reprobate mind; and, though children of the kingdom, were cast out into *outer darkness*, even greater darkness in some respects than that in which the heathen world had been involved. Now, with a view to guard against every consequence of this kind, to prevent the abuse and ensure the use, the proper use of the Divine Oracles, the present work was entered upon, and has been so far accomplished. Nor was the author induced to undertake it through an overweening opinion of his own ability for such an arduous service; but he was pressed into it by his brethren in the ministry, at a time when he had not the most distant view or intention of any thing of the kind. Nor, after the desire of his brethren was signified to him, could he, for some time, bring his mind to consent to their wishes; nor would he have consented, had he not supposed that he should have had considerable help from the notes which the Rev. Mr. Wesley had selected and published many years ago; and that short notes would suffice to render the Scriptures in general sufficiently plain and easy to be understood by the generality of readers. Of his mistake in this particular he was soon convinced, finding it absolutely necessary to enlarge his plan, and make his notes much longer than he had at first intended, unless he would lay his readers under the necessity of purchasing one or two more Commentaries in order to their understanding the Scriptures, instead of having all that was necessary for that purpose in one.

Though this work has extended to a much greater length than was at first intended, the author of it is not conscious of having inserted therein *one* superfluous note or sentence. He has, from time to time, reviewed and re-reviewed what he had written, and continually, after the labour of composing, or selecting and abridging notes and observations, struck out many passages. And if he had the whole to go over again and reprint, although he knows he might shorten the Commentary, he knows

PREFACE.

it would, by that means, be far less valuable. He has had the most approved commentators and other helps before him for understanding every part, and has always made it his care to give what he judged the true and genuine sense of every passage. He must here repeat, however, that interpreting the Scriptures, and elucidating obscure passages, is not the only, nor even the chief end of this Commentary. Another very principal and still more important end of it is, to illustrate and defend the great doctrines of the everlasting gospel, as revealed under the *Patriarchal*, *Jewish*, and *Christian* dispensations, and to apply them to practical purposes. If it be here inquired what the author means by those great doctrines, his answer is, That he comprehends therein all those leading articles of the Christian faith which respect the nature and attributes of God; the primeval perfection and subsequent fall of man; the natural depravity, sinfulness, and guilt of the human race; their redemption through the life, death, and resurrection of the Son of God; his Deity and atonement, and the necessity of the influences of the Holy Spirit, in order to repentance, faith, and holiness; the justification of our persons, the renovation of our nature, and such good works as the gospel of Christ lays us under an indispensable obligation of performing. All these doctrines, together with those that respect the immortality of the soul, the resurrection of the body, a final judgment, and the eternal and unchangeable consequences thereof, he considers as being included in what St. Paul calls the *analogy*, or *proportion of faith*, and St. Jude, *the faith once delivered to the saints*; and all these he has already found repeated occasions to illustrate and defend in these notes on the Old Testament, and certainly will find much more occasion of doing it in his Commentary on the New; a work on which he will now immediately enter. The reader, therefore, that attends to this statement of particulars, can be at no loss to judge what he will meet with in these sheets. It is certainly not essays, sermons, or dissertations, on any parts of Scripture; not long and laboured discussions of unessential and unimportant points of doctrine; nor very critical and tedious expositions of less important and less interesting passages of the Sacred Writings themselves; but it is an explanation to the reader's understanding, and application to his conscience, of such parts of Holy Writ as seemed to the author to require to be so elucidated and applied; and an illustration and vindication of such doctrines as he judged to be essential to, or closely connected with, the edification and salvation of mankind.

The *marginal references* have been found to give extraordinary trouble both to the compiler and the printer; and it is earnestly requested that they may not stand there in vain, but that the reader would occasionally, at least, consult them, for which little labour the increased knowledge of the Scriptures, and the edification he will receive thereby, will amply recompense him. And it is recommended to him, also, carefully to consider the *summary* of each book, and the *contents* of each chapter, before he proceeds to the perusal of it; as by this plan he will certainly both read the Sacred Oracles with more understanding and profit, and will retain a more lasting remembrance of the important truths which they contain.

Upon the whole, it is hoped that the reader will find this to be at once a cheap and an instructive work, compressing into a small compass the substance of what the piety and learning of ages have advanced to render the Book of God a "lamp to our feet, and a light to our paths," and "a savour of life unto life," to such as are sincere and simple hearted, and who, instead of depending on their own wisdom or researches, however laborious, address themselves to *the Father of lights*, in prayer for "the Spirit of wisdom and revelation," saying each from the heart, "Give me understanding, and I will keep thy law; yea, I will keep it with my whole heart." That He "who commanded light to shine out of darkness, may shine into all our hearts, to give the light of the knowledge of his glory," in the person and through the mediation of *Christ Jesus*, is the sincere prayer of

The reader's servant in Christ,

JOSEPH BENSON.

LONDON, April 4, 1815.

THE
FIRST BOOK OF MOSES,
CALLED
G E N E S I S.

ARGUMENT.

It may not be improper to observe, before we enter on the work of illustrating the Sacred Volume, that the Holy Scriptures, or Holy Writings, are termed the BIBLE, or Book, (from the Greek *Βιβλος*,) by way of eminence, as they constitute the best book that ever was written. The great things of God's law and gospel are here recorded, that they might be reduced to a greater certainty, might spread farther, remain longer, and be transmitted to distant places and ages more pure and entire, than possibly they could be by tradition. That part of the Bible which we call the OLD TESTAMENT contains the acts and monuments of the church of God from the creation almost to the coming of Christ in the flesh, which was about four thousand years: the truths then revealed, the laws enacted, the prophecies given, and the chief events that concerned the church. This is called a Testament, or Covenant, because it was a declaration of the will of God concerning man in a federal way, and had its force from the designed death of the great Testator, "the Lamb slain from the foundation of the world," Rev. xiii. 8. It is called the *Old Testament* with relation to the *New*, which doth not cancel, but crown and perfect it, by bringing in that *better hope* which was typified and foretold in it.

This part of the Old Testament we call the PENTATEUCH, or five-fold volume, because it contains the five books of Moses. These books were, probably, the first that ever were written; for we hear no mention of any writing in all the book of Genesis, nor till God bid Moses write, Exodus xvii. 14. However, we are sure these books are the most ancient writings extant. The first of them, named in the Hebrew, from the first word, *Bereshith*, but which we call *Genesis*, Moses probably wrote either while he was a shepherd in Midian, or rather, after he had been on the mount with God. And as he framed the tabernacle, so he did the more excellent and durable frame of this book, *according to the pattern shown him in the mount*; into which it is better to resolve the certainty of the things contained therein, than into any tradition that might be handed down to the family of Jacob.

GENESIS is a name borrowed from the Greek: it signifies the *original*, or *generation*. Fitly is this book so called; for it is a narrative of originals and generations: the creation of all things; the original happiness and fall of mankind; the entrance of sin and death into the world; the fate of Adam and his posterity before the flood; the general corruption of the human race, and the

GENESIS.

deluge sent to punish it ; the preservation of Noah and his family in the ark, and their repeopling the earth ; the invention of arts, the rise of nations, and the confounding of languages ; and especially the planting of the church, and the state of it in its early days, with God's marvellous providences toward the families of Lot and Nahor, of Abraham, Isaac, Jacob, and Joseph, and their improvement of the same. In short, it contains a divinely-inspired, and therefore perfectly authentic history of the great and surprising events of two thousand three hundred and sixty-nine years. The beginning of the New Testament is also called GENESIS, Matt. i. 1 : "The Book of the GENESIS, or GENERATION, of Jesus Christ." Lord, open thou our eyes, that we may see the wondrous things of thy LAW and GOSPEL !

THE FIRST BOOK OF MOSES,

CALLED

G E N E S I S.

CHAPTER I.

We have three things in this chapter. (1.) *A general idea of the work of creation, 1, 2.* (2.) *A particular account of the several days' work, distinctly and in order, 3-30.* (3.) *The review and approbation of the whole work, 31.*

A. M. 1.
B. C. 4004.

IN the ^abeginning ^bGod created the heaven and the earth.

^a John i. 1, 2; Hebrews i. 10; 1 John i. 1.—^b Psalm lxxxix. 11; cii. 25; cxlvi. 6; Isaiah xl. 28; xlv. 24; Zechariah xii.

NOTES ON CHAPTER I.

WITH a view to teach us the knowledge of God and his will, the only sure foundation of genuine piety and virtue, and therefore of infinite importance to us, the Holy Scriptures pursue that method, which, of all others, is the most convincing and instructive, and the best calculated to answer the end intended: they present us with a history of his mighty acts, and set before us the displays which he has made of his nature and attributes in his wonderful works. In this way we learn, not only what he is in himself, but what he is to us, and become acquainted, ■ well with the various relations in which he stands to us, and our duty to him according to these relations, as with his own inherent and essential perfections. And as his sustaining the relation of ■ Creator must, in the nature of things, precede his bearing any other, he is first exhibited to us in that character. As we proceed with the sacred narrative, we behold him in his *providence*, preserving, superintending, and governing the world he had made, and giving law to the intelligent part of his creatures, as also predicting future events and accomplishing his predictions. We likewise view him in his *grace*, redeeming and saving fallen man; and, last of all, in his *justice*, judging, acquitting, or condemning, rewarding, or punishing his free, accountable, and immortal offspring.

Verse 1. *In the beginning*—That is, of this material, visible, and temporal world, (which was not without beginning, as many of the ancient heathen philosophers supposed,) and of time with relation to all visible beings. The creation of the spiritual, invisible, and eternal world, whether inhabited by the holy or fallen angels, is not here included or noticed. *God*—The Hebrew word אֱלֹהִים *Elohim*, here and elsewhere translated *God*, has been consi-

2 And the earth was without form ^{A. M. 1.}
and void; and darkness *was* upon the ^{B. C. 4004.}

1; Acts xvii. 24; Colossians i. 16; Hebrews xi. 3; Revelation iv. 11.

dered by many learned men as signifying *God in covenant*, being derived from the word אלה *Alah*, *he sware*, or bound himself by an oath. It is in the plural number, and must often, of necessity, be understood as having a plural meaning in the Holy Scriptures, being a name sometimes given to the false gods of the heathen, who were many, and to angels and magistrates, who are also occasionally called *elohim, gods*. When intended, as here, of the *one living and true God*, which it generally is, it has, with great reason, been thought by most Christian divines to imply a plurality of *persons or subsistences* in the Godhead, and the rather, as many other parts of the inspired writings attest that there is such a plurality, comprehending the *Father*, the *Word*, or *Son*, and the *Holy Spirit*, and that all these divine persons equally concurred in the creation of the world. Of these things we shall meet with abundant proof in going through this sacred volume. *Created*—That is, brought into being, gave existence to what had no existence before, either as to matter or form; both making the substance of which the different parts of the universe were formed, and giving them the particular forms which they at present bear. How astonishing is the power that could produce such a world out of nothing! What an object for adoration and praise; and what a foundation for confidence and hope have we in this wonderful Being, who thus *calls things that are not as though they were!* *The heaven and the earth*—Here named by way of anticipation, and spoken of more particularly afterward. The aerial and starry heavens can only be included here. For what is termed by St. Paul the *third heaven*, 2 Cor. xii., the place where the *pure in heart shall see God*, and which is the peculiar residence of the blessed angels, was evidently formed before, (see Job xxxviii. 6, 7,) but how long before, who can say?

A. M. 1. face of the deep: ° and the Spirit of
B. C. 4004. God moved upon the face of the waters.

3 ¶ ^d And God said, " Let there be light: and there was light.

4 And God saw the light, that *it was good*: and God divided ¹ the light from the darkness.

5 And God called the light ^f Day, and the

darkness he called Night: ² and the A. M. 1.
evening and the morning were the B. C. 4004
first day.

6 ¶ And God said, ^g Let there be a ³ firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, ^h and divided

^c Psa. xxxiii. 6; Isa. xl. 13.—^d Psa. xxxiii. 9.—^e 2 Cor. iv. 6.—^f Heb. between the light and between the darkness.—^g Psalm lxxiv. 16; civ. 20.

² Heb. And the evening was, and the morning was.—^g Job xxxvii. 18; Psa. cxxxvi. 5; Jer. x. 12; li. 15.—^h Heb. expansion.—ⁱ Prov. viii. 28, 29.

Verse 2. *The earth*—When first called into existence, *was without form and void: confusion and emptiness*, as the same original words are rendered, Isa. xxxiv. 11. It was without order, beauty, or even use, in its present state, and was surrounded on all sides with thick darkness, through the gloom of which there was not one ray of light to penetrate, not even so much as to render the darkness visible.

The Spirit of God moved, &c.—To cherish, quicken, and dispose them to the production of the things afterward mentioned. The Hebrew word here rendered *moved*, is used, Deut. xxxii. 11, of the eagle fluttering over her young, and of fowls brooding over their eggs and young ones, to warm and cherish them: but, we must remember, that the expression, as here used, is purely metaphorical, and must not be considered as conveying any ideas that are unworthy of the infinite and spiritual nature of the Holy Ghost.

Verse 3. *God said*—Not by an articulate voice; for to whom should he speak? but in his own eternal mind. He willed that the effect here mentioned should be produced, and it was produced. This act of his almighty will is termed, Heb. i. 3, *the word of his power*. Perhaps, however, his *substantial Word*, his Son, by whom he made the worlds, Heb. i. 2, and Psa. xxxiii. 6, 9, is here intended, and whom the ancient fathers of the Christian Church thought to be termed the *Word*, John i. 1, chiefly for this reason. *Let there be light, &c.*—The noted critic, Longinus, in his celebrated *Treatise on the Sublime*, expresses his admiration of this sentence, as giving a most just and striking idea of the power of God. In bringing order out of confusion, and forming the sundry parts of the universe, God first gave birth to those that are the most *simple, pure, active, and powerful*; which he, probably, afterward used as agents or instruments in forming some other parts. Light is the great beauty and blessing of the universe; and as it was the first of all visible things, so, as the *firstborn*, it most resembles its great parent in purity and power, in brightness and beneficence. Probably the light was at first impressed on some part of the heavens, or collected in some lucid body, the revolution of which distinguished the three first days. On the fourth it was condensed, increased, perfected, and placed in the body of the sun and other luminaries.

Verse 4. *God saw the light, &c.*—He beheld it with approbation, as being exactly what he designed it to be, pleasant and useful, and perfectly adapted

to answer its intended end. *God divided*—Made a separation between the *light and the darkness*, as to time, place, and use, that the one should succeed and exclude the other, and that by their vicissitudes they should make the *day and the night*. Though the darkness was now scattered by the light, it has its place, because it has its use: for as the light of the morning befriends the business of the day, so the shadows of the evening befriend the repose of the night. God has thus divided between light and darkness, because he would daily impress upon our minds that this is a world of mixture and changes. In heaven there is perpetual light and no darkness; in hell, utter darkness and no light: but in this world they are counter-changed, and we pass daily from the one to the other, that we may expect the like vicissitudes in the providence of God.

Verse 5. *God called, &c.*—God distinguished them from each other by different names, as the Lord of both. *The day is thine, the night also is thine*. He is the Lord of time, and will be so till day and night shall come to an end, and the stream of time be swallowed up in the ocean of eternity. *The evening*—Including the following night, and the *morning*, including the succeeding day, were the *first natural day*, of twenty-four hours. Some, indeed, by evening understand the foregoing day as being then concluded, and by the morning the preceding night: but the Jews, who had the best opportunity of understanding Moses, who here declares the mind of God in this matter, began both their common and sacred days in the evening, see Lev. xxiii. 32. The darkness of the evening, preceding the light of the morning, sets it off and makes it shine the brighter.

Verse 6. *Let there be a firmament*—This term, which is an exact translation of the word used by the Septuagint, or Greek translation of the Old Testament, by no means expresses the sense of the word used by Moses, רָקִיָּא, *rakiang*, which merely means *extension* or *expansion*. And as this *extension* or *expansion* was to be in the *midst of the waters*, and was to divide the *waters from the waters*, it chiefly, if not solely, means the *air or atmosphere* which separates the water in the clouds from that which is in and upon the earth. Thus the second great production of the Almighty was the element which is next in simplicity, purity, activity, and power, to the light, and no doubt was also used by him as an agent in producing some subsequent effects, especially in gathering the waters into oaks

A. M. 1. the waters which *were* under the
B. C. 4004. firmament from the waters which
were ¹ above the firmament: and it was so.

8 And God called the firmament heaven: and the evening and the morning were the second day.

9 ¶ And God said, ¹ Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, ¹ Let the earth bring forth ⁴ grass, the herb yielding seed, *and* the fruit-tree yielding ^m fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

¹ Psa. cxlviii. 4.—^k Job xxvi. 10; xxxviii. 8; Psa. xxxiii. 7; xcv. 5; civ. 9; cxxxvi. 6; Prov. viii. 29; Jer. v. 22; 2 Peter iii. 5.—^l Heb. vi. 7; Psa. civ. 14, 17.—^a Heb. *tender grass*.
^m Luke vi. 44; James iii. 12.

place. It is true, we afterward read of the sun, moon, and stars being *set in the firmament of heaven*: but the meaning seems only to be that they are so placed as only to be visible to us through the atmosphere.

Verses 9, 10. *God said, &c.*—From the production, or separation from gross matter, of *light* and *air*, and the assigning them their proper places and uses in the creation, God proceeds, on the third day, to separate, put in order, and control the element nearest to them in quality and use, fluid like them, comparatively simple, and pure, and although not elastic, yet of great power. *Let the waters be gathered into one place*—The abyss in the bowels of the earth, Gen. vii. 11, and the hollows connected therewith. Thus, instead of the confusion which existed when the earth and the water were mixed in one great mass, there was now order; and by such a separation, both were rendered useful: the earth was prepared for the habitation and support of man, and various orders of land animals, and the waters for the still more numerous tribes of living creatures, formed to abide and seek their sustenance in the seas, lakes, and rivers.

Verses 11, 12. *Let the earth bring forth grass*—Here we rise to organized and vegetative bodies. Thus, before God formed any living creature to abide upon the earth, he wisely provided for its sustenance. *The herb yielding seed, whose seed is in itself*; that is, in some part of itself: either in the root, or branch, or bud, or fruit; which is sufficient in itself for the propagation of its kind, from generation to generation, as long as the world shall endure, without any new creation. How astonishing the wisdom and power that could effect this! O God! how *wonderful art thou in counsel*, and how excellent in working! *God saw that it was good*—“This clause is so often added,” says Pool, “to show that all the disorders, evil, and hurtful qualities that

12 And the earth brought forth grass, A. M. 1.
and herb yielding seed after his kind, B. C. 4004.
and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be ⁿ lights in the firmament of the heaven, to divide ⁵ the day from the night; and let them be for signs, and ^o for seasons, and for days, and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God ^p made two great lights; the greater light ⁶ to rule the day, and ^q the lesser

ⁿ Deut. iv. 19; Psa. lxxiv. 16; cxxxvi. 7.—⁵ Heb. *between the day and between the night*.—^o Psa. lxxiv. 17; civ. 19.—^p Psa. cxxxvi. 7, 8, 9; cxlviii. 3, 5.—^q Heb. *for the rule of the day*.—^a Psa. viii. 3.

are now in the creatures, are not to be imputed to God, who made all of them *good*, but to man's sin, which hath corrupted their nature and perverted their use.”

Verses 14, 15. *Let there be lights, &c.*—God had said, verse 3, *Let there be light*; but that was, as it were, a chaos of light, scattered and confused: now it was called and formed into several luminaries, and so rendered more glorious, and more serviceable. *Let them be for signs,*

“An horologe machinery divine!”

to mark and distinguish periods of time, longer or shorter; epochas, ages, years, months, weeks, days, hours, minutes. *For seasons*—By their motions and influences, to produce and distinguish the different seasons of the year, mentioned chap. viii. 22. *To give light upon the earth*—That man, and other creatures, might perform their offices by its help, as the duty of each day required; as well as to call forth the moisture and genial virtue of the earth, in order to the production of trees, plants, fruits, and flowers, for the profit and pleasure of both man and beast.

Verse 16. *Two great lights*—Or enlighteners, כְּנֹרָה, *meoroth*, distinguishable from all the rest, for their beauty and use. Moses terms the moon a great light, only according to its appearance, and the use it is of to us, and not according to the strictness of philosophy. For there is abundant proof that most of the stars are much greater than the moon; although their immense distance makes them appear so much smaller to us. *The greater light*—Not only greater, as it appears to us, but incomparably greater in itself; being abundantly larger even than the earth; *to rule the day*—By its rise and gradual ascension in the heavens, to cause and increase the light and heat of the day; and by its declining and setting to impair and end the same: or to direct men in their actions and affairs during

A. M. 1. light to rule the night: *he made* ^r the
B. C. 4004. stars also.

17 And God set them in the firmament of the heaven, to give light upon the earth,

18 And to ^srule over the day, and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 ¶ And God said, Let the waters bring forth abundantly the ⁷moving creature that hath ⁸life, and ⁹fowl *that* may fly above the earth in the ¹⁰open firmament of heaven.

21 And ^uGod created great whales, and every

^r Job xxxviii. 7.—^s Jer. xxxi. 35.—⁷ Or, *creeping*.—⁸ Heb. *soul*.—⁹ Heb. *let fowl fly*.—¹⁰ Heb. *face of the firma-*

ment of heaven.——^u Psalm civ. 26.—^w Chap. viii. 17; Psalm cvii. 38.

the day. *To rule the night*—To measure the hours of it, and give some, though a lesser light. “The best and most honourable way of ruling,” says Henry, “is by giving light and doing good.” Psalm cxxxvi. 9, and Jer. xxxi. 35, the stars are mentioned as being joined with the moon in ruling the night.

Verse 20. *The moving creature that hath life*—Endued with self-motion and animal life.—How much soever we may be astonished at the stupendous vastness and magnificence of inanimate matter, the least piece that is animated and has *life*, is still more admirable. But who can conceive the nature of *life*? We see it daily around us, but cannot comprehend it! We observe that it enables millions and millions of creatures to act, as it were, of themselves, and to seek and obtain such enjoyments as give them a sensible pleasure; but how it does this surpasses all understanding: and we can reach no more of its nature, than that it is such an amazing property, as, if we think at all, must carry up our thoughts to that Almighty Being, who alone could bestow such a wonderful blessing, and who, in his exuberant goodness, has conferred it, not on one or a few merely, but on innumerable millions, and has inclined and enabled them to communicate it to millions and millions more of the same species with themselves, that shall succeed one another till time shall be no more! Thus in the work of creation, after the formation of *light, air, water, and earth*, the originals of all things, he proceeds from creatures less excellent to those that are more so: from *vegetables to animals*; and then from animals less perfect in their form to the more perfect. Such was the Creator’s progress in his work; and, in imitation of him, we should be continually advancing to greater excellence and perfection in our dispositions and actions. *Fish and fowl* were both formed out of the water: there being a nearer alliance and greater resemblance between the form of the bodies in general, and the motions of creatures that *swim* and of those that *fly*, than there is between either of these and such as *creep or walk* on the earth: and

living creature that moveth, which ^{A. M. 1.}
the waters brought forth abundantly ^{B. C. 4004}
after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, ^wBe fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so.

25 And God made the beast of the earth after

their bodies being intended to be lighter, and their motions swifter, the wise Creator saw fit to form them from a lighter and fluid element.

The waters are said to produce them *abundantly*; to signify the prodigious and rapid multiplication, especially of all the various species of fishes. The word in Hebrew, which generally stands for fish, also means *multiplication*; no creatures, it seems, multiplying so fast as they do.

Verse 21. *Great whales*—The Hebrew word here rendered *whales* is sometimes put to signify great dragons of the wilderness; (see Jer. ix. 11; xiv. 6; Mal. i. 3;) but it undoubtedly here means some very large inhabitants of the waters, and probably what we call whales, whose astonishing bulk and prodigious strength are amazing proofs of the power and glory of the Creator.

Verse 22. *God blessed them*—Behold the cause of the continuance in existence, and of the fruitfulness and multiplication, of the sundry kinds of creatures! It is owing to this word only that, though thousands of years have rolled away since their creation, not one species of them, amid so many, has been lost. Hence the inclination in every creature to propagate its species, and hence the wonderful and tender care they take of their young, till they are able to provide for themselves! So that, notwithstanding the daily great consumption of the creatures for the food of man, there is still such a succession of them, that the innumerable multitudes consumed for our use are not even missed. How wonderful that Being who is the author of this fertility and plenteousness!

Verses 24, 25. *Let the earth bring forth*—He that of stones can raise children to Abraham, and who called forth the universe from nothing, could easily produce animals from the dull and sluggish earth, although inanimate. *Cattle*—Those tame beasts which do not shun the society of men, and are most useful to us for food, clothing, or various services. *The beasts of the earth*—The Hebrew word *חיה*, *chaiath*, generally signifies the *wild beast*, which is evidently its meaning here.

A. M. 1. his kind, and cattle after their kind,
B. C. 4004. and every thing that creepeth upon
the earth after his kind: and God saw that *it*
was good.

26 ¶ And God said, *Let us make man in our
image, after our likeness: and †let them have
dominion over the fish of the sea, and over the
fowl of the air, and over the cattle, and over all
the earth, and over every creeping thing that
creepeth upon the earth.

27 So God created man in his *own* image, "in

* Chap. v. 1; ix. 6; Psalm c. 3; Eccles. vii. 29; Acts xvii.
20, 28, 29; 1 Cor. xi. 7; Eph. iv. 24; Col. iii. 10; James iii. 9.
† Chap. ix. 2; Psal. viii. 6; Heb. ii. 6.—‡ 1 Cor. xi. 7.

Verse 26. *God said, Let us make man*—We have here another and still more important part of the sixth day's work, the creation of man. Having prepared a fit habitation for man, and furnished it with all things necessary for his use and comfort, God now proceeds to create him. But this he does, as it were, with *deliberation*, nay, and *consultation*, using a phraseology which he had not used with regard to any other creatures, thereby showing the excellence of man above every other being which he had made. And it appears from hence, that all the three hypostases, which still *bear witness in heaven*, the Father, the Word, and the Holy Ghost, were peculiarly concerned in the creation of man. For God did not speak thus to angels, who, although they were present, and rejoiced at the creation of the universe, (Job xxxvii. 4, 7,) yet had no hand therein, sundry passages of Scripture testifying that it was the work of God alone. *In our image, after our likeness*—Two words signifying the same thing. Here again we see the excellence of man above all other creatures of this world, none of which are said to be made after the *image* or *likeness* of God. Indeed, his pre-eminence above the brute creatures, and his high destination, are apparent in the very form of his body, the erect figure of which, set toward the heavens, points him to his *origin* and *end*. It is, however, in the *soul* of man, that we must look for the divine image. And here we easily discern it. Like God, man's soul is a *spirit*, immaterial, invisible, active, intelligent, free, immortal, and, when first created, endowed with a high degree of divine knowledge, and with holiness and righteousness; in which particulars, according to St. Paul, Eph. iv. 24, Col. iii. 10, the image of God in man chiefly consists. He was also invested with an image of God's authority and dominion, and was constituted the ruler, under him, of all the inferior creatures. For God said, *And let them*—Male and female, (here comprehended in the word man,) with their posterity; *have dominion over the fish of the sea, &c.*—All the creatures, both wild and tame, are here included, over which our first parents, while innocent, had entire and perfect power and dominion, as they had also over the productions of the earth, and over the earth itself, to cultivate

the image of God created he him; A. M. 1.
a male and female created he them. B. C. 4004

28 And God blessed them, and God said unto them, ^bBe fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that ¹²moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb ¹³bearing seed, which *is* upon the face of all the earth, and every tree, in the

" Chap. v. 2; Mal. ii. 15; Matt. xix. 4; Mark x. 6.—^b Chap. ix. 1, 7; Lev. xxvi. 9; Psal. cxxvii. 3; cxxviii. 3, 4.—¹² Or, *creepeth*.—¹³ Heb. *seedling seed*.

and manage it, as they should see fit, for their comfort and advantage.

Verse 27. *So God created man in his own image*—In his *natural*, but especially in his *moral* image, with an habitual conformity of all his powers to the will of God, his understanding clearly discerning, his judgment entirely approving, his will readily choosing, and his affections cordially embracing his chief good; without *error* in his knowledge, *disorder* in his passions, or *irregularity* or *inordinancy* in his appetites; his senses also being all inlets to wisdom and enjoyment, and all his faculties of body and mind subservient to the glory of God and his own felicity! But *man being in honour did not abide, but became like the beasts that perish!* What cause we have for thankfulness that this image of God may be restored to our souls, and how earnestly ought we to pray for, and how diligently to seek this most important of all attainments! *Male and female created he them*—Not at once, or both together, as some have unscripturally taught, but first the man out of the earth, and then the woman out of the man. They seem both, however, to have been made on the sixth day, as is here related, and as the following words, promising they should be fruitful, manifest: but the particular history of the woman's creation is brought in afterward by way of further elucidation, and to introduce the account of the institution of marriage. God formed the woman from the man, and caused the whole race of mankind to descend from *one original pair*, that all the families and nations of men, being *made of one blood*, and proceeding from one common stock, might know themselves to be brethren, and might love and assist one another to the uttermost of their power: but, alas! what a sad reverse of this do we daily see exemplified before our eyes!

Verse 28. *Be fruitful, and replenish the earth*—A large estate is given them, and they are to fill it with inhabitants, to cultivate it, and enjoy the fruits it produces. But these words rather contain a benediction and a promise, than a command, as appears from verse 22, where the same words are applied to the brute creatures, which are not capable of understanding or obeying a command.

Verses 29, 30. *I have given you every herb*—It

A. M. 1. which is the fruit of a tree yielding
B. C. 4004. seed; ° to you it shall be for meat.

30 And to ^devery beast of the earth, and to every ° fowl of the air, and to every thing that creepeth upon the earth, wherein *there* is ¹⁴life,

^c Chapter ix. 3; Job xxxvi. 31; Psa. m civ. 14, 15; cxxxvi. 25; Acts i. 17.—^d Psa. cxlv. 15, 16; cxlvii. 9.

does not appear that liberty was given to men to eat animal food before the flood. Indeed, there seems to have been no need of it, as before the deluge, and more especially before the earth was cursed for the sin of man, undoubtedly its fruits were not only brought forth in greater abundance, but were both more pleasant to the taste, and more strengthening and nourishing to the body, than they were after these events. *And to every beast*—Thus the great Lord of all took care for oxen, and every living creature that he had created, and made ample and continued provision for their subsistence.

Verse 31. *Behold, it was very good*—It had been said of each day's work, except the second, that it was *good*, but now, of every thing, that it was *very good*. For man, the master-piece of God's works, and his visible image and deputy here on earth, was

I have given every green herb for A. M. 1.
meat: and it was so. B. C. 4004.

31 And ^fGod saw every thing that he had made, and behold, *it was* very good. And the evening and the morning were the sixth day.

^e Job xxxviii. 41.—¹⁴ Heb. *a living soul*.—^f Psalm civ. 24; 1 Tim. iv. 4.

now formed and constituted the head and governor of the whole. And all these wonderful works being connected together and dependant one on another, till the last link of the chain was made and added to the rest, some defect and imperfection must of necessity be attached to them all: but this being now finished, the whole was complete, and *very good*. *The evening and the morning were the sixth day*—No doubt, God could as easily have made the world and all things therein in an instant, as in six days: but he chose to form it in this gradual way, partly, perhaps, that his wisdom, power, and goodness, manifested in each part, might be more distinctly viewed and considered; and that he might show us how great things might rise from small beginnings, and be gradually accomplished; as also that he might set us an example of working six days, and resting on the seventh.

CHAPTER II.

This chapter is an appendix to the history of the creation, explaining and enlarging upon that part of it which relates immediately to man. We have in it, (1.) The institution of the sabbath, which was made for man, to further his holiness and comfort, 1-3. (2.) A more particular account of man's creation, as the summary of the whole work, 4-7. (3.) A description of the garden of Eden, and the placing of man in it under the obligations of a law and covenant, 8-17. (4.) The creation of the woman, her marriage to the man, and the institution of the ordinance of marriage, 18-25.

A. M. 1. **THUS** the heavens and the earth
B. C. 4004. were finished, and ^aall the host
of them.

2 ^bAnd on the seventh day God ended his work which he had made; and he rested on

^a Psalm xxxiii. 6; Isaiah xl. 26; xlv. 12.—^b Exodus xx. 11; xxxi. 17; Deut. v. 14; Heb. iv. 4.

NOTES ON CHAPTER II.

Verse 1. *The host of them*—That is, the creatures contained therein. *The host of heaven*, in Scripture language, sometimes signifies the stars, and sometimes the angels. But, as Moses gives us no intimation, in the preceding chapter, that the angels were created at this time, and as Job xxxviii. 6, 7, evidently implies that they had been created before, they do not appear to be here included.

Verse 2. *God rested on the seventh day*—Not as if he were weary, or needed rest, as we do after labour, which to suppose would be inconsistent with his infinite perfection, Isa. xl. 28: but for an example to us. Accordingly, in the fourth commandment,

the seventh day from all his work A. M. 1.
which he had made. B. C. 4004.

3 And God ^cblessed the seventh day, and sanctified it: because that in it he had rested from all his work which God ¹created and made.

^c Nehemiah ix. 14; Isaiah lviii. 13; lvi. 2.—¹ Heb. *created to make*.

God's resting on the seventh day is assigned as a reason why we should rest on that day.

Verse 3. *God blessed the seventh day*—He conferred on it peculiar honour, and annexed to it special privileges above those granted to any other day; and *sanctified it*—That is, separated it from common use, and dedicated it to his own sacred service, that it should be accounted *holy*, and spent in his worship, and in other religious and holy duties. It appears evidently by this, that the observation of the sabbath was not first enjoined when the law was given, but that it was an ordinance of God from the creation of the world, and, of course, is obligatory on all the posterity of Adam, and the indispensable

A. M. 1. 4 ¶^d These *are* the generations of
B. C. 4004. the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens.

5 And every ^o plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not ^f caused it to rain upon the earth, and *there was* not a man ^e to till the ground.

6 But ² there went up a mist from the earth, and watered the whole face of the ground.

^d Chap. i. 1; Psa. xc. 1, 2.—^e Chap. i. 12; Psalm civ. 14.
^f Job xxxviii. 26.—^g Chap. iii. 23.—^h Or, *a mist which went up from, &c.*—ⁱ Heb. *dust of the ground.*—^j Chap. iii. 19; Psalm ciii. 14; Eccles. xii. 7; Isaiah lxiv. 8; 1 Cor. xv. 47.
^k Job xxxiii. 4; Acts xvii. 25.—^l Chapter vii. 22; Isa. ii. 22.

duty of every one to whom this divine appointment is made known.

Verse 4. *The generations of the heavens*—That is, a true and full account of their origin or beginning, and of the order in which the sundry parts and creatures therein were formed.

Verse 5. *Every plant before it was in the earth*—That is, when there was neither any plant, nor so much as any seed from which any could spring: and when, as is here observed, the two great means of the growth of vegetables were both wanting, rain from heaven and the labour of man. So that they were evidently produced by the word of God's power alone. The English reader will observe in these two verses, the word LORD occurring for the first time. And he must remember that, whenever it occurs in our translation in capital letters, it stands for *Jehovah*. This is that name of God which implies *self-existence, independence, and eternity*, and signifies one that has being *in* and *of himself*, and is the source of being to all that exists. It is well explained by himself, Rev. i. 8, *I am Alpha and Omega, the beginning and the ending, which is and was, and is to come; the Almighty!*

Verse 6. *There went up*—At certain times, it seems, as God appointed; *a mist* or vapour *from the earth*—Issuing from the abyss, or great deep of water in its bowels; (see chap. vii. 14;) *and watered the whole face of the ground*—Not with rain, but with dew. By this the earth was softened and fitted to nourish the plants of all kinds already created, and the seeds and roots of these that they might produce new plants.

Verse 7. *The Lord God formed man*—Man being the chief of God's works in this lower world, and being intended to be the lord of all other creatures, we have here a more full account of his creation. The word צִרָה, *jitzzer*, here rendered *he formed*, is not used concerning any other creature, and implies a gradual process in the work, with great accuracy and exactness. It is properly used of potters forming vessels on the wheel; and Rabbi D. Kimchi says, that, when used concerning the creation of

7 And the LORD God formed man ^{A. M. 1.}
³ of the ^h dust of the ground, and ^{B. C. 4004.}
ⁱ breathed into his ^k nostrils the breath of life; and ¹ man became a living soul.

8 ¶ And the LORD God planted ^m a garden ⁿ eastward in ^o Eden; and there ^p he put the man whom he had formed.

9 And out of the ground made the LORD God to grow ^q every tree that is pleasant to the sight, and good for food; ^r the tree of life also in the midst of the garden, ^s and the tree of knowledge of good and evil.

¹ 1 Cor. xv. 45; Zech. xii. 1.—^m Chap. xiii. 10; Isaiah li. 3; Ezekiel xxviii. 13; Joel ii. 3.—ⁿ Chap. iii. 24.—^o Chap. iv. 16.—^p Verse 15.—^q Ezekiel xxxi. 8.—^r Chap. iii. 22; Proverbs iii. 18; xi. 30; Rev. ii. 7; xxii. 2, 14.—^s Verse 17, Chapter iii. 22.

man, it signifies the formation of his members. *Of the dust of the ground*—The Hebrew is, *he formed man dust from the ground*. We should remember that, however curiously our bodies, with their various members and senses, are wrought, we are but *dust* taken from the ground. *He breathed into his nostrils*—And thereby into his head and whole man; *the breath of life*—Hebrew, *the soul of lives*, that is, both natural and spiritual, both temporal and eternal life. It is sufficiently implied here that the soul of man is of a quite different nature and higher origin than the souls of beasts, which, together with their bodies, are said to be brought forth by the earth and waters, chap. i. 24.

Verse 8. *The Lord God planted*—Or, *had planted*, namely, on the third day, when he created *the fruit-tree yielding fruit; a garden*—A place peculiarly pleasant, a *paradise*, separated, it seems, from the rest of the earth, and enclosed, but in what way, we are not informed; *eastward*—From the place where Moses wrote, and from the place where the Israelites afterward dwelt. *In Eden*—Although the word *eden* signifies *delight* and *pleasure*; and undoubtedly the situation of the garden was extremely delightful, yet it is here the name of a place, not that mentioned, Amos i. 5, which was in Syria, but another Eden in Mesopotamia, spoken of Gen. iv. 16, and 2 Kings xix. 12, in the confluence of the Tigris and Euphrates. *There he put the man*—Not in a sumptuous palace or house of any kind, but in the open air. For as *clothes* came in with sin, so did *houses*. Our first parents in paradise needed them not. “The heaven was the roof of Adam's house,” says Henry, “and never was any roof so curiously *ceiled* and *painted*. The earth was his floor, and never was any floor so richly inlaid: the shadow of the trees was his retirement, and never were any rooms so finely hung. Solomon's, in all their glory, were not arrayed like them.”

Verse 9. *Every tree pleasant to the sight*—That was calculated to render this garden the most beautiful place on earth; *and good for food*—That is, agreeable to the taste and useful to the body. So

A. M. 1. 10 ¶ And a river went out of Eden
B. C. 4004. to water the garden : and from thence
it was parted, and became into four heads.

11 The name of the first is *Pison* : that is it
which compasseth ^u the whole land of *Havilah*,
where *there is gold* ;

12 And the gold of that land is good : ^w there
is *bdellium* and the *onyx-stone*.

13 And the name of the second river is *Gihon* :
the same is it that compasseth the whole land
of ⁴ *Ethiopia*.

14 And the name of the third river is ^{*} *Hid-
dekel* : that is it which goeth ⁵ toward the
east of *Assyria*. And the fourth river is
Euphrates.

15 ¶ And the LORD God took ⁶ the man, and

^u Chap. xxv. 18.—^w Num. xi. 7.—⁴ Heb. *Cush*.—^{*} Dan.
x. 4.—⁵ Or, *eastward to Assyria*.—⁶ Or, *Adam*.—^y Verse 8,
⁷ Heb. *eating thou shalt eat*.—^z Verse 9.—^a Chap. iii. 1, 3, 11,
17.—^b Chap. iii. 3, 19 ; Rom. v. 12, 21 ; vi. 23 ; 1 Cor. xv. 55 ;

that both man's mind and body were gratified and enriched. *The tree of life also*—So called, it seems, not only because it was intended to be a sign to Adam, assuring him of the continuance of life and happiness, on condition of his persevering in obedience ; but also because God had given to the fruit of it a singular virtue for the support of nature, the prolongation of life, and the prevention of all diseases, infirmities, and decays through age, as appears, chapter iii. 22. *The tree of knowledge, &c.*—So called, not because its fruit had any virtue to beget useful knowledge, but because by it God would try Adam's obedience, and by eating of it man would know the good which he had lost, and the evil into which he had fallen by his disobedience.

Verses 10-14. *A river went out of Eden*—This river, branching itself into four streams, contributed much both to the pleasantness and fertility of the garden. *Hiddekel* and *Euphrates* are rivers of *Babylon* : but we need not wonder that the rise and situation of all these rivers cannot now be perfectly ascertained, considering the great changes produced in the state of the earth, as well by earthquakes as by the general deluge. *Havilah* had *gold*, and *spices*, and *precious stones* : but *Eden* had that which was infinitely better, *the tree of life*, and communion with God. And to these blessings we may have access, although shut out of the literal *Eden*. Reader, dost thou desire them ?

Verse 17. *Of the tree of knowledge thou shalt not eat*—Hitherto God has been manifested as man's powerful Creator and bountiful Benefactor : now he appears as his *Ruler* and *Lawgiver*, and, as such, enters into covenant with him. He gives him but one positive precept, to try his obedience, which, as his Sovereign Lord, he had a right to do, annexing *death* to the breach, and, of consequence, *life* and *immortality* to the observance of it. It is evident,

^y put him into the garden of Eden, to ^{A. M. 1.}
dress it, and to keep it. ^{B. C. 4004.}

16 And the LORD God commanded the man, saying, Of every tree of the garden ⁷ thou mayest freely eat :

17 ^z But of the tree of the knowledge of good and evil, ^a thou shalt not eat of it ; for in the day that thou eatest thereof ^b thou ⁸ shalt surely die.

18 ¶ And the LORD God said, *It is not good* that the man should be alone : ^c I will make him a help ⁹ meet for him.

19 ^e And out of the ground the LORD God formed every beast of the field, and every fowl of the air, and ^f brought *them* unto ¹⁰ Adam to see what he would call them ; and whatsoever

James i. 15 ; 1 John v. 16 ; Rev. xxi. 8.—⁸ Heb. *dying thou shalt die*.—^c Chap. iii. 12 ; 1 Corinthians xi. 9 ; 1 Tim. ii. 13.
⁹ Heb. *as before him*.—^e Chap. i. 20, 24.—^f Psalm viii. 6 ; see Chapter vi. 20.—¹⁰ Or, *the man*.

however, that this was not all God required of man, but that a law was written on his heart, requiring him to love God to the utmost extent of his capacity, and to imitate him in all holiness and righteousness. *Thou shalt surely die*—The death here threatened is evidently to be considered as opposed to the life (or *lives* rather, verse 7) which God had bestowed on him. This was not only the *natural life* of his body, in its union with his soul, but the *spiritual life* of his soul, in its union with God, and the *eternal life* of both. The threatening then implies : Thou shalt not only lose all the happiness thou hast, either in possession or prospect, and become liable to the death of thy body, and all the miseries which precede and accompany it ; but thou shalt lose thy *spiritual life*, and become dead to God and things divine, and shalt even forfeit thy title to immortality, and be liable to death eternal. And all this *in the day thou eatest thereof*.

Verse 18. *God said*—Had said on the sixth day, when the woman was made. *It is not good that man should be alone*—Though there was an upper world of angels and lower world of brutes, yet, there being none of the same rank of beings with himself, he might be truly said to be *alone*. *It is not good* : it was neither for man's comfort, who was formed for society, and not for solitude, nor for the accomplishment of God's purpose in the increase of mankind. *A help meet for him*—בִּנְיָוִת, *chenegdo*, a most significant phrase ; one *as before him*, or *correspondent to him*, his counterpart, suitable to his nature and his need, one like himself in shape, constitution, and disposition, a *second self* : one to be at hand, or near to him, to converse familiarly with him, to be always ready to succour and comfort him, and whose care and business it should be to please and help him.

Verse 19. *God brought all the beasts to Adam*—Either by the ministry of angels, or by a special in-

A. M. 1. Adam called every living creature,
B. C. 4004. that *was* the name thereof.

20 And Adam ¹¹ gave names to all cattle, and to the fowl of the air, and to every beast of the field : but for Adam there was not found a help meet for him.

21 ¶ And the LORD God caused a ⁸ deep sleep to fall upon Adam, and he slept ; and he took one of his ribs, and closed up the flesh instead thereof :

22 And the rib, which the LORD God had

¹¹ Heb. *called*.—⁸ Ch. xv. 12 ; 1 Sam. xxvi. 12.—¹² Heb. *builded*.—^h Prov. xviii. 22 ; Heb. xiii. 4.—ⁱ Chap. xxix. 14 ; Judg. ix. 2 ; 2 Sam. v. 1 ; xix. 13 ; Eph. v. 30.

distinct, that he might name them, and so might give a proof of his knowledge, the names he gave them being perfectly descriptive of their inmost nature.

Verses 21, 22. *God caused a deep sleep, &c.*—That the opening of his side and the taking away of his rib might be no grievance to him. While he knows no sin, God will take care that he shall feel no pain. The woman was taken out of the man's side, and not out of a higher or lower part of his body, to show that she is neither to *govern* nor *usurp authority* over him, 1 Tim. ii. xii. ; nor yet to be his *slave* or *servant* : but, as his companion, to be treated with kindness, respect, and affection. How significant are all God's works and actions !

Verse 23. *This is now bone of my bone*—Probably it was revealed to Adam in a vision, when he was asleep that this lovely creature, now presented to him, was a piece of himself, and was to be his *companion*, and the *wife of his covenant*. In token of his acceptance of her, he gave her a name, not peculiar to her, but common to her sex : she shall be called *woman*, *isha*, a *she-man*, differing from man in sex only, not in nature ; made of *man*, and joined to *man*.

taken from man, ¹² made he a woman, A. M. 1.
and ^h brought her unto the man. B. C. 4004.

23 And Adam said, This *is* now ⁱ bone of my bones, and flesh of my flesh : she shall be called ¹³ Woman, because she was ^k taken out of ¹⁴ man.

24 ¹ Therefore shall a man leave his father and his mother, and shall cleave unto his wife : and they shall be one flesh.

25 ^m And they were both naked, the man and his wife, and were not ⁿ ashamed.

¹³ Heb. *Isha*.—^k 1 Cor. xi. 8.—¹⁴ Heb. *Ish*.—¹ Psa. xlv. 10 ; Matt. xix. 5 ; Mark x. 7 ; Eph. v. 1.—^m Chap. iii. 7, 10, 11.—ⁿ Isa. xlvii. 3.

Verse 24. The sabbath and marriage were two ordinances instituted in innocence, the former for the preservation of the church, the latter for the preservation of mankind. It appears by Matt. xix. 4, 5, that it was God himself who said here, a man must leave all his relations to cleave to his wife ; but whether he spake this by Moses or by Adam, is uncertain. The virtue of a divine ordinance, and the bonds of it, are stronger even than those of nature. See how necessary it is that children should take their parents' consent with them in their marriage ; and how *unjust* those are to their parents, as well as *undutiful*, who marry without it ; for they *rob them* of their right to them and interest in them, and alienate it to another fraudulently and unnaturally.

Verse 25. *They were both naked*—They needed no clothes for defence against cold or heat, for neither could be injurious to them : they needed none for ornament. *Solomon in all his glory was not arrayed like one of these*. Nay, they needed none for decency : they were *naked*, and had no reason to be *ashamed*. *They knew not what shame was*, so the *Chaldee* reads it. Blushing is now the colour of virtue, but it was not the colour of innocence.

CHAPTER III.

The general contents of this chapter we have, Rom. v. 12. By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. More particularly, we have here, (1.) The innocent tempted, 1–5. (2.) The tempted transgressing, 5, 7, 8. (3.) The transgressors arraigned, 9, 10. (4.) Upon their arraignment convicted, 11–13. (5.) Upon their conviction sentenced, 14–19. (6.) After sentence reprieved, 20, 21. (7.) Notwithstanding their reprieve, execution in part done, 22–24. (8.) Gracious intimations of redemption, lest they and all their race should despair.

A. M. 1. NOW ^a the serpent was ^b more sub-
B. C. 4004. tle than any beast of the field
which the LORD God had made : and he said

unto the woman, ¹ Yea, hath God said, A. M. 1.
Ye shall not eat of every tree of the B. C. 4004.
garden ?

^a Rev. xii. 9 ; xx. 2.—^b Matt. x. 16 ; 2 Cor. xi. 3.

¹ Heb. *Yea, because, &c.*

NOTES ON CHAPTER III.

Verse 1. *The serpent was more subtle, &c.*—Some would render the word נָחָשׁ, *nachash*, here, *monkey*

or *baboon*, and the word אָרֻם, *arum*, *intelligent* : but it may be demonstrated from divers other passages of the Old Testament, where the same words

A. M. 1. 2 And the woman said unto the
B. C. 4004. serpent, We may eat of the fruit of
the trees of the garden :

3 ^c But of the fruit of the tree which *is* in the
midst of the garden, God hath said, Ye shall
not eat of it, neither shall ye touch it, lest ye
die.

^c Chap. ii. 17.—^d Verse 13; John viii. 44; 1 Cor. ii. 11;
2 Cor. xi. 3; 1 Timothy ii. 14.

4 ^d And the serpent said unto the A. M. 1.
woman, Ye shall not surely die: B. C. 4004.

5 For God doth know, that in the day ye eat
thereof, then ^e your eyes shall be opened; and
ye shall be as gods, knowing good and evil.

6 ¶ And when the woman saw that the tree
was good for food, and that it *was* ² pleasant to

▪ Verse 7; Ezekiel xxviii. 2, 9; Acts xxvi. 18.
² Heb. *a desire*.

are used, and from several parts of the New, where they are referred to, that our translators are perfectly right. The former word is used concerning the fiery serpents, which bit the people in the wilderness, which certainly were neither monkeys nor baboons, and concerning the serpent of brass, by looking at which the Israelites were healed. See Hebrew, Num. xxi. 6-9. It is also used Isaiah lxxv. 25, where, in allusion to verse 14 of this chapter, it is said, *Dust shall be the serpent's meat*; but surely dust is not the meat of monkeys. The word is also everywhere rendered *Οφις*, *ophis*, in the Septuagint and in the New Testament, which means serpent, and nothing else. The latter word, *ערוי*, also, is rightly translated, meaning primarily, *subtle*, or *crafty*, from *ערי*, caliditate usus est, and is so rendered Job v. 12, and so interpreted 2 Cor. xi. 3, where the word *πανεργια* is used, which certainly never means *intelligence*, but always *craft* or *subtlety*. *Than any beast of the field*—Serpents, in general, have a great deal of subtlety. But this one had an extraordinary measure of it, being either only a serpent in appearance, and in reality a fallen angel, or the prince of fallen angels, Satan; or a real serpent possessed and actuated by him. Hence the devil is termed the *old serpent*, Rev. xx. 2, 3. *He said unto the woman*—Whom it is probable he found alone. In what way he spake to her we are not informed: but it seems most likely that it was by signs of some kind. Some, indeed, have supposed that *reason* and *speech* were then the known properties of serpents, and that, therefore, Eve was not surprised at his reasoning and speaking, which they think she otherwise must have been: but of this there is no proof. *Yea, hath God said, &c.*—As if he had said, Can it be that God, who has planted this garden with all these beautiful and fruitful trees, and hath placed you in it for your comfort, should deny you the fruit of it? Surely you must either be mistaken, or God must be envious and unkind. His first object was by his insinuations either to beget in them unbelief, as to the reality of the prohibition, and to persuade them, that it would be no sin to eat of the fruit of the forbidden tree, or to produce in them hard thoughts of God, in order to alienate their affections from him. And such are generally his first temptations still. What! has God, who has given you various appetites and passions, forbidden you to gratify them? Surely he has not: but if he has, he must be an unkind being. And how then can you trust in or love him?

Verses 2, 3. *The woman said*—With a view to defend the conduct of her Maker toward them,

against the insinuations of the tempter. *We may eat of the trees of the garden*—Of all the trees except one. It is only concerning one that God hath said, “Ye shall not eat of it.” But when she adds, *Lest ye die*, it is evident her faith begins to waver, and she inclines to doubt whether God would fulfil his threatening, which was not, “Lest ye die,” but, “In dying ye shall die;” that is, “Ye shall surely die.” She seems also to have intended to intimate, that if they died, it would not be so much through any particular interference and severity of God in executing his threatening, as through the natural, pernicious effects of the fruit, against which God had only kindly warned them.

Verses 4, 5. The tempter, finding that the woman began to doubt whether eating this fruit was a crime, and if it were, whether punishment would follow, now became more bold in his attack, and, giving God the lie direct, asserted roundly, “Ye shall not surely die.” So far from it, you shall have much advantage from eating of this tree. He suits the temptation to the pure state they were now in, proposing to them, not any carnal pleasure, but intellectual delights. 1st, *Your eyes shall be opened*—You shall have much more of the power and pleasure of contemplation than now you have: your intellectual views shall be extended, and you shall see further into things than now you do. 2d, *Ye shall be as gods*—As Elohim, mighty gods, beings of a higher order. 3d, *Ye shall know good and evil*—That is, every thing that is desirable to be known. To support this part of the temptation, he abuseth the name given to this tree. It was intended to teach the practical knowledge of good and evil; that is, of duty and disobedience, and it would prove the experimental knowledge of good and evil; that is, of happiness and misery. But he perverts the sense of it, and wrests it to their destruction, as if the tree would give them a speculative knowledge of the natures, kinds, and originals of good and evil. And, 4th, All this presently; *In the day ye eat thereof*—You will find a sudden and immediate change for the better.

Verse 6. *When the woman saw*, (or perceived)—But how? Certainly by believing Satan and disbelieving God. Here we see what her parley with the tempter ended in; Satan, at length, gains his point; God permitting it for wise and holy ends. And he gains it: 1st, By injecting unbelief respecting the divine declaration. 2d, By the *lust of the flesh*: she saw that the tree was good for food,

A. M. 1. the eyes, and a tree to be desired to
B. C. 4004. make *one* wise, she took of the fruit thereof, ^fand did eat; and gave also unto her husband with her, ^gand he did eat.

7 ^hAnd the eyes of them both were opened, ⁱand they knew that they *were* naked: and they sewed fig-leaves together, and made themselves ³aprons.

8 And they heard ^kthe voice of the LORD God walking in the garden in the ⁴cool of the day; and Adam and his wife ¹hid themselves from

^f 1 Tim. ii. 14.—^g Verses 12, 17.—^h Verse 5.—ⁱ Chap. ii. 25.—³ Or, *things to gird about*.—^k Job xxxviii. 1.

agreeable to the taste, and nutritive. 3d, *By the lust of the eye*, that it was *pleasant to the eye*. 4th, *By the pride of life*, a tree not only not to be dreaded, but to be desired to make *one* wise. In a similar way Satan still tempts, and too often prevails: by unbelief and *their own lusts*, men, *being tempted and drawn away* (εξαλκομενος, drawn out of God, James i. 14) from his fear and love, and obedience to his will, *are enticed*, insnared, and overcome.

She gave also to her husband with her—It is likely he was not *with her* when she was tempted; surely if he had been, he would have interposed to prevent the sin; but he came to her when she had eaten, and was prevailed with, by her, to eat likewise. *She gave it to him*; persuading him with the same arguments that the serpent had used with her; adding this, probably, to the rest, that she herself had eaten of it, and found it so far from being *deadly*, that it was extremely pleasant and grateful. *And he did eat*—This implied unbelief of God's word, and confidence in the devil's; discontent with his present state, and an ambition of the honour which comes not from God. His sin was *disobedience*, as St. Paul terms it, Rom. v. 19, and that to a plain, easy, and express command, which he knew to be a command of trial. He sins against light and love, the clearest light and the dearest love that ever sinner sinned against. But the greatest aggravation of his sin was, that by it he *involved all his posterity* in sin and ruin. He could not but know that he stood as a public person, and that his disobedience would be fatal to all his seed; and if so, it was certainly both the greatest treachery and the greatest cruelty that ever was.

Verse 7. *The eyes of them both*—Of their minds and consciences, which hitherto had been closed and blinded by the arts of the devil; *were opened*—As Satan had promised them, although in a very different sense. Now, when it was too late, they saw the happiness they had fallen from, and the misery they were fallen into. They saw God was provoked, his favour forfeited, and his image lost. They felt a disorder in their own spirits, of which they had never before been conscious. They saw a law in their members warring against the law of

the presence of the LORD God amongst A. M. 1.
the trees of the garden. B. C. 4004.

9 ¶ And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, ^mand I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree whereof I commanded thee, that thou shouldst not eat?

⁴ Heb. *wind*.—¹ Job xxxi. 33; Jeremiah xxiii. 24; Amos xi. 3 Heb. iv. 13.—^m Chap. ii. 25; Exod. iii. 6; 1 John iii. 20.

their minds, and captivating them both to sin and wrath; they saw *that they were naked*—That is, that they were *stripped*, deprived of all the honours and joys of their paradise state, and exposed to all the miseries that might justly be expected from an angry God; laid open to the contempt and reproach of heaven, and earth, and their own consciences. *And they sewed*, or platted *fig leaves together*—And, to cover at least part of their shame one from another, *made themselves aprons*—See here what is commonly the folly of those that have sinned: they are more solicitous to save their credit before men, than to obtain their pardon from God!

Verse 8. *They heard the voice of the Lord God walking, &c.*—It is supposed he came in a human shape; in that wherein they had seen him, when he put them into paradise. For he came to convince and humble, not to amaze and terrify them. *And they hid themselves, &c.*—A sad change! Before they had sinned, if they heard the voice of the Lord God coming toward them, they would have run to meet him; but now God was become a *terror* to them, and then no marvel they were become a terror to themselves.

Verse 9. *The Lord God called*, (probably with a loud voice,) *Where art thou?*—This inquiry after Adam, may be looked upon as a gracious pursuit in order to his recovery. If God had not called to him to reduce him, his condition had been as desperate as that of fallen angels.

Verse 10. *I was afraid, because I was naked*—He confesses his nakedness, which was evident; but makes no mention of his sin. This he wished rather to hide, feeling, indeed, the shameful effects of it, but not yet being truly penitent for it.

Verse 11. *Who told thee thou wast naked?*—That is, how camest thou to be sensible of thy nakedness as thy shame? *Hast thou eaten of the tree*—Though God knows all our sins, yet he will know them from us, and requires from us an ingenuous confession of them, not that he may be *informed*, but that we may be *humbled*; *whereof I commanded thee*—Not to eat of it; I thy Maker, I thy Master, I thy Benefactor, I commanded thee to the contrary. Sin appears most *plain* and most *sinful* in the glass of the commandment.

A. M. 1.
B. C. 4004. 12 And the man said, ⁿ The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, ^o The serpent beguiled me, and I did eat.

14 ¶ And the LORD God said ^p unto the

A. M. 1.
B. C. 4004. serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and ^a dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between ^r thy seed and ^s her seed: ^t it shall bruise thy head, and thou shalt bruise his heel.

ⁿ Chap. ii. 18; Job xxxi. 33; Prov. xxviii. 13.—^o Verse 4; 2 Cor. xi. 3; 1 Tim. ii. 14.—^p Exod. xxi. 29, 32.—^a Isaiah lxx. 25; Mic. vii. 17.—^r Matt. iii. 7; xiii. 38; xxiii. 33; John viii. 44; Acts xiii. 10; 1 John iii. 8.

^s Psalm cxxxii. 11; Isaiah vii. 14; Jer. xxxi. 32; Micah v. 3; Matt. i. 23, 25; Luke i. 31; Gal. iv. 4.—^t Romans xvi. 20; Colossians ii. 15; Hebrews ii. 14; 1 John iii. 8; v. 5; Rev. xii. 7, 17; xx. 2, 10.

Verse 13. *What is this thou hast done?*—Wilt thou own thy fault? Neither of them does this fully. Adam lays all the blame on his wife; nay, tacitly, on God. *The woman whom thou gavest to be with me* as my companion, she gave me of the tree. Eve lays all the blame on the serpent. *The serpent beguiled me.*

Verse 14. *God said unto the serpent*—In passing sentence, God begins where the sin began, with the serpent, which, although only an irrational creature, and therefore not subject to a law, nor capable of sin and guilt, yet, being the instrument of the devil's wiles and malice, is punished as other beasts have been when abused by the sin of man, and this partly for the punishment, and partly for the instruction of man, their lord and governor.

Upon thy belly shalt thou go—And “no longer on thy feet, or half erect,” say Mr. Henry and Mr. Wesley, (as it is probable this serpent, and others of the same species, had before done,) “but thou shalt crawl along, thy belly cleaving to the earth,” the dust of which thou shalt take in with thy food. And thou, and all thy kind, shall be reckoned most despicable and detestable, (Isaiah lxx. 25, Mic. vii. 17,) and be the constant objects of the hatred of mankind. But this sentence, directed against the serpent, chiefly respected the infernal spirit that actuated it, and his curse is intended under that of the serpent, and is expressed in terms which, indeed, properly and literally agreed to the serpent; but were mystically to be understood as fulfilled in the devil; who is “cursed above all irrational animals; is left under the power of invincible folly and malice, and, in disgrace, is depressed below the vilest beasts, and appointed to unspeakable misery when they are insensible in death.”—Brown.

Verse 15. *I will put enmity, &c.*—The whole race of serpents are, of all creatures, the most disagreeable and terrible to mankind, and especially to women: but the devil, who seduced the woman, and his angels, are here meant, who are hated and dreaded by all men, even by those that serve them, but more especially by good men. *And between thy seed*—All carnal and wicked men, who, in reference to this text, are called the *children* and *seed* of Satan; and *her seed*—That is, her offspring, first and principally CHRIST, who, with respect to this promise,

is termed, by way of eminence, *her seed*, (see Gal. iii. 16, 19,) whose alone work it is to bruise the serpent's head, to destroy the policy and power of the devil. But also, secondly, all the members of Christ, all believers and holy men, are here intended, who are the seed of Christ and the implacable enemies of the devil and his works, and who overcome him by Christ's merit and power.

It shall bruise thy head—The principal instrument of the serpent's fury and mischief, and of his defence; and also the chief seat of his life, which, therefore, men chiefly strike at, and which, being upon the ground, a man may conveniently tread upon and crush to pieces. Applied to Satan, this denotes his subtlety and power, producing death, which Christ, the Seed of the woman, destroys by taking away its sting, which is sin.

Thou shalt bruise his heel—The part which is most within the serpent's reach, and on which, being bruised by it, the serpent is provoked to fix its venomous teeth, but a part remote from the head and heart, and therefore wounds there, though painful, are yet not deadly nor dangerous, if they be observed in time. Understood of Christ, the *seed* of the woman, his *heel* means, first, his *humanity*, whereby he trod upon the earth, and which the devil, through the instrumentality of wicked men, bruised and killed; and, secondly, his *people*, his members, whom Satan, in divers ways, *bruises*, vexes, and afflicts while they are on earth, but cannot reach either Christ their head in heaven, or themselves when they shall be advanced thither. In this verse, therefore, notice is given of a perpetual quarrel commenced between the kingdom of God and the kingdom of the devil among men: war is proclaimed between the *seed of the woman* and the *seed of the serpent*, Rev. xii. 7. It is the fruit of this enmity, 1st, That there is a continual conflict between God's people and him. Heaven and hell can never be reconciled, no more can Satan and a sanctified soul. 2d, That there is likewise a continual struggle between the wicked and the good. And all the malice of persecutors against the people of God is the fruit of this enmity, which will continue while there is a godly man on this side heaven, and a wicked man on this side hell. But, 3d, A gracious promise also is here made of Christ,

A. M. 1. 16 ¶ Unto the woman he said, I will
B. C. 4004. greatly multiply thy sorrow and thy
conception; ^u in sorrow thou shalt bring forth
children: ^w and thy desire *shall be* ^v to thy
husband, and he shall ^x rule over thee.

17 And unto Adam he said, ^y Because thou
hast hearkened unto the voice of thy wife, ^z and
hast eaten of the tree ^a of which I commanded
thee, saying, Thou shalt not eat of it: ^b cursed
is the ground for thy sake; ^c in sorrow shalt
thou eat of it all the days of thy life;

^u Psa. xlviii. 6; Isa. xlii. 8; xxi. 3; John xvi. 21; 1 Tim. ii. 15. — ^w Chap. iv. 7. — ^x Or, *subject to thy husband.* — ^y 1 Cor. xi. 3; xiv. 34; Eph. v. 22, 23, 24; 1 Tim. ii. 11; 1 Peter iii. 1, 5, 6. — ^z 1 Samuel xv. 23. — ^a Verse 6. — ^b Chapter ii. 17. ^c Eccles. i. 2, 3; Isa. xxiv. 5, 6; Rom. viii. 20.

as the deliverer of fallen man from the power of Satan. By faith in this promise, our first parents, and the patriarchs before the flood, were justified and saved; and to this promise, and the benefit of it, *instantly serving God day and night, they hoped to come.*

Verse 16. We have here the sentence passed on the woman: she is condemned to a state of *sorrow and subjection*: proper punishments of a sin in which she had gratified her pleasure and her pride. *I will greatly multiply thy sorrow*—In divers pains and infirmities peculiar to thy sex; and *thy conception*—Thou shalt have many, and those oft-times fruitless conceptions and abortive births. *In sorrow shalt thou bring forth children*—With more pain than any other creatures undergo in bringing forth their young: a lasting and terrible proof this that human nature is in a fallen state! *Thy desire shall be to thy husband*—That is, as appears from Gen. iv. 7, where the same phrase is used, Thy desires shall be referred or subjoined to thy husband's will and pleasure, to grant or deny them as he sees fit. She had eaten of the forbidden fruit, and thereby had committed a great sin, in compliance with her own desire, without asking her husband's advice or consent, as in all reason she ought to have done in so weighty and doubtful a matter, and therefore she is thus punished. *He shall rule over thee*—Seeing for want of thy husband's rule and guidance thou wast seduced, and didst abuse the power and influence I gave thee, by drawing thy husband into sin, thou shalt now be brought to a lower degree; and whereas thou wast made thy husband's equal, thou shalt henceforward be his inferior, and *he shall rule over thee*—As thy lord and governor.

Verse 17. *Because thou hast hearkened to the voice of thy wife*—Obeyed her word and counsel, contrary to my express command. He excused the fault by laying it on his wife, but God doth not admit the excuse: though it was *her* fault to persuade him to eat, it was *his* fault to hearken to her. *Cursed is the ground for thy sake*—It shall now yield both fewer and worse fruits, and not even those without more care and trouble to thy mind, and the

18 ^d Thorns also and thistles shall
A. M. 1. it ^e bring forth to thee; and ^f thou
B. C. 4004. shalt eat the herb of the field.

19 ^f In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: ^g for dust thou *art*, and ^h unto dust shalt thou return.

20 And Adam called his wife's name ⁱ Eve, ^j because she was the mother of all living.

21 ¶ Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

^d Job v. 7; Eccles. ii. 23. — ^e Job xxxi. 40. — ^f Heb. *cause to bud.* — ^g Psalm civ. 14. — ^h Eccles. i. 13; 2 Thess. iii. 10. — ⁱ Chap. ii. 7. — ^j Job xxi. 26; xxxiv. 15; Psa. civ. 29; Eccles. iii. 20; xii. 7; Romans v. 12; Heb. ix. 27. — ^k Heb. *Chavah.* ^l That is, *living.*

minds of thy posterity, and more labour to your bodies than otherwise would have been requisite. The earth, for the sin of man, was *made subject to vanity*; *fruitfulness* was its blessing for man's service, and now *barrenness* is its curse for man's punishment.

Verse 19. *In the sweat of thy face shalt thou eat bread*—His business, before he sinned, was a constant pleasure to him; but now his labour shall be a weariness. *Unto dust shalt thou return*—Thy body shall be forsaken by thy soul, and become itself a lump of dust, and then it shall be lodged in the grave, and mingle with the dust of the earth.

Verse 20. God having named the man, and called him *Adam*, which signifies *red earth*; Adam, in further token of dominion, named the woman, and called her *Eve*, that is, *life*. Thus *Adam* bears the name of the dying body, *Eve*, of the living soul. Though for her sin she was justly sentenced to a present death, yet, by God's infinite mercy, and by virtue of the promised seed, she was both continued in life herself, and made *the mother of all living*. Adam had before called her *Isha*, woman, as a *wife*; here he calls her *Evah*, life, as a *mother*. Now, 1st, If this name were given her by divine direction, it was an instance of God's favour, and, like the new naming of *Abraham* and *Sarah*, it was a seal of the covenant, and an assurance to them, that, notwithstanding their sin, he had not reversed that blessing wherewith he had blessed them. *Be fruitful and multiply*. It was likewise a confirmation of the promise now made, that the *seed of the woman*, of this woman, should *break the serpent's head*. 2d, If *Adam* did it of himself, it was an instance of *his faith* in the word of God.

Verse 21. *Unto Adam and his wife did God make*—By his own word, or by the ministry of angels; *coats of skins*—Of beasts slain, either to show them what death is, or rather, as is more probable, in sacrifice to God, to prefigure the great sacrifice which, in the latter days, should be offered once for all. Thus the first animal that died was a *sacrifice*, or Christ in a figure. God *clothed them*: 1st, to defend them from the heat and cold, and other injuries of

A. M. 1. 22 ¶ And the LORD God said,
B. C. 4004. ⁱ Behold, the man is become as one
of us, to know good and evil. And now, lest
he put forth his hand, ^k and take also of the tree
of life, and eat, and live for ever;

23 Therefore the LORD God sent him forth

ⁱ Verse 5; like Isa. xix. 12; xlvii. 12, 13.—^k Ch. ii. 9.

the air to which they were now to be exposed: 2d, to remind them of their fall, which had made that nakedness, which was before innocent and honourable, an occasion of sin and shame, and therefore it needed a covering. God also, by this act of kindness, probably intended to show his care even of fallen man, to encourage his hopes of mercy through a Mediator, and thereby to invite him to repentance.

Verse 22. *The Lord God said*—In his own eternal mind: *Behold, the man is become as one of us*—See what he has got, what advantages, by eating forbidden fruit! This is said to humble them, and to bring them to a sense of their sin and folly, that, seeing themselves thus wretchedly deceived by following the devil's counsel, they might henceforth pursue the happiness God offered, in the way he prescribed.

Here is another evident proof of a plurality of persons or subsistences in the Godhead. Compare chap. i. 26, and xi. 7. If it be said that God speaks this of himself and the angels, it must be replied that no mention has yet been made of the angels, and that it is unreasonable to think that the great God should level himself with angels, and give them, as the expression intimates, a kind of equality with himself.

Lest he take also of the tree of life—The sentence is defective, and, it seems, must be supplied thus: Care must be taken, and man must be banished hence, lest he take of the tree of life, as he took of the tree of knowledge, and thereby profane that sacrament of eternal life, and persuade himself that he shall live for ever. To prevent this, (verse 23,) the Lord God sent him forth—Expelled him with shame

from the garden of Eden, ¹ to till the A. M. 1.
ground from whence he was taken. B. C. 4004.

24 So he drove out the man: and he placed ^m at the east of the garden of Eden ⁿ Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

¹ Ch. iv. 2; ix. 20.—^m Ch. ii. 8.—ⁿ Psa. civ. 4; Heb. i. 7.

and violence; *from the garden of Eden*—So as never to restore him to that earthly paradise.

Verse 24. *So he drove out the man*—This signified the exclusion of him and his guilty race from that communion with God which was the bliss and glory of paradise. But whither did he send him when he turned him out of Eden? He might justly have chased him out of the world, Job xviii. 18; but he only chased him out of the garden: he might justly have cast him down to hell, as the angels that sinned were, when they were shut out from the heavenly paradise, 2 Peter ii. 4; but man was only sent to till the ground out of which he was taken. He was only sent to a place of toil, not to a place of torment. He was sent to the ground, not to the grave; to the workhouse, not to the dungeon, not to the prison-house; to hold the plough, not to drag the chain: his tilling the ground would be recompensed by his eating its fruits; and his converse with the earth, whence he was taken, was improvable to good purposes, to keep him humble, and to remind him of his latter end. Observe, then, that though our first parents were excluded from the privileges of their state of innocence, yet they were not abandoned to despair; God's thoughts of love designed them for a second state of probation upon new terms. And he placed at the east of the garden of Eden, a detachment of cherubim, armed with a dreadful and irresistible power, represented by flaming swords which turned every way—On that side the garden which lay next to the place whither Adam was sent, to keep the way that led to the tree of life.

CHAPTER IV.

In this chapter we have both the world and the church in Adam's family, and a specimen of the character and state of both in all ages; the children of God and the children of the wicked one, being represented in Cain and Abel: and we have an early instance of the enmity between the seed of the woman and the seed of the serpent. (1.) The birth, names, and callings of Cain and Abel are here recorded, 1, 2. (2.) Their religion, and different success in it, 3, 4. (3.) Cain's anger at God, and the reproof of him for that anger, 5, 6, 7. (4.) Cain's murder of his brother, and the process against him for that murder, 8-16. (5.) The family and posterity of Cain, 17-24. (6.) The birth of another son and grandson of Adam, 25, 26.

A. M. 2. AND Adam knew Eve his wife; and
B. C. 4003. she conceived, and bare ¹ Cain,
and said, I have gotten a man from the LORD.

¹ That is, gotten, or, acquired.—² Heb. *Hebel*.

NOTES ON CHAPTER IV.

Verses 1, 2. Adam and Eve had many sons and daughters, chap. v. 4: but Cain and Abel seem to

2 And she again bare his brother A. M. 2.
² Abel. And Abel was ³ a keeper of B. C. 4003.
sheep, but Cain was a ^a tiller of the ground.

³ Heb. *a feeder*.—^a Chap. iii. 23; ix. 20.

have been the two eldest. Cain signifies possession; for Eve, when she bare him, said, with joy, and thankfulness, and expectation, "I have gotten a man

A. M. 129. 3 And ⁴in process of time it came
B. C. 3875. to pass, that Cain brought ^bof the
fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of the ^cfirstlings
of his ⁵flock, and of the fat thereof. And the
LORD had ^drespect unto Abel, and to his offer-
ing:

5 But unto Cain, and to his offering, he had
not respect. And Cain was very wroth, ^eand
his countenance fell.

6 And the LORD said unto Cain, Why art

^a Heb. *at the end of days*.—^b Num. xviii. 12.—^c Numbers
xviii. 17; Proverbs iii. 9.—^d Heb. *sheep*, or, *goats*.—^e Heb.
xi. 4.—^f Chap. xxxi. 2.

from the Lord." Abel signifies *vanity*. The name
given to this son is put upon the whole race, *Psa.*
xxxix. 5, "Every man is, at his best estate, *Abel*,
vanity." *Abel* was a *keeper of sheep*—He chose
that employment which did most befriend contem-
plation and devotion, for that hath been looked upon
as the advantage of a pastoral life. Moses and Da-
vid kept sheep, and in their solitudes conversed with
God.

Verse 3. *In process of time*—After many years,
when they were both grown up to man's estate; at
some set time, Cain and Abel brought to Adam, as
the priest of the family, each of them an offering to
the Lord; for which we have reason to think there
was a divine appointment given to Adam, as a token
of God's favour, notwithstanding their apostasy.

Verse 4. *And the Lord God had respect to Abel
and to his offering*—And showed his acceptance of
it, probably by fire from heaven; but to *Cain* and
his offering he had not respect. We are sure there
was a good reason for this difference: that the Go-
vernor of the world, though an absolute sovereign,
doth not act arbitrarily in dispensing his smiles and
frowns. 1st, There was a difference in the cha-
racters of the persons offering: Cain was a wicked
man, but Abel was a righteous man, *Matt. xxiii. 35*.
2d, There was a difference in the offerings they
brought: Abel's was a *more excellent sacrifice than*
Cain's; Cain's was only a *sacrifice of acknowledg-
ment* offered to the Creator; the meat-offerings of
the fruit of the ground were no more: but Abel
brought a *sacrifice of atonement*, the blood whereof
was shed in order to remission, thereby owning him-
self a sinner, deprecating God's wrath, and implor-
ing his favour in a Mediator: but the great difference
was, Abel offered in faith, and Cain did not. Abel
offered with an eye to God's will as his rule, and in
dependance upon the promise of a Redeemer: but
Cain did not offer in faith, and so it turned into sin
to him.

Verses 5-7. *Cain was very wroth*—Full of rage
against God and his brother. *His countenance fell*
—His looks became sour, dejected, and angry. *The*
Lord said unto Cain—to convince him of his sin,
and bring him to repentance, *Why art thou wroth?*
What cause has been given thee, either by me or thy

thou wroth? and why is thy counte- A. M. 129.
nance fallen? B. C. 3875.

7 If thou doest well, shalt thou not ⁶be ac-
cepted? and if thou doest not well, sin lieth at
the door. And ⁷unto thee *shall be* his desire,
and thou shalt rule over him.

8 ¶ And Cain talked with Abel his brother:
and it came to pass when they were in the
field, that Cain rose up against Abel his brother,
and ^fslew him.

9 And the LORD said unto Cain, ^gWhere *is*

⁶ Or, *have the excellency*.—⁷ Or, *subject unto thee*; Chapter
iii. 16.—^f *Matt. xxiii. 35*; 1 John iii. 12; Jude 11.—^g *Psa.*
ix. 12.

brother? *If thou doest well, shalt thou not be ac-
cepted?*—Either, 1st, *If thou hadst done well*, as thy
brother did, thou shouldest have been *accepted* as
he was. *God is no respecter of persons*; so that,
if we come short of acceptance with him, the fault is
wholly our own. This will justify God in the de-
struction of sinners, and will aggravate their ruin.
There is not a damned sinner in hell, but, if *he had
done well*, as he might have done, had been a glori-
fied saint in heaven. Every mouth will shortly be
stopped with this. Or, 2d, *If now thou do well*—If
thou repent of thy sin, reform thy heart and life, and
bring thy sacrifice in a better manner; thou shalt yet
be accepted. See how early the gospel was preached,
and the benefit of it offered even to one of the *chief
of sinners*! He sets before him also death and a
curse; but, *if not well*—Seeing thou didst not do
well, not offer in faith, and in a right manner; *sin
lieth at the door*—That is, sin only hinders thy
acceptance. All this considered, Cain had no reason
to be angry with his brother, but at himself only.
Unto thee shall be his desire—He shall continue to
respect thee as an elder brother, and thou, as the
firstborn, shalt rule over him as much as ever. God's
acceptance of Abel's offering did not transfer the
birthright to him, (which Cain was jealous of,) nor
put upon him that dignity and power which are said
to belong to it, *Gen. xlix. 3*.

Verse 8. *Cain talked with Abel his brother*—
Either familiarly or friendly, as he used to do, with
a view to make him secure and careless, or by way
of expostulation and contention. The Chaldee para-
phrast adds, that Cain, when they were in discourse,
maintained there was no judgment to come, and
that when Abel spoke in defence of the truth, Cain
took that occasion to fall upon him. The Scrip-
ture tells us the reason wherefore he slew him,
"because his own works were evil, and his brother's
righteous;" so that herein he showed himself to be
a "child of the devil," as being "an enemy to all
righteousness." Observe, the first that dies, is a
saint; the first that went to the grave, went to hea-
ven. God would secure to himself the first-fruits,
the firstborn to the dead, that first opened the womb
into another world.

Verse 9. *Where is Abel thy brother?*—Not that

A. M. 129. Abel thy brother? And he said, ^hI know not: *Am I my brother's keeper?* B. C. 3875.

10 And he said, What hast thou done? the voice of thy brother's ⁸blood ⁱcrieth unto me from the ground.

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength: a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, ⁹My punishment *is* greater than I can bear.

14 ^kBehold, thou hast driven me out this day from the face of the earth; and ^lfrom thy face shall I be hid: and I shall be a fugitive and a vagabond in the earth; and it shall come to

pass, ^m*that* every one that findeth ⁿme shall slay me. A. M. 129. B. C. 3875.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him ⁷seven-fold. And the LORD ^oset a mark upon Cain, lest any finding him should kill him.

16 And Cain ^pwent out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

17 ¶ And Cain knew his wife, and ^qshe conceived, and bare ¹⁰Enoch: ^{About B. C. 3875} and he builded a city, ^rand called the name of the city after the name of his son Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat ¹¹Lamech.

^h Prov. xxviii. 13; John viii. 44.—⁸ Heb. *bloods*.—ⁱ Heb. xii. 24; Rev. vi. 10.—⁹ Or, *Mine iniquity is greater than that it may be forgiven*.—^k Job xv. 20, 24.—^l Psa. li. 11.

^m Chap. ix. 6; Num. xxxv. 19, 21, 27.—ⁿ Psalm lxxix. 12
^o Ezek. ix. 4, 6.—^p 2 Kings xiii. 23; xxiv. 20; Jer. xxxiii. 39
¹⁰ Heb. *Chanoch*.—^q Psa. xlix. 11.—¹¹ Heb. *Lamech*.

God was ignorant where he was, but he asks him that he might convince him of his crime, and bring him to a confession of it; for those that would be justified before God, must accuse themselves. *And he said, I know not*—Thus in Cain, the devil was both a murderer and a liar from the beginning. *Am I my brother's keeper?*—Is he so young that he needs a guardian? Or didst thou assign any such office to me? Surely he is old enough to take care of himself, nor did I ever take charge of him.

Verse 10. *What hast thou done?*—Thou thinkest to conceal it; but the evidence against thee is clear and incontestable: *the voice of thy brother's blood crieth from the ground*—He speaks as if the blood itself were both witness and prosecutor, because God's own knowledge testified against him, and God's own justice demanded satisfaction.

Verse 11. *And now art thou cursed*—1st, Separated to all evil, laid under the wrath of God, as it is revealed from heaven against all ungodliness and *unrighteousness of men*. 2d, He is cursed *from the earth*. Thence the cry came up to God, thence the curse came up to Cain. God could have taken vengeance by an immediate stroke from heaven: but he chose to make the *earth* the avenger of blood; to continue him upon the earth, and not presently to cut him off; and yet to make even *that* his curse. That part of it which fell to his share, and which he had the occupation of, was made unfruitful, by the blood of Abel. Besides, 3d, *A fugitive and a vagabond* (says God) *shalt thou be in the earth*—By this he was condemned to *perpetual disgrace* and reproach, and to *perpetual disquiet* and horror in his own mind. His own guilty conscience would haunt him wherever he went.

Verses 13, 14. *Cain said, My punishment* (Heb. *my sin*) *is greater than I can bear*—Sin, however,

seems to be put for punishment, as it is verse 7, and in many other places. For Cain was not so sensible of his sin, as of the miserable effects of it, as appears from the next verse, where, to justify his complaint, he descants upon the sentence, observing, 1st, That he was excluded by it from the favour of God: that, being cursed, he was *hid from God's face*, which is indeed the true nature of God's curse, as they will find to whom God shall say, *Depart from me, ye cursed*. 2d, That he was expelled from all the comforts of this life; *driven out from the face of the earth, and hid from God's face*—Shut out from the church, and not admitted to come with the sons of God *to present himself before the Lord*. And, adds he, *every one that finds me shall slay me*—Wherever he goes, he goes in peril of his life. There were none alive but his near relations, yet even of them he is justly afraid, who had himself been so barbarous to his own brother.

Verse 15. *Whosoever slayeth Cain, &c.*—God having said, in Cain's case, *Vengeance is mine, I will repay*, it had been a daring usurpation for any man to take the sword out of God's hand. *And the Lord set a mark upon Cain*—To distinguish him from the rest of mankind. What the mark was, God has not told us: therefore the conjectures of men are vain.

Verse 16. *And Cain went out from the presence of the Lord, and dwelt on the east of Eden*—Somewhere distant from the place where Adam and his religious family resided: distinguishing himself and his accursed generation from the holy seed; *in the land of Nod*—That is, of *shaking* or *trembling*, because of the continual restlessness of his spirit. Those that depart from God cannot find rest anywhere else. When Cain went out from the *presence of the Lord*, he never rested after.

A. M. 129. 19 ¶ And Lamech took unto him
B. C. 3875. two wives: the name of the one *was*
Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father
of such as dwell in tents, and *of such as have*
cattle.

21 And his brother's name *was* Jubal: he was
the ^r father of all such as handle the harp and
organ.

22 And Zillah, she also bare Tubal-cain, an
¹² instructor of every artificer in brass and iron:
and the sister of Tubal-cain *was* Naamah.

23 And Lamech said unto his wives, Adah
and Zillah, Hear my voice, ye wives of Lamech,

hearken unto my speech: for ¹³ I have A. M. 130.
B. C. 3874
slain a man to my wounding, and a
young man ¹⁴ to my hurt.

24 ^a If Cain shall be avenged seven-fold, truly
Lamech seventy and seven-fold.

25 ¶ And Adam knew his wife B. C. 3874
again, and she bare a son, and
^t called his name ¹⁵ Seth: ¹⁶ For God, *said she*,
hath appointed me another seed instead of
Abel, whom Cain slew.

26 And to Seth, ^u to him also there B. C. 3769.
was born a son; and he called his
name ¹⁷ Enos: then began men ¹⁸ ^w to call upon
the name of the LORD.

^r Rom. iv. 11, 12.—¹² Heb. *whetter*.—¹³ Or, *I would slay a man in my wound, &c.*—¹⁴ Or, *in my hurt*.—^s Verse 15.
^t Chap. v. 3.—¹⁵ Heb. *Sheth*.—¹⁶ That is, *appointed, or, put*.

^u Chap. v. 6.—¹⁷ Heb. *Enosh*.—¹⁸ Or, *to call themselves by the name of the LORD*.—^w 1 Kings xviii. 24; Psa. cxvi. 17 Joel ii. 32; Zeph. iii. 9; 1 Cor. i. 2.

Verse 19. *Lamech took two wives*—It was one of the degenerate race of Cain who first transgressed the original law of marriage, that *two only should be one flesh*, and introduced a custom which still subsists in many parts of the world. Christ fully laid open the iniquity of this practice, and restored marriage to its first form, Matt. xix. 8.

Verse 20. *He (Jabal) was the father of such as dwell in tents*—That is, he taught shepherds to dwell in them, and to remove them from place to place for convenience of pasture. The first authors of any thing are commonly called its *fathers*.

Verse 21. *The harp and organ*—The word rendered *organ* here means a *lovely instrument*; but what kind of an instrument this was, the Jews themselves do not know. This *Jubal* was the inventor of such musical instruments, and of music itself.

Verses 23, 24. This passage is extremely obscure. We have no information whom he slew, or on what occasion, neither what ground he had to be so confident of the divine protection. The original words indeed may be rendered, *Have I slain a man to my wounding? &c.*—And perhaps the best key to their meaning may be to suppose that his wives were convinced he had sinned in marrying them both, and introducing polygamy, and were afraid that the judgments of God would fall upon *him* for that crime, and upon *themselves*, for his sake. And he might say these words with a view to comfort them. As if he had said, Why should I fear, or you fear for me? Have I slain a man to my wounding? &c. That is, that I should deserve a *wound* or *death* to be inflicted on me? You have no cause to fear for me, or for yourselves on my account. *For if Cain shall be avenged seven-fold*—If God engaged to protect him, although he murdered his innocent brother, he will much more defend me, who have committed no such wickedness.

Verse 25. In this verse we find the first mention of Adam in the story of this chapter. No question

the murder of Abel, and the impenitency and apostacy of Cain, were a very great grief to him and Eve and the more because their own *wickedness* did now *correct them, and their backsliding did reprove them*. Their folly had given sin and death entrance into the world; and now they smarted by it, being, by means thereof, *deprived of both their sons in one day*, Gen. xxvii. 45. When parents are grieved by their children's wickedness, they should take occasion from thence to lament that corruption of nature which was derived from themselves, and which is the root of bitterness. But here we have that which was a relief to our first parents in their affliction; namely, God gave them to see the *rebuilding* of their *family*, which was sorely shaken and weakened by that sad event. For they saw their seed, *another instead of Abel. And Adam called his name Seth*—That is, *set, settled, or placed*, because in his seed mankind should continue to the end of time.

Verse 26. *And to Seth was born a son called Enos*, which is the general name for all men, and speaks the weakness, frailty, and misery of man's state. *Then began men to call upon the name of the Lord*—Doubtless God's name was called upon before: but now, 1st, The worshippers of God began to do more in religion than they had done; perhaps not more than had been done at first, but more than had been done since the defection of Cain. Now men began to worship God, not only in their closets and families, but in public and *solemn assemblies*. 2d, The worshippers of God began to *distinguish themselves*: so the margin reads it. *Then began men to be called by the name of the Lord*—or, to *call themselves* by it. Now Cain and those that had deserted religion had built a city, and begun to declare for irreligion, and called themselves the *sons of men*. Those that adhered to God began to declare for him and his worship, and called themselves the *sons of God*.

CHAPTER V.

This chapter is the only authentic history extant of the first age of the world from the creation to the flood, containing (according to the Hebrew text) one thousand six hundred and fifty-six years. The genealogy here recorded is inserted briefly in the pedigree of our Saviour, Luke iii. 36, 37, and is of great use to show that Christ was the seed of the woman that was promised.

A. M. 1.
B. C. 4004. **T**HIS is the ^abook of the generations of Adam. In the day that God created man, in ^bthe likeness of God made he him.

2 ^cMale and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 And Adam lived a hundred and thirty years, and begat ^aa son in his own likeness, after his image; and ^dcalled his name Seth:

4 ^eAnd the days of Adam after he had begotten Seth were eight hundred years: ^fand he begat sons and daughters:

B. C. 3769. 5 And all the days that Adam lived were nine hundred and thirty years; ^gand he died.

6 ¶ And Seth lived a hundred and five years, and ^hbegat Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years; and he died.

B. C. 3679. 9 ¶ And Enos lived ninety years, and begat ⁱCainan:

A. M. 325.
B. C. 3679. 10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years; and he died.

12 ¶ And Cainan lived seventy years, and begat ^jMahalaleel: B. C. 3609

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years; and he died.

15 ¶ And Mahalaleel lived sixty years, and begat ^kJared: B. C. 3544.

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years; and he died.

18 ¶ And Jared lived a hundred sixty and two years, and he begat

^lEnoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

^a 1 Chron. i. 1; Luke iii. 36.—^b Chap. i. 26; Eph. iv. 24; Col. iii. 10.—^c Chap. i. 27; Acts xvii. 26.—^d Chap. iv. 25.
^e 1 Chron. i. 1, &c.

^f Chap. i. 28.—^g Chap. iii. 19; Heb. ix. 27.—^h Chap. iv. 26.—ⁱ Hebrew, *Kenan*.—^j Gr. *Maleleel*.—^k Hebrew, *Jared*.
^l Jude 14, 15.

NOTES ON CHAPTER V.

Verse 1. *The book of the generations of Adam*—That is, a list or catalogue of his posterity, not of all, but only of the holy seed, *from whom, as concerning the flesh, Christ came*; of the names, ages, and deaths of those that were the successors of the first Adam in preserving the promise, and the ancestors of the second, at whose coming the promise was accomplished.

Verse 2. *He called their name Adam*—He gave this name both to the man and the woman. Being at first one by nature, and afterward one by marriage, it was fit they should both have the same name in token of their union.

Verse 3. Seth was born in the one hundred and thirtieth year of Adam's life, and probably the murder of Abel was not long before. Many other sons and daughters were born to Adam besides Cain and Abel, before this; but no notice is taken of them, because an honourable mention must be made of his name only, in whose loins Christ and the church were: but that which is most observable here con-

cerning Seth, is, that Adam begat him *in his own likeness, after his image*. Adam was made in the image of God; but when he was fallen and corrupted, he begat a son in his own image, sinful and defiled, frail and mortal, and miserable like himself; not only a *man* like himself, consisting of body and soul; but a *sinner* like himself, guilty and obnoxious, degenerate and corrupt. This was Adam's *own likeness*, the reverse of that divine likeness in which he was made, and which, having lost it himself, he could not convey to his seed.

Verse 5. *All the days of Adam were nine hundred and thirty years*—The long lives of men in ancient times, here recorded, are also mentioned by heathen authors. And it was wisely so ordered, both for the greater increase of mankind, and the more speedy replenishing of the earth in the first ages of the world, and for the more effectual preservation and propagation of true religion and other useful knowledge, which, before the invention of letters, could only be conveyed by the channel of tradition.

Verses 6-19. We have here all that the Holy

A. M. 622. 20 And all the days of Jared were
B. C. 3382. nine hundred sixty and two years;
and he died.

B. C. 3317. 21 ¶ And Enoch lived sixty and five
years, and begat ⁴ Methuselah:

22 And Enoch ^k walked with God after he
begat Methuselah three hundred years, and
begat sons and daughters:

23 And all the days of Enoch were three hun-
dred sixty and five years:

* Gr. *Mathusala*.—^k Chapter vi. 9; xvii. 1; xxiv. 40; Lev. xxvi. 12; 2 Kings xx. 3; Psalm xvi. 8; cxvi. 9; cxxviii. 1;

Ghost thought fit to leave upon record concerning five of the patriarchs before the flood, Seth, Enos, Cainan, Mahalaleel, and Jared. There is nothing noticed concerning any of those particularly, though we have reason to think they were men of eminence, both for prudence and piety; but, in general, their generations are largely and expressly recorded. We are told *how long* they lived that lived in God's fear, and *when* they died, that died in his favour; but as for others it is no matter: the "memory of the just is blessed, but the name of the wicked shall rot." That which is especially observable is, that they all *lived very long*; not one of them died till he had seen the revolution of almost eight hundred years, and some of them much longer; a great while for an immortal soul to be imprisoned in a house of clay. The present life surely was not to them such a burden as commonly it is now, else they would have been weary of it; nor was the future life so clearly revealed then as it is now under the gospel, else they would have been impatient to remove to it. Some natural causes may be assigned for their long life in those first ages. It is very probable that the earth was more fruitful, the products of it more strengthening, and the air more healthful, before the flood, than they were after. Though man was driven out of paradise, yet the earth itself was then *paradisiacal*; a garden in comparison with its present state. Their living so long, however, must chiefly be resolved into the power and providence of God. All the patriarchs here, except Noah, were born before Adam died, so that from him they might receive a full account of the creation, paradise, the fall, the promise, and those divine precepts which concerned religious worship and a religious life; and if any mistake arose, they might have recourse to him while he lived, as to an oracle, for the rectifying of it, and after his death to Methuselah, and others that had conversed with him; so great was the care of Almighty God to preserve in his church the knowledge of his will, and the purity of his worship.

Verse 22. *Enoch walked with God*—A Scriptural phrase for eminent piety. He set God always before him, and acted as one that considered he was always under his eye. He lived a life of communion and intercourse with God in his ordinances and providences. He made God's will his rule, and God's

24 And ¹ Enoch walked with God, A. M. 874.
and he *was* not: for God took him. B. C. 3130.

25 ¶ And Methuselah lived a hundred eighty
and seven years, and begat ⁵ Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years; and he died.

Colossians i. 10; Malachi ii. 6.—¹ 2 Kings ii. 11; Hebrews xi. 5.—⁵ Heb. *Lamech*.

glory his end, in all his actions. He made it his constant care to please God in every thing, and to offend him in nothing, and was a worker together with him. Reader, go thou, and do likewise. *He walked with God after he begat Methuselah*—Which seems to intimate that he did not begin to be eminent for piety till about that time. *And he begat sons and daughters*—A state of matrimony, and the cares and duties incumbent on the master of a family, are not inconsistent with the strictest holiness, or with the office of a prophet, or *preacher of righteousness*. For, according to Jude 14, 15, such was Enoch.

Verse 24. *He was not*—Any longer on earth or among men; for *God took him*—Out of this sinful and miserable world to himself. *He was translated*, as it is explained, Heb. xi. 5, *that he should not see death*, and *was not found* by his friends who sought him, as the *sons of the prophets* sought Elijah, 2 Kings ii. 17, *because God had translated him*, had taken *him body and soul to himself*, as he afterward took that prophet. He was changed, as those saints shall be that are found alive at Christ's second coming. But why did God take him so soon? Surely because the world, which was now grown corrupt, was unworthy of him, and because his work was done, and done the sooner, by his attending to it, and prosecuting it so diligently. But it is probable, also, that by his translation, as well as by that of Elijah, God intended to give mankind, generally become infidels with regard to a future state, a demonstration of the reality of such a state, and of the felicity of it, with respect to the righteous. For if there were no witness of his translation, as there was of that of Elijah, the circumstance that his body was not found, added to his eminent piety, might convince, at least such as were considerate, that he was taken to a better world.

Verses 25–27. *Methuselah* signifies, *He dies, there is a sending forth*, namely, of the deluge, which came the very year that Methuselah died. If his name was so intended, it was a fair warning to a careless world long before the judgment came. However, this is observable, that the longest liver that ever was, carried *death* in his name, that he might keep in mind its coming surely, though it came slowly. He lived *nine hundred sixty and nine years*—The longest that ever any man lived

A. M. 1056. 28 ¶ And Lamech lived a hundred
B. C. 2984. eighty and two years, and begat a son :

29 And he called his name ⁶ Noah, ⁷ saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground ^m which the Lord hath cursed.

30 And Lamech lived after he begat Noah five

⁶ Gr. *Noe* ; Luke iii. 36 ; Heb. xi. 7 ; 1 Peter iii. 20.

⁷ That is, *rest*, or, *comfort*.

on earth, and yet *he died*—The longest liver must die at last. Neither youth nor age will discharge from that war, for that is the end of all men: none can challenge life by long prescription, nor make that a plea against the arrests of death. It is commonly supposed, that Methuselah died a little before the flood; the Jewish writers say, *seven days* before, referring to chap. vii. 10, and that he was taken away from the evil to come.

Verse 29. *He called his name Noah*—Which signifies rest; *saying*—No doubt by a spirit of prophecy; *This same shall comfort us concerning our toil, &c.*—That is, the hard labour and manifold troubles to which they were sentenced. This he did, 1st, By the invention of instruments of husbandry, whereby tillage was made more easy: 2d, By removing a part of the curse inflicted on the earth: and especially, 3d, By preserving a remnant

hundred ninety and five years, and A. M. 1651
begat sons and daughters: B. C. 2353.

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 ¶ And Noah was five hundred B. C. 2448.
years old: and Noah begat ⁿ Shem, ^o and Japheth.

^m Chapter iii. 17 ; iv. 11.—ⁿ Chapter vi. 10.

^o Chapter x. 21.

of mankind from that deluge which Enoch had foretold, and which he foresaw would come, and by re-peopling the empty earth with a new generation of men.

Verse 32. *And Noah begat Shem, Ham, and Japheth*—It should seem that Japheth was the eldest, (Chap. x. 21,) but Shem is put first, because on him the covenant was entailed, as appears by Gen. ix. 26, where God is called the *Lord God of Shem*. To him, it is probable, the birthright was given, and from him it is certain both Christ the head, and the church the body, were to descend; therefore he is called *Shem*, which signifies a *name*, because in his posterity the name of God should always remain, till *He* should come out of his loins, whose name is above every name; so that in putting Shem first, Christ was in effect put first, who in all things must *have the pre-eminence*.

CHAPTER VI.

In this chapter we have, (1.) The abounding iniquity of that wicked world, 1-5, and 11, 12. (2.) God's just resentment of that iniquity, and his holy resolution to punish it, 6, 7. (3.) The special favour of God to his servant Noah. 1. In the character given of him, 8, 9, 10. 2. In the communication of God's purpose to him, 13-17. 3. In the directions he gave him to make an ark for his own safety, 14, 15, 16. 4. In the employing of him for the preservation of the rest of the creatures, 18, 19, 20, 21. (4.) Noah's obedience to the instructions given him, 22.

A. M. 1556. AND it came to pass, ^a when men
B. C. 2448. began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters

of men that they *were* fair; and A. M. 1556.
they ^b took them wives of all which B. C. 2448.
they chose.

3 And the Lord said, ^c My Spirit shall not always strive with man, ^d for that he also is

^a Chap. i. 28.—^b Deut. vii. 3, 4 ; 2 Cor. vi. 14 ; Ez. ix. 12.

^c Gal. v. 16, 17 ; 1 Peter iii. 19, 20.—^d Psalm lxxviii. 39.

NOTES ON CHAPTER VI.

Verse 1. For the glory of God's justice, and for a warning to a wicked world, before the history of the ruin of the old world, we have a full account of its degeneracy, its apostacy from God, and rebellion against him. The destroying of it was an act, not of absolute sovereignty, but of necessary justice; for the maintaining of the honour of God's government. *When men began to multiply*—This was the effect of the blessing, Gen. i. 28, and yet man's corruption so abused this blessing that it was turned into a curse.

Verse 2. *The sons of God*—Those who were call-

ed by the name of the Lord, and called upon that name; married *the daughters of men*—Those that were profane, and strangers to God. The posterity of Seth did not keep to themselves as they ought, but intermingled with the race of Cain: they *took them wives of all which they chose*—They chose only by the eye. *They saw that they were fair*—Which was all they looked at.

Verse 3. *My spirit shall not always strive with man*—The Spirit then strove by Noah's preaching, 1 Pet. iii. 19, and by inward checks, but it was in vain with the most of men; therefore, saith God, he

A. M. 1556. flesh: yet his days shall be a hundred
B. C. 2448. and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them: the same became mighty men, which were of old, men of renown.

5 And God saw that the wickedness of man was great in the earth, and that ¹every ^oimagi-

¹ Or, *the whole imagination*. The Hebrew word signifieth not only *the imagination*, but also *the purposes and desires*.—^c Chap. viii. 21; Deut. xxix. 19; Prov. vi. 18.

shall not always strive, for that he (man) also is *flesh*—Incurably corrupt and sensual, so that it is labour lost to strive with him. *He also*; that is, *all*, one as well as another; they are all sunk into the mire of flesh. *Yet his days shall be a hundred and twenty years*—So long will I defer the judgment they deserve, and give them space to prevent it by their repentance and reformation. Justice said, Cut them down; but mercy interceded, *Lord, let them alone this year also*; and so far mercy prevailed, that a reprieve was obtained for sixscore years; and during this time Noah was preaching righteousness to them, and, to assure them of the truth of his doctrine, was preparing the ark.

Verse 4. *There were giants*—Men so called partly for their high stature, but principally for their great strength and force, whereby they oppressed and tyrannised over others. For this is mentioned as another sin and cause of the flood.

Verse 5. *God saw that the wickedness of man, &c.*—Abundance of sin was committed in all places, by all sorts of people; and those sins in their own nature most gross, and heinous, and provoking; and committed daringly, and in defiance of heaven. *And that every imagination of the thoughts of his heart was only evil continually*—A sad sight, and very offensive to God's holy eye! This was the bitter root, the corrupt spring: all the violence and oppression, all the luxury and wantonness that was in the world, proceeded from the corruption of nature; lust conceived them, James i. 15, see Matt. xv. 19. The heart was evil, deceitful, and desperately wicked; the principles were corrupt, and the habits and dispositions evil. The thoughts of the heart were so. Thought is sometimes taken for the settled judgment, and that was biased and misled; sometimes for the workings of the fancy, and those were always either vain or evil. The imagination of the thoughts of the heart was so; that is, their designs and devices were wicked. They did not do evil only through carelessness, but deliberately and designedly contrived how to do mischief. It was bad indeed, for it was *only evil, continually evil, and every imagination was so*. There was no good to be found among them, no, not at any time: the stream of sin was full, and strong, and constant;

nation of the thoughts of his heart A. M. 1556.
B. C. 2448. was only evil ²continually.

6 And ^fit repented the LORD that he had made man on the earth, and it ^ggrieved him at his heart.

7 And the LORD said, I will destroy man, whom I have created, from the face of the earth: ³both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

² Heb. *every day*.—^f See Numbers xxiii. 19; I Samuel xv. 11, 29; James i. 17.—^g Isa. lxiii. 10; Eph. iv. 30.—³ Heb. *from man unto beast*.

and God saw it. Here is God's *resentment* of man's wickedness. He did not see it as an unconcerned spectator, but as one injured and affronted by it; he saw it as a tender father sees the folly and stubbornness of a rebellious and disobedient child, which not only *displeases* but *grieves* him, and makes him wish he had been written childless.

Verse 6. *It repented the Lord, it grieved him at his heart*—Properly speaking, God cannot repent, Num. xxiii. 19, I Sam. xv. 11–29; for he is perfectly wise and unchangeable in his nature and counsels, Mal. iii. 6, and James i. 17. Neither is he liable to grief or disappointment, being constantly happy. But this is spoken of God after the manner of men, by the same figure of speech whereby eyes, ears, hands, and feet are ascribed to God, and must be understood so as not to reflect on his immutability or felicity. It doth not imply any passion or uneasiness in God; for nothing can create disturbance to the eternal mind: but it signifies his just and holy displeasure against sin and sinners. Neither doth it speak any change of God's *mind*, for with him is no *variableness*; but it signifies a change of his way. When God had made man upright, he rested and was refreshed, Exod. xxxi. 17, and his way toward him was such as showed him to be well pleased with the work of his own hands; but now that man was apostatized, he could not do otherwise than show himself displeased: so that the change was in man, and not in God.

Verse 7. *I will destroy man*—The original word is very significant, *I will wipe off man; from off the earth*—As dirt is wiped off from a place which should be clean, and thrown to the dunghill. Or, *I will blot out man from the earth*, as those lines are blotted out of a book which displease the author, or as the name of a citizen is blotted out of the rolls of the freemen when he is disfranchised. *Both man and beast, the creeping thing, and the fowls of the air*—These were made for man, and therefore destroyed with man. *It repenteth me that I have made them*—For the end of *their* creation also was frustrated: they were made that man might serve and honour God with them; and therefore were destroyed, because he had served his lusts with them, and made them subject to *vanity*.

A. M. 1556.^c 8 ¶ But Noah^b found grace in the eyes of the LORD.

9 These *are* the generations of Noah: ¹Noah was a just man, and ⁴perfect in his generations, and Noah^k walked with God.

10 And Noah begat three sons, ¹Shem, Ham, and Japheth.

11 The earth also was corrupt [■] before God; and the earth was ^a filled with violence.

12 And God ^o looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, ^p The end of all flesh is come before me; for the earth is filled with violence through them: ^q and behold, I will destroy them ⁵ with the earth.

14 ¶ Make thee an ark of gopher-wood: ⁶ rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it of: the length of the ark *shall be* three

hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: *with* lower, second, and third stories shalt thou make it.

17 ^r And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven: *and* every thing that *is* in the earth shall die.

18 But with thee will I establish my covenant: and ^s thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, ^t two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee: they shall be male and female.

^b Chap. xix. 19; Exod. xxxiii. 12, 13, 16, 17; Luke i. 30. ^c Chap. vii. 1; Ez. xiv. 14, 20; Rom. i. 17; Heb. xi. 7. — ^d Or, *upright*. — ^e Chap. v. 22. — ^f Chap. v. 32. — ^g Chap. xiii. 13; 2 Chron. xxxiv. 27; Luke i. 6; Rom. ii. 13; iii. 19. — ^h Ezek. viii. 17; xxviii. 16; Hab. ii. 8, 17.

^o Chap. xviii. 21; Psa. xiv. 2; xxxiii. 13, 14; liii. 2, 3. ^p Jer. li. 13; Ezek. vii. 2, 3, 6; Amos viii. 2. — ^q Verse 17. ^r Or, *from the earth*. — ^s Heb. *nests*. — ^t Verse 13; Chap. vii. 5, 18, 22, 23. — ^u Chap. vii. 1, 7, 13; 1 Pet. iii. 20; 2 Pet. ii. 5. — ^v Chap. vii. 8, 15.

Verse 8. *Noah found grace*—That is, he obtained mercy and favour; for although he was by nature corrupt and sinful, he had been renewed in the spirit of his mind, and by repentance and a lively faith, had obtained witness that he was righteous. This vindicates God's justice in his displeasure against the world, and shows that he had examined the character of every person in it, before he pronounced it universally corrupt; for, there being one good man, he smiled upon him.

Verse 9. *Noah was a just man—Justified* before God by faith in the promised Seed; for he was an heir of the righteousness which is by faith, Heb. xi. 7. He was sanctified, and had right principles and dispositions implanted in him; and he was righteous in his conversation, one that made conscience of rendering to all their due, to God his due, and to men theirs. And he walked with God, as Enoch had done before him: in his generation—Even in that corrupt, degenerate age. It is easy to be religious when religion is in fashion; but it is an evidence of strong faith to swim against the stream, and to appear for God when no one else appears for him: so Noah did, and it is upon record to his immortal honour.

Verse 11. *The earth*—Put for its inhabitants; was corrupt before God—In matters of God's worship; either having other gods before him, or worshipping him by images; or before the face of God, whose eye was upon it, and in despite and contempt of his presence and justice. They sinned openly and im-

prudently, without shame, and boldly and resolutely, without any fear of God. The earth also was filled with violence and injustice toward men; there was no order, nor regular government; no man was safe in the possession of that which he had the most clear right to; there was nothing but murders, rapes, and rapines.

Verse 13. *The end, or ruin, of all flesh is come before me*—Is approaching, is at the very door. It is come in my purpose and decree, and shall as certainly take place, as if it were come already, in what manner soever vain men may flatter themselves with hopes of longer impunity. *I will destroy them with the earth*; but make thee an ark—I will take care to preserve thee alive. This ark was like the hulk of a ship, fitted not to sail upon the waters, but to float, waiting for their fall. God could have secured Noah by the ministration of angels, without putting him to any care or pains; but he chose to employ him in making that which was to be the means of his preservation, both for the trial of his faith and obedience, and to teach us that none shall be saved by Christ, but those only that work out their salvation; we cannot do it without God, and he will not without us: both the providence of God, and the grace of God, crown the endeavours of the obedient and diligent.

Verses 17, 18. *Behold, I, even I, do bring a flood of waters upon the earth*—I, who am infinite in power and therefore can do it; infinite in justice, and therefore will do it. *But with thee will I establish my cove-*

A. M. 1556. 20 Of fowls after their kind, and of
B. C. 2448. cattle after their kind, of every creeping
thing of the earth after his kind; two of every
sort ^u shall come unto thee, to keep *them* alive.
21 And take thou unto thee of all food that

^u Chap. vii. 9, 15; See Chap. ii. 19.—^w Heb. xi. 7;

nant—1st, *The covenant of providence*, that the course of nature should be continued to the end of time, notwithstanding the interruption which the flood would give to it: this promise was immediately made to Noah and his sons, chap. ix. 8, &c.; they were as trustees for all this part of the creation, and a great honour was thereby put upon them. 2d, *The covenant of grace*, that God would be to him a God, and that out of his seed God would take to himself a people.

Verse 22. *Thus did Noah according to all that*

is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them. A. M. 1556.
B. C. 2448.

22 ^w Thus did Noah; ^x according to all that God commanded him, so did he.

See Exodus xl. 16.—^x Chap. vii. 5, 9, 16.

God commanded him—And that both as to the matter and manner of it. And when we consider how laborious, tedious, and dangerous a work the building of the ark was, and what ridicule he would have to encounter from the ungodly and profane, while engaged in a business apparently foolish, and that for so many scores of years together, we shall not wonder that the faith whereby he surmounted all these difficulties should be so celebrated in the Scriptures. See Heb. xi. 7.

CHAPTER VII.

We have in this chapter, (1.) *God's gracious call to Noah to come into the ark*, 1; and to bring the creatures that were to be preserved alive with him, 2, 3, in consideration of the deluge at hand, 4. (2.) *Noah's obedience*, 5-9, 13-16. (3.) *The coming of the threatened deluge*, 10; the causes of it, 11, 12; the prevalency of it, 17, 18, 19, 20. (4.) *The dreadful desolations that were made by it*, 21, 22, 23. (5.) *The continuance of it in full sea, before it began to ebb*, one hundred and fifty days, 24.

A. M. 1655. **AND** the LORD said unto Noah,
B. C. 2349. ^a Come thou, and all thy house,
into the ark: for ^b thee have I seen righteous
before me in this generation.

^a Verses 7, 13; Hebrews xi. 7; 1 Peter iii. 20; 2 Peter ii. 5.
^b Chap. vi. 9; Psa. xxxiii. 18, 19; Prov. x. 9.—^c Verse 8;

2 Of every ^c clean beast thou shalt take to thee by ¹ sevens, the male and his female; ^d and of beasts that are not clean by two, the male and his female. A. M. 1655.
B. C. 2349.

Lev. xi.—¹ Heb. seven seven.—^d Leviticus x. 10; Ezekiel xliv. 23.

NOTES ON CHAPTER VII.

Verse 1. *Come thou, and all thy house, into the ark*—His family consisted only of eight persons, 1 Pet. iii. 20, namely, Noah and his three sons, and their four wives, chap. vi. 18. By this it appears that each man had but one wife, and consequently it is probable, that, as polygamy began in the posterity of Cain, so it was confined to them, and had not, as yet, got footing among the sons of God. For if ever polygamy had been allowable, it must have been now for repeopling of the perishing world. *For thee have I seen righteous before me*—With the righteousness of faith, as it is explained Heb. xi. 7, evidenced by the fruits of righteousness and true holiness. Those are righteous indeed, that are righteous before God; that have not only the form of godliness, by which they appear righteous before men, who may easily be imposed upon; but the

power of it, by which they approve themselves to God, who searcheth the heart.

Verse 2. Here are necessary orders given concerning the brute creatures that were to be preserved alive with Noah in the ark. He must carefully preserve every species, that no tribe, no, not the least considerable, might entirely perish out of the creation. Even the unclean beasts, that were least valuable, were preserved alive in the ark. For God's tender mercies are over all his works, and not only over those that are of most use; yet more of the clean were preserved than of the unclean. 1st, Because the clean were most for the service of man; and therefore, in favour to him, more of them were preserved, and are still propagated. Thanks be to God, there are not herds of lions as there are of oxen; nor flocks of tigers, as there are of sheep. 2d, Because the clean were for sacrifice to God; and there

A. M. 1655. 3 Of fowls also of the air by sevens,
B. C. 2349. the male and the female; to keep
seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to
rain upon the earth ^a forty days and forty nights:
and every living substance that I have made
will I ² destroy from off the face of the earth.

5 ^f And Noah did according unto all that the
LORD commanded him.

6 And Noah *was* six hundred years old when
the flood of waters was upon the earth.

7 ¶ ^g And Noah went in, and his sons, and his
wife, and his sons' wives with him, into the
ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not

clean, and of fowls, and of every A. M. 1655.
thing that creepeth upon the earth, B. C. 2349.

9 There went in two and two unto Noah into
the ark, the male and the female, as God had
commanded Noah.

10 ¶ And it came to pass, ³ after seven days,
that the waters of the flood were upon the
earth.

11 In the six hundredth year of Noah's life, in
the second month, the seventeenth day of the
month, the same day were all ^h the fountains
of the great deep broken up, and the ⁴ windowsⁱ
of heaven were opened.

12 ^k And the rain was upon the earth forty
days and forty nights.

* Verses 12, 17.—^a Heb. *blot out*.—^f Ch. vi. 22.—^g Verse 1.
³ Or, *on the seventh day*.—^h Chap. viii. 2; Prov. viii. 28.

⁴ Or, *flood-gates*.—ⁱ Chapter i. 7; viii. 2; Psalm lxxviii. 23.
^k Verses 4, 7.

fore, in honour to him, more of them were preserved,
three couple for breed, and the odd seventh for sacri-
fice, chap. viii. 20.

Verse 4. *Yet seven days*—Or after seven days,
which time the long-suffering of God (1 Pet. iii. 20)
granted to the world, as a further space for repen-
tance, of which, therefore, it is probable, Noah gave
them notice. And it is not unlikely that many of
them, who slighted the threatening when it was at
the distance of one hundred and twenty years, now
hearing another threatening, and considering the
nearness of their danger, might be more affected, and
brought to repentance. And although destroyed, as
to their bodies, by the flood, for their former and
long-continued impenitence, yet might be saved in
their spirits, 1 Pet. iv. 6. And as it is likely that
some, who were preserved from the waters by the
ark, nevertheless, at last, perished in hell; so some
that were drowned in the deluge might be eternally
saved into heaven. With respect, however, to the
generality, this reprieve was certainly in vain: see
Luke xvii. 26, and 2 Pet. ii. 5. These seven days
were trifled away after all the rest, and they continu-
ed secure *until the day that the flood came*. While
Noah told them of the judgment at a distance, they
were tempted to put off their repentance: but now
he is ordered to tell them that it is at the door; that
they have but one week more to turn them in, to see
if that will now at last awaken them to consider the
things that belong to their peace. But it is common
for those that have been careless for their souls dur-
ing the years of their health, when they have looked
upon death at a distance, to be as careless during the
days, the seven days of their sickness, when they
see it approaching, their hearts being hardened by
the *deceitfulness of sin*. Reader, art thou the man?

Verse 11. *In the six hundredth year of Noah's life,*
second month, the seventeenth day—It must be ob-
served here, that the year among the Hebrews was
two-fold: the one *sacred*, for the celebration of

feasts, beginning in March, Exod. xii. 12; the other
civil, for men's political or civil affairs, beginning in
September. Accordingly this *second month* has
been thought by some to have been part of April
and part of May, the most pleasant time of the year,
when a flood was least expected or feared; by
others, part of October and part of November, a little
after Noah had gathered in the fruits of the earth
and laid them up in the ark: so that the flood came in
with the winter, and was, by degrees, dried up by the
heat of the following summer. And this latter opinion
seems more probable, because the most ancient and
first beginning of the year was in September; and
the other beginning of it in March, a later institu-
tion, which took place among the Jews, with respect
to their feasts and religious affairs only, which are
not concerned here. *The fountains of the great
deep were broken up*—There needed no new crea-
tion of waters; God has laid up the deep in store-
houses, Psa. xxxiii. 7; and now he broke up those
stores. God had, in the creation, *set bars and doors*
to the waters of the sea, that they might not return
to cover the earth, Psa. civ. 9; Job xxxviii. 9, 10, 11;
and now he only removed these ancient mounds and
fences, and the waters returned to cover the earth,
as they had done at first, chap. i. 9. *And the win-
dows of heaven were opened*—And the waters which
were above the firmament were poured out upon the
world; those treasures which God has reserved
*against the time of trouble, the day of battle and
war*, Job xxxviii. 22, 23. The rain, which ordinari-
ly descends in drops, then came down in streams.
We read, Job xxvi. 8, that God *binds up the waters
in his thick clouds*, and the cloud is *not rent under
them*; but now the bond was loosed, the cloud was
rent, and such rains descended as were never known
before or since.

Verse 12. *Forty days and forty nights*—By pro-
ceeding in this gradual way, God, it is hoped, both
awakened many to repentance, and gave them space
for it.

A. M. 1655. 13 In the self-same day ¹entered
B. C. 2349. Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark :

14 ^mThey, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every ^ssort.

15 And they ⁿwent in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, ^oas God had commanded him : and the LORD shut him in.

17 ^pAnd the flood was forty days upon the earth : and the waters increased, and bare up the ark, and it was lifted up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth : ^qand the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth ; ^rand all the high hills that *were* under the whole heaven were covered.

20 Fifteen cubits upward did the waters prevail : and the mountains were covered.

21 ¶ ^sAnd all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man :

22 All in ^twhose nostrils *was* ⁶the breath of life, of all that *was* in the dry *land*, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven ; and they were destroyed from the earth ; and ^uNoah only remained *alive*, and they that *were* with him in the ark.

24 ¶ ^vAnd the waters prevailed upon the earth a hundred and fifty days.

¹ Verses 1, 17 ; Chapter vi. 18 ; Heb. xi. 7.—^m Verses 2, 3, 8, 9.—^s Hebrew, *wing*.—ⁿ Chapter vi. 20.—^o Verses 2, 3.—^p Verses 4, 12.—^q Psalm civ. 26.—^r Psalm civ. 6 ; Jeremiah iii. 23.—^s Chap. vi. 13, 17 ; Verse 4 ; Job xxii. 16 ;

Luke xvii. 27 ; 2 Peter iii. 6.—^t Chapter ii. 7.—⁶ Hebrew, *the breath of the spirit of life*.—^u 1 Pet. iii. 20 ; 2 Pet. ii. 5 ; iii. 6.—^v Chap. viii. 3 ; viii. 4 ; compared with verse 11 of this chapter.

Verse 14. *Every beast after his kind*—According to the phrase used in the history of the creation, chap. i. 21, to intimate, that as many species as were created were now saved. *Every fowl and every bird*—The former word in the original signifies the larger, the latter, the less sort of birds ; *of every sort*—The Hebrew is, of every kind of *wing*, whether feathered, as the wing is in most birds, or skinny, as in bats.

Verses 19, 20. *All the high hills, and the mountains were covered*—Therefore, there were hills and mountains before the flood. Deists, and other infidels, would persuade us that this was impossible, because of the vast height of divers hills and mountains. But, not to mention here that this fact has been established by the universal consent of all nations, that there was a general deluge which overflowed the whole world, and that it has been demonstrated by different writers that there is in nature a sufficient quantity of water to deluge it, concerning both which see the *Encyclopædia Britannica* ; it will be sufficient to observe here, that this cannot be thought impossible by any one who believes in the existence of such a being as Jehovah, a God of infinite power, to whom it surely was as easy to bring forth a sufficiency of water for this purpose, as it was to create all things by the word of his power, or to say, *Let there be light, and there was light*. It is evident Moses, the historian, makes no difficulty on this subject. So far from questioning whether the quantity of water in the earth and atmosphere

was sufficient, he thought the sources from whence it came were not exhausted, since both of them required to be stopped by the same almighty hand that opened them, lest the flood should increase more than it actually did.

Verse 21. *All flesh died ; all that was on the dry land*—And why so ? Man only had done wickedly, and justly is God's hand against him, but *these sheep, what have they done ?* I answer, 1st, We are sure God did them no wrong. He is the sovereign Lord of all life ; for he is the sole fountain and author of it. He that made them as he pleased, might unmake them when he pleased, and who shall say unto God, *What dost thou ?* 2d, God did admirably serve the purposes of his own glory by their destruction, as well as by their creation. Herein his holiness and justice were greatly *magnified* : by this it appears that he hates sin, and is highly displeased with sinners, since even the inferior creatures, because they are the servants of man, and part of his possession, and because they had been abused to be the servants of sin, are destroyed with him. It was likewise an instance of God's wisdom. As the creatures were made for man when he was made, so they were multiplied for him when he was multiplied ; and, therefore, now mankind was reduced to so small a number, it was fit that the beasts should proportionably be reduced, otherwise they would have had the dominion, and would have replenished the earth, and the remnant of mankind that was left would have been overpowered by them.

CHAPTER VIII.

We have here, (1.) *The earth made anew, by the recess of the waters and the appearing of the dry land a second time, 1-3. After fifteen days ebbing, the ark rests, 4. After sixty days ebbing, the tops of the mountains appear, 5. After forty days ebbing, and twenty days before the mountains appeared, Noah begins to send out his spies, a raven and a dove, to gain intelligence, 6-12. Two months after the appearing of the mountains, the waters were gone, and the face of the earth was dry, 13. (2.) Man placed anew upon the earth. In which, 1, Noah's discharge and departure out of the ark, 15-19: 2, His sacrifice of praise which he offered to God upon his enlargement, 20: 3, God's acceptance of his sacrifice; and the promise he made thereupon not to drown the world again, 21, 22. And thus, at length, mercy rejoiceth against judgment.*

A. M. 1665.
B. C. 2349. **AND** God ^aremembered Noah, and every living thing, and all the cattle that *was* with him in the ark: ^band God made a wind to pass over the earth, and the waters assuaged;

2 ^cThe fountains also of the deep, and the windows of heaven were stopped, and ^dthe rain from heaven was restrained;

3 And the waters returned from off the earth ^econtinually: and after the end ^fof the hundred and fifty days the waters were abated.

4 ¶ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters ^gdecreased continually, until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened ^hthe window of the ark which he had made:

7 And he sent forth a raven, which ⁱwent forth ^jto and fro, until the waters were dried up from off the earth. A. M. 1655.
B. C. 2349.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters *were* on the face of the whole earth. Then he put forth his hand, and took her, and ^kpulled her in unto him into the ark.

10 And he stayed yet other seven days, and again he sent forth the dove out of the ark.

11 And the dove came in to him in the evening, and lo, in her mouth *was* an olive-leaf plucked off. So Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more.

^a Chap. xix. 29; Exod. ii. 24; 1 Sam. i. 19.—^b Exod. xiv. 21.—^c Chap. vii. 11.—^d Job xxxviii. 37.—^e Heb. *in going and returning*.

^f Chap. vii. 24.—^g Hebrew, *were in going and decreasing*.
^h Chapter ix. 16.—ⁱ Hebrew, *in going forth and returning*.
^j Hebrew, *caused her to come*.

NOTES ON CHAPTER VIII.

Verse 1. *And God remembered Noah, &c.*—This is an expression after the manner of men; for not any of his creatures, much less any of his people, are *forgotten of God*. But the whole race of mankind, except Noah and his family, was now extinguished, and gone into the *land of forgetfulness*, so that God's remembering Noah was the return of his mercy to mankind, of whom he would not *make a full end*. Noah himself, though one that had found grace in the eyes of the Lord, yet seemed to be forgotten in the ark; but at length God returned in mercy to him, and that is expressed by his *remembering* him.

Verses 3-5. *The waters returned from off the earth continually*—Heb. they were *going and returning*; a gradual departure. The heat of the sun exhaled much, and perhaps the subterranean caverns soaked in more. *And the ark rested upon the mountains of Ararat*—Or, *Armenia*, whither it was directed, not by Noah's prudence, but the wise providence of God. *The tops of the mountains were*

seen—Like little islands appearing above water. They *felt* ground above forty days before they *saw* it, according to Dr. Lightfoot's computation, whence he infers, that if the waters decreased proportionably, the ark drew eleven cubits in water.

Verses 7-12. *Noah sent forth a raven*—Through the window of the ark; *which went forth*—As the Hebrew phrase is, *going forth and returning*; that is, flying about, but returning to the ark for rest; probably not *in it*, but *upon it*. This gave Noah little satisfaction: therefore, *he sent forth a dove*—Which returned the first time with no good news, but probably wet and dirty; but the second time she brought an *olive-leaf* in her bill, which appeared to be fresh *plucked off*; a plain indication that now the trees began to appear above water. Note here, that Noah sent forth the dove a second time, *seven days* after the first time, and the third time was *after seven days* too: and probably the first sending of her out was seven days after the sending forth of the raven. The olive-branch is an emblem of peace.

A. M. 1656. 13 ¶ And it came to pass in the six
B. C. 2348. hundredth and first year, in the first

month, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, ^gthou, and thy wife, and thy sons, and thy son's wives with thee.

17 Bring forth with thee ^hevery living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and ⁱbe fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons,

^g Chap. vii. 13.—^h Chap. vii. 15.—ⁱ Chap. 1. 22.—^k Heb. families.—^k Lev. xi.—^l Hebrew, a savour of rest.—^l Lev. i. 9; Ezek. xx. 41; Eph. v. 2.—^m Ch. iii. 17; vi. 17.—ⁿ Or,

Verses 13, 14. *Noah removed the covering of the ark*—Not the whole covering, but so much as would suffice to give him a prospect of the earth about it: and *behold the face of the ground was dry*; and in the 27th day of the second month was a fit habitation for Noah.

Verse 20. *Noah builded an altar*—The first altar that we read of; but not the first which was built; for the sacrifices which were offered before, Gen. iv. 3, 4, presuppose an altar or altars. And it ought to be well observed, that the silence of Scripture concerning any thing is not sufficient evidence that it was not done; to remember which will greatly assist us in understanding many passages of the sacred oracles. Here we see, that the first thing that he did after his wonderful preservation was to pay this debt of gratitude so justly due to that God who had so wonderfully preserved him. Hitherto he had done nothing without particular instructions and commands from God: but altars and sacrifices being already of divine institution, he did not stay for a particular command thus to express his thankfulness. And he offered on the altar, of every clean beast, and of every fowl—One, the odd seventh that we read of, chap. vii. 2, 3.

Verse 21. *God smelled a sweet savour*—In the Hebrew it is a *savour of rest*: that is, he accepted the person, and faith, and thank-offering of Noah, and was well pleased therewith, and with these hopeful beginnings of the new world, as men are with agreeable and fragrant smells. *I will not again curse the ground*—Heb. *I will not add to curse the ground any more*. God had cursed the ground upon the first entrance of sin, chap. iii. 17; when he drowned it he added to that curse: but

and his wife, and his son's wives with him: A. M. 1656.
B. C. 2348.

19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their ^skinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD, and took of ^kevery clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the LORD smelled a ⁶ sweet savour; and the LORD said in his heart, I will not again ^mcurse the ground any more for man's sake; ⁷for the ⁿimagination of man's heart *is* evil from his youth: ^oneither will I again smite any more every thing living, as I have done.

22 ^pWhile ⁸the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and ^aday and night, shall not cease.

thought.—^a Chap. vi. 5; Job xiv. 4; xv. 14; Psa. li. 5; Jer. xvii. 9; Rom. i. 21; iii. 23.—^o Ch. ix. 11, 15.—^p Isa. liv. 8. ⁸ Heb. as yet all the days of the earth.—^q Jer. xxxiii. 20, 25.

now he determines not to add to it any more. *For the imagination of man's heart is evil*—The original word, rendered *for*, may properly be rendered *although*. And then the meaning will be, I will not any more destroy the earth, although I have just cause so to do. But the sense given in our translation is confirmed by the *Septuagint*, and is probably the true meaning of the passage. But what a surprising reason it is for God's resolving no more to curse the earth! It seems to be the same with the reason given for its destruction, chap. vi. 5. There is, however, this difference: there it is said, The imagination of man's heart is evil *continually*, which implies, his actual transgressions continually cry against him. Here it is said, *his heart is evil from his youth*, or childhood: he brought it into the world with him, he was shapen and conceived in it. Therefore I will no more take this severe method; for he is rather to be pitied than punished, and it is only what might be expected from such a degenerate race.

Verse 22. *While the earth remaineth*—Here it is plainly intimated that the earth is not to remain always: it, and all the works therein, must be burned up. But as long as it doth remain, God here promises the course of nature shall not be discontinued; but God's providence will carefully preserve the regular succession of times and seasons. *Seed-time and harvest shall not cease*—To this we owe it that the world stands, and the wheel of nature keeps its track. See here how changeable the times are, and yet how unchangeable! 1st, The course of nature *always changing*. As it is with the times, so it is with the events of time; they are subject to vicissitudes, *day and night, summer and winter*,

counterchanged. In heaven and hell it is not so; but on earth God hath set the one over against the other. 2d, *Yet, never changed*; it is constant in this inconstancy; these seasons have never *ceased*, nor shall cease while the sun continues such a steady measurer of time, and the moon such a *faithful witness in heaven*. This

is *God's covenant of the day and of the night*, the stability of which is mentioned for the confirming our faith in the covenant of grace, which is no less *inviolable*, Jer. xxxiii. 20. We see God's promises to the creatures made good, and thence may infer that his promises to believers shall be made good also.

CHAPTER IX.

In this chapter is, (1,) *The covenant of Providence settled with Noah and his sons*, 1–11. In this covenant, 1, *God promiseth that they should replenish the earth*, 1–7. *Should be safe from the insults of the brute creatures, which should stand in awe of them*, 2. *Should be allowed to eat flesh for the support of their lives, only they must not eat blood*, 3, 4. *That the world should never be drowned again*, 9–11. 2, *God requires of them to take care of one another's lives, and of their own*, 5, 6. (2,) *The seal of that covenant, viz., the rainbow*, 12–17. (3,) *An account of Noah and his sons*. 1, *Noah's sin and shame*, 20, 21. 2, *Ham's impudence and impiety*, 22. *The pious modesty of Shem and Japheth*, 23. 4, *The curse of Canaan, and the blessing of Shem and Japheth*, 24–27. (4,) *The age and death of Noah*, 28, 29.

A. M. 1659. **AND** God blessed Noah and his
B. C. 2345. sons, and said unto them, ^a Be fruitful, and multiply, and replenish the earth.

2 ^b And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of

the sea; into your hand are they delivered. A. M. 1659.
B. C. 2345.

3 ^c Every moving thing that liveth shall be meat for you; even as the ^d green herb have I given you ^e all things.

4 ^f But flesh with the life thereof, *which is the blood thereof*, shall ye not eat.

^a Chap. i. 29; Verses 7, 19; Chap. x. 32.—^b Chap. i. 28; Hos. ii. 18.—^c Deut. ii. 15; xiv. 3, 9; Acts x. 12, 13.

^d Chap. i. 29.—^e Rom. xiv. 14; 1 Cor. x. 23, 26; Col. ii. 16. ^f Lev. xvii. 10, 11, 14; xix. 26; Deut. xii. 23; 1 Sam. xiv. 34.

NOTES ON CHAPTER IX.

Verse 1. *God blessed Noah and his sons*—He assured them of his good-will to them, and his gracious intentions concerning them. The first blessing is here renewed, *Be fruitful, and multiply, and replenish the earth*, and repeated, verse 7; for the race of mankind was, as it were, to begin again. By virtue of this blessing mankind were to be both multiplied and perpetuated upon earth; so that in a little time all the habitable parts of the earth should be more or less inhabited; and though one generation should pass away, yet another generation should come, so that the stream of the human race should be supplied with a constant succession, and run parallel with the current of time, till both should be swallowed up in the ocean of eternity.

Verse 3. *Every moving thing*—Which is wholesome and fit for food, *shall be meat for you: That liveth*—This may be added to exclude the use of those creatures which died of themselves, or were killed by wild beasts. These, which were afterward expressly forbidden to be eaten, (see Exod. xxii. 31, Lev. xxii. 8,) may here be forbidden *implicitly*. Hitherto man had been confined to feed only upon the products of the earth, fruits, herbs, and roots, and all sorts of corn and milk; such was the first grant, Gen. i. 29. But the flood having perhaps

washed away much of the virtue of the earth, and so rendered its fruits less pleasing, and less nourishing, God now enlarged the grant, and allowed man to *eat flesh*, which perhaps man himself never thought of till now. The Jewish doctors speak so often of the *seven precepts* of Noah, which they say were to be observed by all nations, that it may not be amiss to set them down here. The first was against the worship of idols: the second against blasphemy; and requires to bless the name of God: the third against murder: the fourth against incest and all uncleanness: the fifth against theft and rapine: the sixth required the administration of justice: the seventh was against eating flesh with life. The Jews required the observation of these from the *proselytes of the gate*. But the precepts here given, all concern the life of man. Man must not prejudice his own life by eating that food which is unwholesome and prejudicial to his health.

Verse 4. *But flesh with the blood thereof shall ye not eat*—One meaning of this may be, Ye shall not cut off, tear away, or take any member or part of any creature for your food, while it is yet alive; but ye shall first spill its blood, and thereby put it to death in the way most easy to it. This is the sense which the Jews give the words, and, thus understood, they contain a prohibition of all cruelty to-

A. M. 1659. 5 And surely your blood of your
B. C. 2345. lives will I require: ^gat the hand of
every beast will I require it, and ^hat the hand
of man; at the hand of every ⁱman's brother
will I require the life of man.

6 ^kWhoso sheddeth man's blood, by man
shall his blood be shed: ^lfor in the image of
God made he man.

7 And you, ^mbe ye fruitful, and multiply;
bring forth abundantly in the earth, and mul-
tiply therein.

8 ¶ And God spake unto Noah, and to his
sons with him, saying,

^g Exod. xxi. 28.—^h Chap. iv. 9, 10; Psa. ix. 12.—ⁱ Acts
xvii. 26.—^k Exod. xxi. 12, 14; Lev. xxiv. 17; Matt. xxvii.
52; Rev. xiii. 10.

ward those animals which are killed for food. And the prohibition, in this point of view, was not unnecessary, the practice here condemned being not unusual in ancient nor even in modern times, in many parts of the East. The principal meaning, however, of the passage, is to prohibit the eating of blood in any way, the eating of which seems to have been forbidden especially for two reasons: 1st, To be a token to mankind in all ages, that they would have had no right to take the life of any animal for food, if God had not given them that right, and who, therefore, to remind them of it, and impress it on their minds in all generations, denied them the use of blood, and required it to be spilled upon the ground: 2d, In honour of the blood of atonement, Lev. xvii. 11, 12. The life of the sacrifice was accepted for the life of the sinner, and blood made atonement for the soul, and therefore must not be looked upon as a common thing, but must be poured out before the Lord, 2 Sam. xxiii. 16. And it ought to be observed, that this prohibition of eating blood, given to Noah and all his posterity, and repeated to the Israelites, in a most solemn manner, under the Mosaic dispensation, has never been revoked, but, on the contrary, has been confirmed under the New Testament, Acts xv.; and thereby made of perpetual obligation.

Verse 5. *And surely your blood of your lives will I require*—The sense is, If I am thus careful of the blood of beasts, be assured I will be much more solicitous for the blood of men, when it shall be shed by unjust and violent hands. Our own lives are not so our own that we may quit them at our own pleasure; but they are God's, and we must resign them at his pleasure. If we any way hasten our own deaths, we are accountable to God for it. Yea, *At the hand of every beast will I require it*—To show how tender God was of the life of man, he will have the beast put to death that kills a man. This was confirmed by the law of Moses, Exod. xxi. 28, and it would not be improper to observe it still. *And at the hand of every man's brother will I require the life of man*—I will avenge the blood of the murdered

9 And I, ⁿbehold, I establish ^omy A. M. 1659.
covenant with you, and with your B. C. 2345.
seed after you;

10 ^pAnd with every living creature that *is*
with you, of the fowl, of the cattle, and of
every beast of the earth with you, from all that
go out of the ark, to every beast of the earth.

11 And ^qI will establish my covenant with
you; neither shall all flesh be cut off any more
by the waters of a flood; neither shall there any
more be a flood to destroy the earth.

12 And God said, ^rThis *is* the token of the
covenant which I make between me and you,

^l Chap. i. 27.—^m Verses 1, 19; Chap. i. 28.—ⁿ Chap
vi. 18.—^o Isa. liv. 9.—^p Psa. cxlv. 9.—^q Isa. liv. 2
^r Chap. xvii. 11.

upon the murderer. When God *requires* the life of a man at the hand of him that took it away unjustly, as he cannot render that, therefore he must render his own in lieu of it, which is the only way he hath of making restitution.

Verse 6. *Whoso sheddeth man's blood*—Whether upon a sudden provocation, or premeditated, (for *rash anger* is heart-murder, as well as *malice pre-pense*, Matt. v. 21, 22,) *by man shall his blood be shed*—That is, by the magistrate, or whoever is appointed to be the avenger of blood. Before the flood, as it should seem by the story of Cain, God took the punishment of murder into his own hands; but now he committed this judgment to men, to masters of families at first, and afterward to the heads of countries. *For in the image of God made he man*—Man is a creature dear to his Creator, and, therefore, ought to be so to us: God put honour upon him, let us not then put contempt upon him. Such remains of God's image are still even upon fallen man, that he who unjustly *kills a man*, defaceth the image of God, and doth dishonour to him. And what then shall we say of those who commit wilful and deliberate murder in duels? And what shall we say of the magistracy in any country that does not suppress this diabolical practice?

Verse 9. *Behold, I establish my covenant, &c.*—We have here the general establishment of God's covenant with this new world, and the extent of that covenant.

Verse 11. *There shall not any more be a flood*—God had *drowned* the world once, and still it is as provoking as ever; yet he will never *drown it* any more, for he deals not with us according to our sins. This promise of God keeps the sea and clouds in their decreed places, and “sets them gates and bars: Hitherto they shall come,” Job xxxviii. 10, 11. If the sea should *flow* but for a few days, as it doth twice every day for a few hours, what desolations would it make! So would the clouds, if such showers as we have sometimes seen, were continued long. But God, by *flowing seas* and *sweeping*

A. M. 1659. and every living creature that is with
B. C. 2345. you, for perpetual generations.

13 I do set ^s my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud :

15 And ^u I will remember my covenant, which is between me and you, and every living creature of all flesh ; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud ; and I will look upon it, that I may remember ^w the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17 And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.

^s Rev. iv. 3.—^u Exod. xxviii. 12 ; Lev. xxvi. 42, 45 ; Ezek. xvi. 60.—^w Chap. xvii. 13, 19.—^x Chap. x. 6.—^y Heb. Chanaan.—^z Chap. v. 32.

rains, shows what he *could* do in wrath ; and yet by preserving the earth from being deluged between both, shows what he *can* do in mercy, and *will* do in truth.

Verse 13. *I set my bow in the clouds*—The rainbow, it is likely, was seen in the clouds before, but was never a *seal of the covenant* till now. Now, observe, 1st, This seal is affixed with repeated assurances of the truth of that promise, which it was designed to be the ratification of ; *I do set my bow in the cloud*, verse 13. *It shall be seen in the cloud*, verse 14, and it shall be a *token of the covenant*, verses 12, 13. *And I will remember my covenant, that the waters shall no more become a flood*, verse 15. Nay, as if the Eternal Mind needed a memorandum, *I will look upon it that I may remember the everlasting covenant*, verse 16. 2d, The rainbow appears when the clouds are most disposed to wet ; when we have most reason to fear the rain prevailing, God shows this seal of the promise that it shall *not* prevail. 3d, The rainbow appears when one part of the sky is clear, which intimates mercy remembered in the midst of wrath, and the clouds are hemmed, as it were, with the rainbow, that they may not overspread the heavens ; for the bow is coloured rain, or the edges of a *cloud gilded*. As God looks upon the bow that he may remember the covenant, so should we, that we also may be ever *mindful of the covenant* with faith and thankfulness.

Verse 20. *And Noah began to be a husbandman*—(Heb. a *man of the earth*,) a man dealing in the earth, that kept ground in his hand and occupied it. Some time after his departure out of the ark he re-

18 ¶ And the sons of Noah that A. M. 1659.
went forth of the ark, were Shem, B. C. 2345.
and Ham, and Japheth : ^a and Ham is the father of ¹ Canaan.

19 ^v These *are* the three sons of Noah : ^z and of them was the whole earth overspread.

20 ¶ And Noah began *to be* ^a a husbandman, and he planted a vineyard :

21 And he drank of the wine, ^b and was drunken ; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 ^c And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father : and their faces *were* backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and

^z Chap. x. 32 ; 1 Chron. i. 4, &c.—^a Chap. iii. 19, 23 ; iv. 2 ; Prov. xii. 11.—^b Prov. xx. 1 ; 1 Cor. x. 12.—^c Exod. xx. 12 ; Gal. vi. 1.

turned to his old employment, from which he had been diverted by the building of the ark first, and probably after by the building a house for himself and family. *And he planted a vineyard*—And when he had gathered his vintage, probably he appointed a day of mirth and feasting in his family, and had his sons and their children with him, to rejoice with him in the increase of his house, as well as in the increase of his vineyard ; and we may suppose he prefaced his feast with a sacrifice to the honour of God. If that were omitted, it was just with God to leave him to himself, to end with the beasts that which did not begin with God : but we charitably hope he did. And perhaps he appointed this feast with design, in the close of it, to bless his sons, as Isaac, Gen. xxvii. 3, 4, “That I may eat, and that my soul may bless thee.”

Verse 21. *And he drank of the wine, and was drunk*—It is highly probable he did not know the effect of it before. *And he was uncovered in his tent*—Made naked to his shame.

Verse 22. *And Ham saw the nakedness of his father, and told his two brethren*—To have seen it accidentally and involuntarily would not have been a crime. But he pleased himself with the sight. *And he told his brethren without*—In the street, as the word is, in a scornful, deriding manner.

Verse 23. *And Shem and Japheth took a garment, &c.*—They not only would not see it themselves, but provided that no one else might see it ; herein setting an example of charity with reference to other men's sin and shame.

Verse 24. *Noah knew*—Either by the information

A. M. 1659. knew what his younger son had
B. C. 2345. done unto him.

25 And he said, ^d Cursed be Canaan; ^e a servant of servants shall he be unto his brethren.

^d Deut. xxvii. 16.—^e Josh. ix. 23; 1 Kings ix. 20, 21.
^f Psa. cxliv. 15; Heb. xi. 16.

of his sons, or by divine inspiration, *what his younger son*, (Heb. his son, הַקָּטָן, the *younger* or *little one*,) *had done unto him*. Canaan is thought by many to be chiefly intended. 1st, Because the following curse is appropriated to him; and, 2d, Because the title of *younger, little son*, does not seem so properly added if Ham be meant, it not being probable that he was the youngest of Noah's sons; for when they are mentioned together, he is never named last, but always second. Be this as it may, it is very likely he partook of his father's sin, and probably first saw the situation which his grandfather was in, and told it to his father, who then told it to his brethren.

Verse 25. *Cursed be Canaan*—Canaan may be here put, by a well-known figure termed ellipsis, often used in Scripture, for the *father of Canaan*, the title given to Ham in verse 22. And although Ham had more sons, he may here be described by his relation to Canaan, because in him the curse was more fixed and dreadful, reaching to the utter extirpation of his seed, while many of the other nations descended from Ham were, in after ages, blessed with the knowledge of the true God and the gospel of his Son. *A servant of servants shall he* (namely, the father of Canaan, Ham) *be to his brethren*—That is, in his posterity; whose condition in every age has remarkably coincided with the prediction. "The whole continent of Africa was peopled principally by the descendants of Ham, and for how many ages did the better parts of that country lie under the dominion of the Romans, and then of the Saracens, as they do now under that of the Turks! In what wickedness, ignorance, barbarity, slavery, misery, live most of the inhabitants! And of the poor negroes how many hundreds, nay thousands, have been annually sold and bought, like beasts in the market, and conveyed from one quarter of the world to do the work of beasts in another!"—Newton on the *Prophecies*. "There never has been a son of Ham who hath shaken a sceptre over the head of Japheth. Shem hath subdued Japheth, and Japheth subdued Shem, but Ham never subdued either."—Mede. The curse, however, principally respects the posterity of Canaan, the devoted nations whom God destroyed before Israel, and is here recorded for the encouragement of the Israelites, who, it is probable, when Moses wrote these words, were about to march against them and to take possession of their country, about eight hundred years after the words were uttered by Noah. The Phœnicians and Carthaginians are also included in the curse denounced on Canaan; for they were descended from him, and were, at length, subdued with dreadful destruction by the Greeks and Romans, and made tributary to them both.

26 And he said, ^f Blessed be the Lord God of Shem; and Canaan shall be ^g his servant.

27 God shall ^h enlarge Japheth, ⁱ and he shall

^g Or, *servant to them*.—^h Or, *persuade*.—ⁱ Ephesians ii. 13, 14; iii. 6.

Verse 26. *Blessed be the Lord God of Shem*—Abraham and all his posterity were included in the descendants of Shem, as appears from the next chapter. Our Lord Jesus Christ, therefore, in whom *all the nations of the earth* are to be *blessed*, sprang from him. Well, therefore, might Jehovah be called the *Lord God of Shem*. Most of the worshippers of the true God, before the coming of the Messiah, were of his seed, and afterward the descendants of Shem were the chief instruments of bringing other nations to join in God's worship, and to partake of the blessings of his salvation. Thus Shem is well recompensed for his respect to his father, and the being thus informed of the blessings that awaited his posterity, must have been a great consolation to him, as it, no doubt, was afterward to the truly pious of his seed.

Verse 27. *God shall enlarge Japheth*—Most of the inhabitants of Europe, termed in the next chapter, *the isles of the Gentiles*, and those of the northern parts of Asia, were descended from Japheth; and if, as is generally supposed, America was peopled from the north-east of Asia, the original inhabitants of that country also were his offspring. *And he shall dwell in the tents of Shem*—His seed shall be so numerous, and so victorious, that they shall be masters of the tents of Shem. This was fulfilled when the people of the Jews, the most eminent of Shem's race, were subjected and made tributaries, first to the Grecians, and afterward to the Romans, both of Japheth's seed. This also signifies the conversion of the Gentiles, and the bringing of them into the church of God; and with a reference to this, the words should be rendered, as they properly may, *God shall persuade Japheth*; and being so persuaded, he shall dwell in the tents of Shem: that is, the Jews and Gentiles shall be united together in the church of God. And after many of the Gentiles shall be proselyted to the Jewish religion, both Jews and Gentiles shall be one in Christ. *And Canaan shall be his servant*—Servant to Shem, and servant to Japheth; for it is affirmed with respect to both. And a very slight acquaintance with ancient or modern history will be sufficient to convince any serious inquirer of the exact accomplishment of the prediction. For the descendants of Canaan have been under subjection to those of Shem and Japheth through many generations. In this wonderful prophecy, therefore, which includes an outline of the history of all nations and ages, we have a demonstration of the divine inspiration of him who uttered it, as well as of him who recorded it, as Bishop Newton has shown in his most admirable *Exposition of the Prophecies*: a decisive proof this, of the certainty and importance of these records of eternal truth!

A. M. 1659. dwell in the tents of Shem ; and Ca-
B. C. 2345. naan shall be his servant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

Verse 28. *Noah lived after the flood three hundred and fifty years*—Which period, as the Jews observe, reaches to the fifty-eighth year of Abraham's age. So that we need be under no difficulty in accounting for the transmission of the original revelation made to Adam, and of other branches of divine truth, from the beginning of the world to the time of Abraham. Noah received these from his parents, who had the account from Adam's own mouth, and transmitted it to Abraham. And its communication and descent

29 And all the days of Noah were A. M. 2006.
nine hundred and fifty years : and he B. C. 1998.
died.

from him to the Jews, and from the Jews to us, is sufficiently known. Within this time also Noah saw the building of the tower of Babel, the horrid wickedness and idolatry of his children, and the bloody wars which even then began to arise between some of them.

Verse 29. *All the days of Noah were nine hundred and fifty years*—Here the clause, *and he begat sons and daughters*, is omitted, whence we may infer that he had no more than the three sons already mentioned.

CHAPTER X.

This chapter contains the only certain account extant of the original of nations ; and yet, perhaps, there is no nation, but that of the Jews, that can be confident from which of these seventy fountains (for so many there are here) it derives its streams.

We have a brief account, (1.) Of the posterity of Japheth, 2-5. (2.) The posterity of Ham, 6-20, and, in that, particular notice taken of Nimrod, 8, 9. (3.) The posterity of Shem, 22-31.

A. M. 2006. NOW these are the generations of
B. C. 1998. the sons of Noah ; Shem, Ham, and Japheth : ^a and unto them were sons born after the flood.

2 ¶ ^b The sons of Japheth ; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer ; Ash- A. M. 2006
kenaz, and Riphath, and Togarmah. B. C. 1998

4 And the sons of Javan ; Elishah, and Tarshish, Kittim, and ¹ Dodanim.

5 By these were ^c the isles of the Gentiles divided in their lands ; every one after his tongue, after their families, in their nations.

^a Chap. ix. 1, 7, 19.—^b 1 Chron. i. 5, &c.—¹ Or, ■ some read it, *Rodanim*.

^c Psalm lxxii. 10 ; Jeremiah ii. 10 ; xxv. 22 ; Zephaniah ii. 11.

NOTES ON CHAPTER X.

Verse 1. Although this chapter may appear to some unprofitable, it is indeed of great use. 1st, It gives us a true, and the only true account of the origin of the several nations of the world. 2d, It discovers and distinguishes from all other nations, the people in which God's church was to be preserved, and from which Christ was to come. 3d, It explains and confirms Noah's prophecy concerning his three sons, and makes the accomplishment of it evident. 4th, It enables us to understand many other parts of Scripture, as well prophetical and poetical, as historical and doctrinal. It is therefore well worth our attention. *These are the sons of Noah, Shem, &c.*—Although Shem is always named first, when the sons of Noah are enumerated, because he was the progenitor of Abraham and of Christ,

and because the church of God was continued in his line, yet it is generally thought he was the youngest of the three, and that Japheth, though always mentioned last, was the eldest.

Verse 2. Moses begins with Japheth's family, either because he was the eldest, or because it lay most remote from Israel, and had least concern with them at the time when he wrote ; and therefore he mentions that race very briefly ; hastening to give account of the posterity of Ham, who were Israel's enemies, and of Shem, who were Israel's ancestors : for it is the church of which the Scripture is designed to be the history : and of the nations of the world, only as they were some way or other interested in the affairs of Israel.

Verse 5. The posterity of Japheth were allotted to the *isles of the Gentiles*, which were solemnly by

A. M. 2006. 6 ¶^d And the sons of Ham ; Cush, B. C. 1998. and Mizraim, and Phut, and Canaan.

7 And the sons of Cush ; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha ; and the sons of Raamah ; Sheba, and Dedan.

About 8 And Cush begat Nimrod : he began to be a mighty one in the earth. B. C. 2218.

9 He was a mighty ^ehunter ^fbefore the LORD : wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 ^gAnd the beginning of his kingdom was ²Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land ³went forth Asshur, and builded Nineveh, and ⁴the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah : the same *is* a great city.

13 And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, (^h out of

whom came Philistim,) and Caphtorim. A. M. 2006. B. C. 1998.

15 ¶ And Canaan begat ⁵Sidon his firstborn, and Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite : and afterward were the families of the Canaanites spread abroad.

19 ⁱAnd the border of the Canaanites was from Sidon, as thou comest to Gerar, unto ⁶Gaza ; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

21 ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

^d 1 Chron. i. 8, &c.—^e Jer. xvi. 16 ; Mic. vii. 2.—^f Chap. vi. 11.—^g Mic. v. 6.—^h Gr. *Babylon*.—ⁱ Or, *he went out into Assyria*.—² Or, *the streets of the city*.

⁵ 1 Chron. i. 12.—⁶ Heb. *Tzidon*.—ⁱ Chapter xiii. 12, 14, 15, 17 ; xv. 18-21 ; Numbers xxxiv. 2, 12 ; Joshua xii. 7, 8. ⁶ Heb. *Azzah*.

lot, after a survey, divided among them, and probably this island of ours among the rest. All places *beyond the sea* from Judea, are called isles, Jer. xxv. 22 ; and this directs us to understand that promise, Isa. xlii. 4, *The isles shall wait for his law*, of the conversion of the Gentiles to the faith of Christ.

Verse 9. *Nimrod was a mighty hunter*—In the Septuagint it is, *He was a giant hunter* :—the Arabic has it, *He was a terrible giant before the Lord* : and the Syriac, *He was a great warrior*. It is probable he began with hunting, and for this became famous to a proverb. He served his country by ridding it of wild beasts, and so insinuating himself into the affections of his neighbours, he got to be their prince. And perhaps, under pretence of hunting, he gathered men under his command, to make himself master of the country. Thus he became a *mighty hunter*, a violent invader of his neighbours' rights and properties. Great conquerors are but great hunters before the Lord. Alexander and Cesar would not make such a figure in Scripture history as they do in common history. The former is represented in prophecy, but as a he-goat *pushing*, Dan. viii. 5.

Verse 10. *The beginning of his kingdom was Babel*—Some way or other, he got into power ; and so laid the foundation of a monarchy which was afterward a *head of gold*. It does not appear that he had any right to rule by birth ; but either his fitness for government recommended him, or by power and policy he gradually advanced himself to a throne. See the antiquity of civil government, and particu-

larly of that form of it which lodges the sovereignty in a single person.

Verse 11. *Out of that land went forth Asshur*—He was the son of Shem, verse 22 : and, it seems that, not being able to endure Nimrod's tyranny, who possessed himself of other men's territories, (Chaldea, which Nimrod had seized upon, being Shem's part,) he went away beyond Tigris, where he founded the empire of Assyria, whose chief city was Nineveh, Isa. xxiii. 13.

Verse 15. The account of the posterity of Canaan, and of the land they possessed, is more particular than that of any other in this chapter ; because these were the nations that were to be subdued before Israel, and their land was to become Immanuel's land. And by this account it appears that the posterity of Canaan were both numerous and rich, and very pleasantly seated ; and yet Canaan was under a curse. Canaan here has a better land than either Shem or Japheth ; and yet they have a better lot, for they inherit the blessing.

Verse 21. *Unto Shem, &c.*—The word *Shem* signifies a *name* ; but two titles are also added whereby to distinguish him : 1st, *He was the father of all the children of Eber*. Eber was his great-grandson ; but why should he be called the father of all his children, rather than of all Arphaxad's or Salah's ? Probably because Abraham and his seed, from Eber, were called Hebrews. Eber himself, we may suppose, was a man eminent for religion in a time of general apostacy ; and the holy tongue being commonly called from him the Hebrew, was retained in

A. M. 2006. 22 The ^k children of Shem; Elam,
B. C. 1998. and Asshur, and ⁷ Arphaxad, and
Lud, and Aram.

23 And the children of Aram; Uz, and Hul,
and Gether, and Mash.

24 And Arphaxad begat ⁸ Salah; ¹ and Salah
begat Eber.

B. C. 2247. 25 ^m And unto Eber were born two
sons: the name of one was ⁹ Peleg,
for in his days was the earth divided; and his
brother's name was Joktan.

26 And Joktan begat Almodad, and Sheleph,
and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

^k 1 Chr. i. 17, &c.—⁷ Heb. *Arpachshad*.—⁸ Heb. *Shelah*.
¹ Chapter xi. 12.

his family in the confusion of Babel, as a special
token of God's favour to him. 2d, He is styled *the*
brother of Japheth, perhaps to signify the union of
the Gentiles and Jews in the church.

Verse 25. *In his days the earth was divided*—
That is, about the time of his birth it was divided

28 And Obal, and Abimael, and A. M. 2084.
Sheba, B. C. 1920.

29 And Ophir, and Havilah, and Jobab: all
these were the sons of Joktan.

30 And their dwelling was from Mesha,
as thou goest unto Sephar, a mount of the
east.

31 These are the sons of Shem, after their
families, after their tongues, in their lands, after
their nations.

32 ⁿ These are the families of the sons of
Noah, after their generations, in their nations:
^o and by these were the nations divided in the
earth after the flood.

^m 1 Chronicles i. 19.—⁹ That is, *division*.—ⁿ Verse 1
^o Chapter ix. 19.

among those that were to inhabit it, either when
Noah made an orderly distribution of it among his
descendants, as Joshua divided the land of Canaan
by lot; or when, upon their refusal to comply with
that division, God, in justice, divided them by the
confusion of tongues.

CHAPTER XI.

The distinction between the sons of God and the sons of men now appeared again, when men began to multiply. We have
in this chapter, (1.) The dispersion of the sons of men at Babel, 1-9, where we have, 1, Their presumptuous design, to
build a city and a tower, 1-4. 2, The righteous judgment of God upon them in disappointing their design, by confound-
ing their language, and so scattering them, 5-9. (2.) The pedigree of the sons of God down to Abraham, 10-26, with
a general account of his family, and removal out of his native country, 27-32.

A. M. 1757. AND the whole earth was of one
B. C. 2247. ¹ language and of one ² speech.

About 2 And it came to pass, as they jour-
B. C. 2247. neyed ³ from the east, that they found a
plain in the land of Shinar, and they dwelt there.

3 ¶ And ⁴ they said one to another, Go to,

¹ Heb. *lip*.—² Heb. *words*.—³ Or, eastward, as Chap. xiii.
11; 2 Sam. vi. 2; 1 Chron. xiii. 6.

NOTES ON CHAPTER XI.

Verses 1, 2. *The whole earth was of one lan-
guage*—This even heathen writers acknowledge;
and that language was, probably, the Hebrew. They
journeyed from the east of Shinar, where Noah had
settled when he left the ark. They were, therefore,
now travelling westward.

Verses 3, 4. *Let us make brick, let us build a city*—
The country, being a plain, yielded neither stone nor
mortar; yet this did not discourage them; but they
made brick to serve instead of stone, and slime in-

let us make brick, and ⁵ burn them A. M. 1757.
thoroughly. And they had brick for B. C. 2247.
stone, and slime had they for mortar.

4 And they said, Go to, let us build us a
city, and a tower, ^a whose top may reach unto
heaven; and let us make us a name, lest we

^a Heb. *a man said to his neighbour*.—⁵ Heb. *burn them to a*
burning.—^a Deut. i. 28.

stead of mortar; a kind of clay or pitch called bitu-
men, which, as Pliny testifies, is liquid and glutin-
ous, and fit to be used in brick buildings, as Strabo,
Dion, and others observe. And that Babylon was
built with this and with brick, as is here said, we
have the joint testimony of Berosus, Etesius, Dion,
Curtius, and many others. It has been thought that
they intended hereby to secure themselves against
the waters of another flood; but if they had, they
would have chosen to build upon a mountain rather
than upon a plain. But two things, it seems, they

A. M. 1757. be scattered abroad upon the face of
B. C. 2247. the whole earth.

5 ^b And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, ^c the people is one, and they have all ^d one language; and this they begin to do: and now nothing will be restrained from them, which they have ^e imagined to do.

7 Go to, ^f let us go down, and there confound

^b Chap. xviii. 21.—^c Acts xvii. 26.—^d Verse 1.—^e Psa. ii. 1.—^f Chap. i. 26; Psa. ii. 4; Acts ii. 4, 5, 6.—^g Chap. xlii. 23; Deut. xxviii. 49; Jer. v. 15; 1 Cor. xiv. 2, 11.

aimed at in building. 1st, *To make them a name*—A great name; out of pride and vain glory to erect a monument that should remain to all posterity: and, 2d, To prevent their dispersion; *lest we be scattered abroad upon the face of the earth*—It was done (saith Josephus) in disobedience to that command, chap. ix. 1, *Replenish the earth*—That they might be united in one glorious empire, they resolve to build this city and tower, to be the metropolis of their kingdom, and the centre of their unity.

Verse 5. *And the Lord came down to see the city*—This is an expression after the manner of men; he knew it as clearly as men know that which they come upon the place to view.

Verses 6–9. *And the Lord said, Behold, the people is one, &c.*—And if they continue one, much of the earth will be left uninhabited. *Let us confound their language*—This was not spoken to the angels, as if God needed either their advice or their assistance; but God speaks it to himself, or the Father to the Son. *That they may not understand one another's speech*—Nor could they well continue to be united in any undertaking when their tongues were divided; so that this was a proper means, both to take them off from their building, and to dispose them to separate; for if they could not understand one another, they could neither help nor enjoy one another. Accordingly, 1st, Their language was confounded. God, who, when he made man, taught him to speak, now made those builders to forget their former language; and to speak a *new one*, which yet was the same to those of the same tribe or family, but not to others. We all suffer hereby to this day, in all the inconveniences we sustain by the diversity of languages, and all the trouble we are at to learn the languages we have occasion for; nay, and those unhappy controversies, which are *strifes of words*, and arise from our misunderstanding of one another's language, are partly owing to this confusion of tongues. The project of some to frame a universal character, in order to a universal language, how desirable soever it may seem, yet is but a vain thing; for it is to strive against a divine sentence, by which the languages of the nations will be divided while

their language, that they may ^g not understand one another's speech.

8 So ^h the LORD scattered them abroad from thence ⁱ upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called ^b Babel, ^k because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

10 ¶ ^l These are the generations of Shem:

^h Luke i. 51.—ⁱ Chapter x. 25, 32.—^b That is, confusion.—^k 1 Corinthians xiv. 23.—^l Chapter x. 22; 1 Chronicles i. 17.

the world stands. As the confounding of tongues divided the children of men, and scattered them abroad, so the gift of tongues bestowed upon the apostles, Acts ii., contributed greatly to the *gathering together of the children of God* which were *scattered abroad*, and the uniting of them in Christ, *that with one mind and mouth they might glorify God*, Rom. xv. 6. 2d, Their building was stopped. *The confusion of their tongues* not only disabled them from helping one another, but probably struck a damp upon their spirits, since they saw the hand of the Lord was gone out against them. 3d, The builders were *scattered abroad from thence upon the face of the whole earth*—They departed in companies, *after their families and after their tongues*, (chap. x. 5, 20, 31,) to the several countries and places allotted to them in the division that had been made, which, it seems, they knew before, but would not go to take possession of, till now they were forced to it. So that the very thing which they feared came upon them; that dispersion which they thought to avoid. And they left behind them a perpetual memorandum of their reproach in the name given to the place; it was called *Babel, confusion*. The children of men were now finally scattered, and never will come all together again till the great day when the Son of man shall sit upon the throne of his glory, and *all nations shall be gathered before him*, Matt. xxv. 31, 32. Reader, how wilt thou then appear?

Verse 10. Observe here, 1st, That nothing is left upon record concerning those of this line, but their names and ages; the Holy Ghost seeming to hasten through them to the story of Abraham. How little do we know of those who are gone before us in this world, even those that lived in the same places where we live! Or, indeed, of those who are our contemporaries, but in distant places. 2d, That there was an observable gradual decrease in the years of their lives. Shem reached to six hundred years, which yet fell short of the age of the patriarchs before the flood; the three next came short of five hundred, the three next did not reach to three hundred, and after them we read not of any that attained to two hundred but Terah; and not many ages after this

A. M. 1658. Shem *was* a hundred years old, and be-
B. C. 2346. gat Arphaxad two years after the flood :

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

B. C. 2311. 12 And Arphaxad lived five and thirty years, ^m and begat Salah :

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

B. C. 2281. 14 And Salah lived thirty years, and begat Eber :

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

B. C. 2247 16 ⁿ And Eber lived four and thirty years, and begat ^o Peleg :

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

B. C. 2217. 18 And Peleg lived thirty years, and begat Reu :

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

B. C. 2185. 20 And Reu lived two and thirty years, and begat ^p Serug :

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor :

23 And Serug lived after he begat A. M. 1819.
Nahor two hundred years, and begat B. C. 2185.
sons and daughters.

24 And Nahor lived nine and twenty B. C. 2056
years, and begat ^q Terah :

25 And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and ^r begat Abram, Nahor, and Haran.

27 ¶ Now these *are* the generations of Terah : Terah begat Abram, Nahor, and Haran : and Haran begat Lot.

28 And Haran died before his father B. C. 1996
Terah in the land of his nativity, in _____
Ur of the Chaldees.

29 And Abram and Nahor took them wives. the name of Abram's wife *was* ^s Sarai ; and the name of Nahor's wife ^t Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But ^u Sarai was barren ; she *had* no child.

31 ¶ And Terah ^v took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife ; and they went forth with them from ^x Ur of the Chaldees, to go into ^y the land of Canaan ; and they came unto Haran, and dwelt there.

32 And the days of Terah *were* two B. C. 1921.
hundred and five years : and Terah _____
died in Haran.

^m See Luke iii. 36.—ⁿ 1 Chron. i. 19.—^o Called, Luke iii. 35, *Phalec*.—^p Luke iii. 35, *Saruch*.—^q Luke iii. 34, *Thara*.
^r Josh. xxiv. 2 ; 1 Chron. i. 26.

^s Chap. xvii. 15 ; xx. 12.—^t Chap. xxii. 20.—^u Chap. xvi. 1, 2 ; xviii. 11, 12.—^v Chap. xii. 1.—^x Neh. ix. 7 ; Acts vii. 4.—^y Chap. x. 19.

Moses reckoned seventy or eighty to be the utmost men ordinarily arrive at. When the earth began to be replenished, men's lives began to be shortened ; so that the decrease is to be imputed to the wise disposal of Providence, rather than to any decay of nature. 3d, That Eber, from whom the Hebrews were denominated, was the *longest lived* of any that were born after the flood ; which perhaps was the reward of his strict adherence to the ways of God.

Verse 27. Here begins the story of Abram. We have here, 1st, His country : *Ur of the Chaldees*—An idolatrous country, where even the children of Eber themselves degenerated. 2d, His relations, mentioned for his sake, and because of their interest in the following story. His father was Terah, of whom it is said, Josh. xxiv. 2, that he *served other gods* on the other side the flood ; so early did idolatry gain footing in the world. His brethren were,

Nahor, out of whose family both Isaac and Jacob had their wives ; and Haran, the father of Lot, of whom it is here said, verse 28, *that he died before his father Terah*. It is likewise said that he died in *Ur of the Chaldees*, before that happy removal of the family out of that idolatrous country. His wife was Sarai, who, some think, was the same with Iscah, the daughter of Haran. Abram himself saith, she was the *daughter of his father, but not the daughter of his mother*, chap. xx. 12. She was ten years younger than Abram. 3d, His departure out of *Ur of the Chaldees*, with his father Terah, and his nephew Lot, and the rest of his family, in obedience to the call of God. This chapter leaves them in Haran or Charran, a place about the midway between Ur and Canaan, where they dwelt till Terah's head was laid ; probably because the old man was unable, through the infirmities of age, to proceed in his journey.

CHAPTER XII.

From henceforward Abram and his seed are almost the only subject of the sacred history. In this chapter we have, (1,) God's call of Abram to the land of Canaan, 1-3. (2,) Abram's obedience to this call, 4, 5. (3,) His welcome to the land of Canaan, 6-9. (4,) His occasional remove into Egypt, with an account of what happened to him there. Abram's flight and fault, 10-13. Sarai's danger and deliverance, 14-20.

A. M. 2083.
B. C. 1921.

NOW the ^a LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee :

2 ^b And I will make of thee a great nation, ^c and I will bless thee, and make thy name

^a Chap. xv. 7; Neh. ix. 7; Isa. xli. 2; Acts vii. 3; Heb. xi. 8.
^b Chap. xvii. 6; xviii. 18; Deuteronomy xxvi. 5; 1 Kings iii. 8.
^c Chap. xxiv. 35.—^d Chap. xxviii. 4; Gal. iii. 14.

NOTES ON CHAPTER XII.

Verse 1. We have here the call whereby Abram was removed from the land of his nativity into the land of promise. This call was designed both to try his faith and obedience, and also to set him and his family apart for God, in order that the universal prevalence of idolatry might be prevented, and a remnant reserved for God, among whom his true worship might be maintained, his oracles preserved, and his ordinances established till the coming of the Messiah. God seems also, by sending him into Canaan, a country given up to the most gross, cruel, and barbarous idolatry, even the sacrificing of their own children to their idols, to have intended that he, and the other patriarchs descended from him, should be witnesses for God to these nations before their destruction; which is the plan God has generally, if not always, pursued; seldom, if ever, destroying a people for their wickedness, till he has sent his truth, in one form or another, and his witnesses among them.

Concerning the circumstances of this call, we may receive further information from Stephen's speech, Acts vii. 2, where we are told, 1st, That the God of glory appeared to him, to give him this call, and that in such displays of his glory as left Abram no room to doubt. 2d, That this call was given him in Mesopotamia; and that, in obedience to this call, he came out of the land of the Chaldeans, and dwelt in Charran or Haran about five years: and from thence, when his father was dead, by a fresh command, he removed him into the land of Canaan. *Get thee out of thy country*—Now, by this precept, he was tried whether he loved God better than he loved his native soil, and dearest friends: and whether he could willingly leave all to go along with God. His country was become idolatrous, his kindred and his father's house were a constant temptation to him, and he could not continue with them without danger of being infected by them; therefore God said, *Get thee out*. Hereby also he was tried whether he could trust God farther than he saw him; for he must leave his own country to go to a land that God would show him; he doth not say, it is a land that I will give thee: nor doth he tell him

A. M. 2084.
B. C. 1920.

great; ^d and thou shalt be a blessing:

3 ^e And I will bless them that bless thee, and curse him that curseth thee: ^f and in thee shall all families of the earth be blessed.

4 ¶ So Abram departed, as the LORD had spoken unto him, and Lot went with him; and

^e Chap. xxvii. 29; Exod. xxiii. 22; Num. xxiv. 9.—^f Chap. xviii. 18; xxii. 18; xxvi. 4; Psal. lxxii. 17; Acts iii. 25; Gal. iii. 8.

what land it was, or what kind of land; but he must follow God with an implicit faith, and take God's word for it in general, that he should be no loser by leaving his country to follow God.

Verse 2. *I will make of thee a great nation*—When God took him from his own people, he promised to make him the head of another people. This promise was both a great relief to Abram's burden, for he had now no child, and a great trial to Abram's faith, for his wife had been long barren; so that if he believe, it must be against hope, and his faith must build purely upon that power which "can out of stones raise up children unto Abraham." *I will bless thee*—Either particularly with the blessing of fruitfulness, as he had blessed Adam and Noah; or in general, *I will bless thee* with all manner of blessings, both of the upper and nether springs: leave thy father's house, and I will give thee a father's blessing, better than that of thy progenitors. *I will make thy name great*—By deserting his country he lost his name there. Care not for that, says God, but trust me, and I will make thee a greater name than ever thou couldst have had there. *Thou shalt be a blessing*—Thy testimony for God, thy example, thy prayers, and power with God, thy wisdom and prudence, thy peaceable and benevolent disposition and conduct, shall make thee a blessing in all places where thou shalt sojourn. *I will bless them that bless thee, &c.*—I will be a friend to thy friends, and an enemy to thy enemies; thus making, as it were, a kind of league, offensive and defensive, with Abram. Abram heartily espoused God's cause, and here God promises to interest himself in his behalf.

Verse 3. *In thee shall all families of the earth be blessed*—This promise crowned all the rest; for it pointed at the Messiah, "in whom all the promises are yea and amen." Now, with what astonishing exactness has God fulfilled these promises, and yet how unlikely it was, at the time they were made, that they should be fulfilled! Surely we need no other proof that the historian wrote by inspiration of God!

Verse 4. *So Abram departed*—He was not disobedient to the heavenly vision. His obedience was

A. M. 2084. Abram *was* seventy and five years
B. C. 1920. old when he departed out of Haran.

B. C. 1921. 5 And Abram took Sarai his wife,
and Lot his brother's son, and all
their substance that they had gathered, and
the souls that they had gotten ^h in Haran;
and they went forth to go into the land of
Canaan; and into the land of Canaan they
came.

6 ¶ And Abram ⁱ passed through the land
unto the place of Sichem, ^k unto the plain of
Moreh. ¹ And the Canaanite *was* then in the
land.

7 ^m And the LORD appeared unto Abram, and
said, ⁿ Unto thy seed will I give this land: and
there builded he an ^o altar unto the LORD, who
appeared unto him.

8 And he removed from thence unto a moun-
tain on the east of Beth-el, and pitched his tent,
having Beth-el on the west, and Hai on the
east: and there he builded an altar unto the
LORD, and ^p called upon the name of the LORD.

9 And Abram journeyed, ¹ going ^q on still to-
ward the south.

10 ¶ And there was ^r a famine in the land:

^g Chap. xiv. 14. — ^h Chap. xi. 31. — ⁱ Heb. xi. 9. — ^k Deut.
xi. 30; Judg. vii. 1. — ^l Chap. x. 18, 19; xiii. 7. — ^m Chapter
xxvii. 1. — ⁿ Chap. xiii. 15; xvii. 18; Psa. cv. 9, 11. — ^o Chap.
xiii. 4. — ^p Chap. xiii. 4; Chap. xxviii. 19. — ^q Heb. *in going*
and journeying. — ^r Chap. xiii. 3.

speedy and without delay, submissive and without
dispute. So should ours be to him who says, "De-
ny thyself, take up thy cross, and follow me."

Verse 5. *They took with them the souls that they*
had gotten—That is, the proselytes they had made,
and persuaded to worship the true God, and to go
with them to Canaan; the souls which (as one of
the rabbis expresseth it) they had "gathered under
the wings of the Divine Majesty."

Verse 6. *The Canaanite was then in the land*—
He found the country possessed by Canaanites, who
were likely to be but bad neighbours; and for
aught appears, he could not have ground to pitch
his tent on but by their permission.

Verse 7. *And the Lord appeared to Abram*—
Probably in a vision, and spoke to him comfortable
words: *Unto thy seed will I give this land*—No
place or condition can shut us out from God's gra-
cious visits. Abram is a sojourner, unsettled, among
Canaanites, and yet here also he meets with him
that *lives, and sees him*. Enemies may part us and
our tents, and us and our altars, but not us and our God.

Verse 8. *And there he built an altar, and called*
on the name of the Lord—Such, it appears, was his
constant practice, whithersoever he removed. As
soon as he came into Canaan, though he was but a

and Abram ^s went down into Egypt A. M. 2086
to sojourn there; for the famine *was* ^t
grievous in the land. B. C. 1918.

11 And it came to pass, when he was come
near to enter into Egypt, that he said unto Sarai
his wife, Behold now, I know that thou *art* ^u a
fair woman to look upon:

12 Therefore it shall come to pass, when the
Egyptians shall see thee, that they shall say,
This *is* his wife: and they ^v will kill me, but
they will save thee alive.

13 ^x Say, I pray thee, thou *art* my sister: that
it may be well with me for thy sake; and my
soul shall live because of thee.

14 ¶ And it came to pass, that ^{about}
when Abram was come into Egypt, ^y C. 1920.
the Egyptians ^z beheld the woman that she *was*
very fair.

15 The princes also of Pharaoh saw her, and
commended her before Pharaoh: and the wo-
man was ^z taken into Pharaoh's house.

16 And he ^a entreated Abram well for her sake:
and he had sheep, and oxen, and he-asses, and
men-servants, and maid-servants, and she-asses,
and camels.

^s Chapter xxvi. 1. — ^t Psalm cv. 13. — ^u Chapter xliiii. 1.
^v Verse 14; Chap. xxvi. 7. — ^w Chap. xx. 11; xxvi. 7; 1 Sam.
xxvii. 1; Proverbs xxix. 25. — ^x Chap. xx. 5, 13; See Chap.
xxvi. 7. — ^y Chap. xxxix. 7; Matthew v. 28. — ^z Chap. xx. 2.
^a Chap. xx. 14.

stranger and sojourner there, yet he set up, and
kept up the worship of God in his family; and
wherever he had a tent, God had an altar, and that
sanctified by prayer.

Verse 10. *And there was a famine in the land*—
Not only to punish the iniquity of the Canaanites,
but to exercise the faith of Abram. Now he was
tried whether he could trust the God that brought
him to Canaan, to maintain him there, and rejoice in
him as the *God of his salvation*, when the *fig-tree*
did not blossom. *And Abram went down into Egypt*
—See how wisely God provides, that there should
be plenty in one place, when there is scarcity in an-
other; that, as members of the great body, we may
not say to one another, "I have no need of you."
No doubt he was sent into Egypt to be a witness for
God there also; but, alas! through yielding to unbe-
lief, eminent as he generally was for faith, he became
rather a stumbling-block in the way of such as fear-
ed the true God, than an example for their imitation!

Verse 13. *Say thou art my sister*—The grace
Abram was most eminent for was faith, and yet he
thus fell through unbelief and distrust of the divine
providence, even *after God had appeared to him*
twice! "Let him that standeth take heed lest he
fall."

A. M. 2087. 17 And the LORD ^bplagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

18 And Pharaoh called Abram, and said, ^cWhat is this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

^b Chap. xx. 18; 1 Chron. xvi. 21; Psa. cv. 14; Heb. xiii. 4.

Verse 17. *And the Lord plagued Pharaoh and his house*—We are not told particularly, in what way they were plagued; but, doubtless, there was something in the plagues themselves, or some explanation added to them, sufficient to convince Pharaoh and his house that it was for Sarai's sake they were thus plagued.

Verse 18. *What is this that thou hast done*—What an ill thing: how unbecoming a wise and good man! *Why didst thou not tell me that she*

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

20 ^dAnd Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

^c Chap. xx. 9; xxvi. 10.—^d Proverbs xxi. 1.

was thy wife?—Intimating, that if he had known that he would not have *taken her*. It is a fault, too common among good people, to entertain suspicions of others beyond what there is cause for. We have often found more of virtue, honour, and conscience in some people, than we thought there was; and it ought to be a pleasure to us to be thus disappointed, as Abram was here, who found Pharaoh to be a better man than he expected.

CHAPTER XIII.

A further account of Abram; (1.) In general, of, 1, His removals, 1, 3, 4, 18. 2, His riches, 20. 3, His devotion, 4, 18. (2.) A particular account of a quarrel that happened between him and Lot. 1, The occasion of their strife, 5. 6. 2, The parties concerned in the strife, with the aggravation of it, 7. 3, The stopping it by the prudence of Abram, 8, 9. (3.) Lot's departure from Abram to the plain of Sodom, 10–14. (4.) God's appearance to Abram, to confirm the promise of the land of Canaan to him, 14–17.

A. M. 2086. **A**ND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, ^ainto the south.

2 ^bAnd Abram *was* very rich in cattle, in silver, and in gold.

3 And he went on his journeys ^cfrom the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the ^dplace of the altar, which he had

made there at the first: and there Abram ^ecalled on the name of the LORD.

5 And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And ^fthe land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 ¶ And there was a ^gstrife between the herd-

^a Chap. xii. 9.—^b Chap. xxiv. 35; Psa. cxii. 3; Prov. x. 22.
^c Chap. xii. 8, 9.

^e Chap. xii. 7, 8.—^f Psalm cxvi. 17.—^g Chap. xxxvi. 7.
■ Chap. xxvi. 20.

NOTES ON CHAPTER XIII.

Verse 1. *Into the south*—That is, the southern part of Canaan, from whence he had come, Gen. xii. 9, which, however, was north-east of Egypt. The Scriptures being written principally for the Jews, its language, respecting the situation of places, is accommodated to their manner of speaking.

Verse 3. *He went on to Beth-el*—Because there he had formerly had an altar, and although the altar had fallen down, as being probably built of earth, or had been taken down by Abram, lest it should be polluted by the idolatrous Canaanites; yet he came to the *place of the altar*, either to revive the remembrance of the communion he had had with God at that place, or perhaps to pay the vows he had there

made to God, when he undertook his journey into Egypt. And there Abram, prevented by no legal restraints, deterred by no *pains* or *penalties*, or insurrection of the inhabitants, although idolaters, “called on the name of the Lord,” worshipped God by prayer and thanksgiving, by offering sacrifices, and instructing his family, chap. xviii. 19.

Verse 6. *The land was not able to bear them*—The Canaanites and other former inhabitants of the country undoubtedly occupied the best of the land, and what remained was not sufficient to supply their flocks and herds with pasturage.

Verse 7. *The Canaanite and Perizzite dwell in the land*—This made the quarrel, 1st, *Very dangerous*: if Abram and Lot cannot agree to feed their

A. M. 2086. men of Abram's cattle and the herd-
B. C. 1918. men of Lot's cattle: ^hand the Canaan-
ite and the Perizzite dwelt then in the land.

8 And Abram said unto Lot, ⁱLet there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be ¹brethren.

9 ^kIs not the whole land before thee? Separate thyself, I pray thee, from me: ¹if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

10 ¶ And Lot lifted up his eyes, and beheld all ^mthe plain of Jordan, that it was well watered everywhere, before the LORD ⁿdestroyed Sodom and Gomorrah, ^oeven as the garden of the LORD, like the land of Egypt, as thou comest unto ^pZoar.

^h Chap. xii. 6; Neh. v. 9.—ⁱ 1 Cor. vi. 7; Hebrews xii. 14.
¹ Heb. *men brethren*; See Chap. xi. 27, 31; Exod. ii. 13; Psa. cxxxiii. 1; Acts vii. 26.—^k Chap. xx. 15; xxxiv. 10.—¹ Rom. xii. 18; Heb. xii. 14; James iii. 17.—^m Chap. xix. 17; Deut. xxxiv. 3; Psalm cvii. 34.—ⁿ Chap. xix. 24.—^o Chap. ii. 10; Isa. li. 3.—^p Chap. xiv. 2, 8; xix. 22.

flocks together, it is well if the common enemy do not come upon them and plunder them both. 2d, Very scandalous: No doubt the eyes of all the neighbours were upon them; because of the singularity of their religion, and the extraordinary sanctity they professed; and notice would soon be taken of this quarrel, and improvement made of it to their reproach by the Canaanites and Perizzites.

Verses 8, 9. Although Abram was the elder, wiser, and every way worthier person than Lot, yet he voluntarily, and without reluctance or hesitation, relinquishes his own right to his inferior for the sake of peace, that no scandal might be brought on the true religion, hereby leaving a noble example for our imitation. *Let there be no strife between me and thee*—So nearly related as kinsmen, and as worshippers and children of the one living and true God. Betwixt us a contention will be very indecent, and of scandalous tendency.

Verse 10. *Lot beheld all the plain of Jordan, that it was well watered*—Lot seems to have had nothing in view but his temporal convenience and advantage. His flocks and herds were already too numerous, and his substance too great; and yet he wishes them to be still more enlarged, and therefore makes choice of this fertile and pleasant spot. He does not inquire into the character of the inhabitants, nor consider what sort of society he should find there; nor does he appear to express any reluctance at leaving Abram's family, and losing the benefit of his conversation, counsel, and instructions. God, however, in the course of his providence, disappointed his views and expectations, and he soon had cause to repent of his choice.

Verse 13. *Sinners before the Lord exceedingly*—

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelt in the land of Canaan, and Lot ^adwelt in the cities of the plain, and ^rpitched his tent toward Sodom.

13 But the men of Sodom ^swere wicked, and ^tsinners before the LORD exceedingly.

14 ¶ And the LORD said unto Abram, after that Lot ^uwas separated from him, Lift up now thine eyes, and look from the place where thou art, ^wnorthward, and southward, and eastward, and westward:

15 For all the land which thou seest, ^xto thee will I give it, and ^yto thy seed for ever.

^a Chap. xix. 29.—^r Chap. xiv. 12; xix. 1; 2 Peter ii. 7, 8.
^s Chap. xviii. 20; Ezekiel xvi. 49; 2 Peter ii. 7, 8.—^t Chap. vi. 11.—^u Verse 11.—^w Chap. xxviii. 14.—^x Chap. xii. 7, xv. 18; xvii. 8; xxiv. 7; xxvi. 4; Numbers xxxiv. 12; Deut. xxxiv. 4; Acts vii. 5.—^y 2 Chronicles xx. 7; Psalm xxxvii. 22, 29; cxii. 2.

That is, impudent and daring sinners, who despised and openly defied God. Alas for Lot! He has got into bad company, and will find the beauty and fertility of the country but a poor recompense for the daily grief their wickedness and reproaches will cause him!

Verses 14, 15. *The Lord said unto Abram*—To comfort him after "Lot was separated from him," and he was left alone, and in a less pleasant and fruitful soil than that which Lot had chosen; *Lift up thine eyes, all the land which thou seest, to thee will I give it*.—But, how was this land given to Abram, when it is expressly said by Stephen, Acts vii. 5, "He (God) gave him no inheritance in it, no, not so much as to set his foot on!" The answer is, God gave him the right to it, though not the actual possession, until the time appointed, when the inhabitants of the land should prove themselves to be irreclaimable, and fully ripe for destruction. God explains it, "To thee and thy seed," that is, to thee "in thy seed." But how could it be said to be given them "for ever," when, after a few hundreds of years they were turned out of it? To this it must be replied, that the promise was made to them, and intended to be fulfilled, upon condition of their obedience, as is often expressed in other places. And the expression עַד-עוֹלָם, here rendered *for ever*, often signifies only *long continuance*, as is evident from many passages of Scripture, in which the subjects to which it is applied do not, in their nature, admit of an eternal duration. Indeed, when the word is applied to the Jewish rites and ceremonies, as it often is, it signifies no more than during the standing of that dispensation, or till the coming of the Messiah. And thus it may be here understood

A. M. 2087. 16 And ² I will make thy seed as
B. C. 1917. the dust of the earth: so that if a
man can number the dust of the earth, *then*
shall thy seed also be numbered.

17 Arise, walk through the land in the length

^a Ch. xv. 5; xxii. 17; xxvi. 4; xxviii. 14; xxxii. 12; Ex. xxxii. 13; Num. xxiii. 10; Deut. i. 10; 1 Kings iv. 20; 1 Chron. xxvii. 23;

Verse 16. *I will make thy seed as the dust of the earth*—That is, they shall increase incredibly, and, take them all together, shall be such a multitude as no man can number. When Moses wrote this history, these predictions had been in some measure fulfilled. But the increase of Abram's seed at that time bore no proportion to what it was in the days of Solomon, when Israel and Judah, without taking his descendants by Ishmael, Esau, and the children he had by his second wife Keturah, into the account at all, *were as many as the sand which is by the sea in multitude*. Now what human foresight could have perceived that this would be the case? And who that was prudent, and professed to be a messenger of God to man, and to be intrusted with the revelation of his counsel, would have ventured to predict such a thing, and thereby to risk his charac-

of it and in the breadth of it; for I ^{A. M. 2087.}
will give it unto thee. ^{B. C. 1917.}

18 ¶ Then Abram removed *his* tent, and came and ^a dwelt in the ² plain of Mamre, ^b which *is* in Hebron, and built there an altar unto the LORD.

Isa. xlviii. 19; Jer. xxxiii. 22; Rom. iv. 16, 17, 18; Heb. xi. 12. ^a Ch. xiv. 13.—² Heb. *plains*.—^b Ch. xxxv. 27; xxxvii. 14.

ter as a true prophet of the Lord on the accomplishment of the prediction, if he had not known, on the most solid grounds, that God had actually made such a promise? How thankful we ought to be for the demonstration this affords us, that Moses spake by inspiration of God, and that our faith in the divine revelation made by him is built on a firm foundation!

Verses 17, 18. *Arise, walk through the land*—Enter and take possession, for thy posterity; survey the parcels, and it will appear better than upon a distant prospect. Abram himself, however, was not to think of fixing in it, but expect to be always unsettled, and walking through it to a better Canaan: and in compliance with God's will herein, "he removed his tent," conforming to the condition of a pilgrim. *And he built there an altar*—In token of his thankfulness to God for the kind visit he had made him.

CHAPTER XIV.

We have in this chapter, (1.) A war with the king of Sodom and his allies, 1–12. (2.) Abram's rescue of Lot from captivity, 13–16. (3.) Abram's return from that expedition, 17, with an account of what passed, 1, Between him and the king of Salem, 18–20. 2, Between him and the king of Sodom, 21–24.

A. M. 2091. AND it came to pass, in the days
B. C. 1913. of Amraphel king ^a of Shinar, Arioch king of Ellasar, Chedorlaomer king of ^b Elam, and Tidal king of nations;

2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of ^c Admah, and Shemeber king of Zebaiim, and the king of Bela, which is ^d Zoar.

^a Ch. x. 10; xi. 2.—^b Isa. xi. 11.—^c Deut. xxix. 25; Hos. xi. 8.—^d Chap. xix. 22.—^e Deut. iii. 17; Num. xxxiv. 12;

3 All these were joined together in ^{A. M. 2091.}
the vale of Siddim, ^{B. C. 1913.} ^e which is the salt sea.

4 Twelve years ^f they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote ^g the Rephaims ^h in Ashteroth Karnaim, and ⁱ the Zuzims in Ham,

Josh. iii. 16; Psa. cvii. 34.—^f Chap. ix. 26.—^g Chap. xv. 20; Deut. iii. 11.—^h Josh. xii. 4; xiii. 12.—ⁱ Deut. ii. 20.

NOTES ON CHAPTER XIV.

Verses 1, 2. We have here an account of the first war that we read of in Scripture, in which we may observe: 1st, The parties engaged in it. The invaders were *four kings*; two of them no less than kings of Shinar and Elam; that is, Chaldea and Persia; yet, probably, not the sovereign princes of those great kingdoms, but rather the heads of some colonies which came out thence, and settled themselves near Sodom, but retained the names of the countries from which they had their original. The *invaded* were the kings of five cities that lay near together in the plain of Jordan, Sodom, and Gomor-

rah, Admah, Zebaiim, and Zoar. 2d, The occasion of this war was, the revolt of the five kings from under the government of Chedorlaomer.

Verse 4. *Twelve years they served him*—The Sodomites were the posterity of Canaan, whom Noah had pronounced a servant to Shem, from whom Elam descended. Thus soon did that prophecy begin to be fulfilled. *In the thirteenth year* (beginning to be weary of their subjection) *they rebelled*—Denied their tribute, and attempted to shake off the yoke.

Verse 5. *In the fourteenth year*—After some pause and preparation, Chedorlaomer, in conjunc-

A. M. 2091. ^k and the Emims in ^l Shaveh Kiria-
B. C. 1913. thaim,

6 ^l And the Horites in their mount Seir, unto
■ El-paran, which *is* by the wilderness.

7 And they returned, and came to Enmishpat,
which *is* Kadesh, and smote all the country
of the Amalekites, and also the Amorites, that
dwelt ■ in Hazezon-tamar.

8 And there went out the king of Sodom, and
the king of Gomorrah, and the king of Admah,
and the king of Zebaiim, and the king of Bela,
(the same *is* Zoar;) and they joined battle with
them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and
with Tidal king of nations, and Amraphel king
of Shinar, and Arioch king of Ellasar; four
kings with five.

10 And the vale of Siddim *was full of* ⁿ slime-
pits; and the kings of Sodom and Gomorrah
fled, and fell there: and they that remained
fled ^o to the mountain.

11 And they took ^p all the goods of Sodom and
Gomorrah, and all their victuals, and went their
way.

12 ¶ And they took Lot, Abram's ^q brother's

^k Deut. ii. 10, 11.—^l Or, *the plain of Kiriathaim*.—^l Deut.
ii. 12, 22.—^m Or, *the plain of Paran*; Chap. xxi. 21; Num. xii.
16; xiii. 3.—ⁿ 2 Chron. xx. 2.—^o Chap. xi. 3.—^p Chap.
xix. 17, 30.—^q Verses 16, 21.—^r Chap. xii. 5.—^r Chap. xiii.
12.—^s Chap. xiii. 18.

tion with his allies, set himself to reduce the revolt-
ers. The four kings laid the neighbouring coun-
tries waste, and enriched themselves with the spoil
of them, verses 5-7. Upon the alarm of which, the
king of Sodom and his allies went out and were
routed.

Verse 13. We have here an account of the only
military action we ever find Abram engaged in, and
to this he was not prompted by avarice or ambition,
but purely by a principle of charity. Considering
the impropriety of Lot's conduct, he might have
found a very plausible pretence for declining to ex-
pose himself and his servants to the danger which it
was reasonable to suppose would attend the enter-
prise; but his love to his relation, who, notwith-
standing his late error, was, upon the whole, a right-
eous man, and his compassion for him and his family
in their distress, induced him to undertake this
difficult and hazardous service, and his faith in
the providence and promises of God supported
him in it, and brought him through it much to
his honour, and for the comfort of his nephew and
many others.

Abram is here called the Hebrew, and because the
word signifies *passage*, some have thought that he
is so called from his passing the Euphrates; but it is
much more probable that he is called so from his

son, ^r who dwelt in Sodom, and his ^s goods, and departed.

13 And there came one that had escaped, and
told Abram the Hebrew; for ^s he dwelt in the
plain of Mamre the Amorite, brother of Eshcol,
and brother of Aner: ^t and these *were* confede-
rate with Abram.

14 ¶ And when Abram heard that ^u his bro-
ther was taken captive, he ^v armed his ^w trained
servants, ^x born in his own house, three hun-
dred and eighteen, and pursued *them* ^y unto
Dan.

15 And he divided himself against them, he
and his servants by night, and ^y smote them,
and pursued them unto Hobah, which *is* on the
left hand of Damascus.

16 And he brought back ^z all the goods, and
also brought again his brother Lot, and his
goods, and the women also, and the people.

17 ¶ And the king of Sodom ^a went out to
meet him (^b after his return from the slaughter
of Chedorlaomer, and of the kings that *were*
with him) at the valley of Shaveh, which *is*,
the ^c king's dale.

18 And ^d Melchizedek king of Salem brought

^t Verse 24.—^u Chapter xiii. 18.—^v Or, *led forth*.—^w Or,
instructed.—^x Chapter xv. 3; xvii. 12, 27; Ecclesiastes ii. 7.
^y Deuteronomy xxxiv. 1; Judges xviii. 29.—^z Isaiah xli. 2, 3.
^a Ver. 11, 12.—^b 1 Sam. xviii. 6.—^c Heb. vii. 1.—^d 2 Sam.
xviii. 18.—^e Heb. vii. 1.

great and good ancestor Eber, mentioned Gen. x. 24,
and xi. 14, in and by whom the primitive language
and true religion were preserved; and, therefore,
though Abram had five other progenitors between
Eber and him, who were persons of less note, he is
rightly denominated from Eber, because he revived
the memory and work of Eber, kept up the same
language, and eminently propagated the same true
religion.

Verse 14. *He armed his trained servants*—To the
number of three hundred and eighteen: a great fa-
mily, but a small army; about as many as Gideon's
that routed the Midianites, Judges vii. 7. *He drew
out his trained servants*, or his *catechised* servants:
not only instructed in "the art of war," but instruct-
ed in the principles of religion; for Abram com-
manded his household to "keep the way of the
Lord."

Verse 18. It has been a great question among ex-
positors, who Melchizedek was. The Jewish rab-
bins say that he was Shem, the son of Noah, who
was *king and priest* to those that were descended
from him, according to the patriarchal model. And
it must be allowed to be probable that Shem was
alive at this time, and that he was a great prince.
But as Shem's genealogy and birth are recorded in
Scripture, and were well known, it could, with no

A. M. 2091. forth bread and wine : and he was
B. C. 1913. * the priest of † the most high God.

19 And he blessed him, and said, Blessed be Abram of the most high God, ‡ possessor of heaven and earth :

20 And ^h blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes ⁱ of all.

21 ¶ And the king of Sodom said unto Abram, Give me the ⁵ persons, and take the goods to thyself.

* Psalm cx. 4 ; Hebrews v. 6.—† Micah vi. 6 ; Acts xvi. 17 ; Ruth iii. 10 ; 2 Samuel ii. 5.—‡ Verse 22 ; Matthew xi. 25.
^h Chap. xxiv. 27.

propriety, be said of him, as the apostle says of Melchizedek, that he was “without father (namely, mentioned in the sacred history) and without mother, without beginning of days or end of life :” nor is it at all probable that Moses should introduce Shem under the name of Melchizedek, without any apparent reason, or any the least intimation of his meaning. Many Christian writers have thought that this was an appearance of the Son of God himself, our Lord Jesus, known to Abram at this time by the name of *Melchizedek*. But this is not consistent with what the same apostle affirms in the same place, Heb. vii. 3, who says, not that he was the Son of God, but that he was “made like him,” ἀφωμοιωμενος, that is, was made a type of him ; nor is it consistent with his affirming that Christ was constituted “a priest after the order of Melchizedek.” Besides, it is said that Melchizedek was “king of Salem :” but we are sure Christ never reigned over any particular city as a temporal prince. It seems sufficiently evident that he was a mere man ; but from whom he was descended, or who were his immediate parents or successors, God has not seen fit to inform us : nay, it is probable that God designedly concealed these things from us, that he might be the more perfect type of his eternal Son. *He brought forth bread and wine*—For the refreshment of Abram and his soldiers, and in congratulation of their victory. This he did as king. “As priest of the most high God he blessed Abram,” which, no doubt, was a greater refreshment to Abram’s soul than the bread and wine were to his body.

Verse 19. *Blessed be Abram of the most high God*—Observe the titles he here gives to God, which are very glorious. 1st, *The most high God*, which speaks his absolute perfection in himself, and his sovereign dominion over all the creatures. 2d, *Possessor of heaven and earth*—That is, rightful owner and sovereign Lord of all the creatures ; because he made them.

Verse 20. *And blessed be the most high God*—Ob-

22 And Abram said to the king of A. M. 2091.
Sodom, I ^k have lifted up my hand B. C. 1913.
unto the LORD, the most high God, ^l the possessor of heaven and earth,

23 That ^m I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich :

24 Save only that which the young men have eaten, and the portion of the men ⁿ which went with me, Aner, Eshcol, and Mamre ; let them take their portion.

ⁱ Heb. vii. 4.—⁵ Heb. souls.—^k Exod. vi. 8 ; Dan. xii. 7 ; Rev. x. 5, 6.—^l Verse 19 ; Chapter xxi. 33.—^m Esther ix. 15, 16.—ⁿ Verse 13.

serve, 1st, In all our prayers we must praise God, and join *hallelujahs* with all our hosannas. These are the spiritual sacrifices we must offer up daily, and upon particular occasions. 2d, God, as the most high God, must have the glory of all our victories. In them he shows himself higher than our enemies, and higher than we, for without him we could do nothing. *And he gave him tithes of all*—That is, of the spoils, Heb. vii. 4. This may be looked upon, 1st, As a gratuity presented to Melchizedek, by way of return for his respects. 2d, As an offering dedicated to the *most high God*, and therefore put into the hands of Melchizedek his priest. Jesus Christ, our great Melchizedek, is to be humbly acknowledged by every one of us as our King and Priest, and not only the tithe of all, but all we have, must be given up to him.

Verse 21. *Give me the souls, and take thou the substance*—So the Hebrew reads it. Here he fairly begs the persons, but as freely bestows the goods on Abram. Gratitude teaches us to recompense to the utmost of our power those that have undergone fatigues, or been at expense for our service.

Verses 22, 23. Here observe, 1st, Abram gives to God the same titles that Melchizedek had just now used. It is good to learn of others how to order our speech concerning God, and to imitate those who speak well in divine things. 2d, The ceremony used in this oath ; *I have lift up my hand*—In religious swearing, we appeal to God’s knowledge of our truth and sincerity, and imprecate his wrath if we swear falsely ; and the “lifting up of the hands” is expressive of both. *Lest thou shouldest say, I have made Abram rich*—Probably, Abram knew the king of Sodom to be a proud and scornful man, and one that would be apt to turn such a thing as this to his reproach afterward ; and when we have to do with such men, we have need to act with particular caution. *From a thread to a shoe-latchet*—Not the least thing that had ever belonged to the king of Sodom.

CHAPTER XV.

In this chapter we have a solemn treaty between God and Abram. (1.) A general assurance of God's kindness and good-will to Abram, 1. (2.) A particular declaration of the purposes of his love concerning him, in two things: 1, That he would give him a numerous issue, 2-7. 2, That he would give him Canaan for an inheritance, 7-16.

A. M. 2093. B. C. 1911. AFTER these things the word of the LORD came unto Abram ^a in a vision, saying, ^b Fear not, Abram: I *am* thy ^c shield, and thy exceeding ^d great reward.

2 And Abram said, Lord God, what wilt thou give me, ^e seeing I go childless, and the steward of my house is this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and lo, ^f one born in my house is mine heir.

4 ¶ And behold, the word of the LORD came

unto him, saying, This shall not be ^{A. M. 2093. B. C. 1911} thine heir; but he that ^g shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and ^h tell the ⁱ stars, if thou be able to number them: and he said unto him, ^k So shall thy seed be.

6 ¶ And he ^l believed in the LORD; and he ^m counted it to him for righteousness.

7 ¶ And he said unto him, I *am* the LORD that ⁿ brought thee out of ^o Ur of the Chaldees, ^p to give thee this land to inherit it.

^a Dan. x. 1; Acts x. 10, 11.—^b Chap. xxvi. 24; Dan. x. 12; Luke i. 13, 20.—^c Psa. iii. 3; v. 12; lxxxiv. 11; xci. 4; cxix. 114.—^d Psa. xvi. 5; lviii. 11; Prov. xi. 18.—^e Acts vii. 5. ^f Chap. xiv. 14.—^g 2 Sam. vii. 12; xvi. 11; 2 Chron. xxxii. 21.—^h Psa. cxlvii. 4.—ⁱ Jer. xxxiii. 22.

^k Chapter xxii. 17; Exodus xxxii. 13; Deut. i. 10; x. 22; 1 Chron. xxvii. 23; Romans iv. 18; Heb. xi. 12; See Chapter xii. 16.—^l Romans iv. 3, 9, 22; Gal. iii. 6; James ii. 23. ^m Psalm cvi. 31.—ⁿ Chapter xii. 1.—^o Chapter xi. 28, 31. ^p Psalm cv. 42, 44; Romans iv. 13.

NOTES ON CHAPTER XV.

Verse 1. *After these things*—1st, After that act of generous charity which Abram had done, in rescuing his neighbours, God made him this gracious visit. 2d, After that victory which he had obtained over four kings: lest Abram should be too much elevated with that, God comes to tell him he had better things in store for him. *The word of the Lord came unto Abram*—That is, God manifested himself to Abram; *in a vision*—Which supposes that Abram was awake, and had some sensible token of the presence of the divine glory, saying, *Fear not, Abram*—Abram might fear lest the four kings he had routed should rally and fall upon him. No, saith God, *fear not*: fear not their revenge, nor thy neighbours' envy; I will take care of thee. *I am thy shield*—Or, emphatically, *I am a shield to thee*, present with thee, actually defending thee. The consideration of this, that God himself is a shield to his people, to secure them from all destructive evils, a shield "ready to them," and a shield "round about them," should silence all perplexing fears. *And thy exceeding great reward*—Not only *thy rewarder*, but *thy reward*. God himself is the felicity of holy souls; he is the "portion of their inheritance, and their cup."

Verse 3. *Behold, to me thou hast given no seed*—Not only no son, but *no seed*. If he had had a daughter, from her the promised Messias might have come, who was to be the seed of the woman; but he had neither son nor daughter.

Verse 5. *And he brought him forth*—It seems, early in the morning; and said, *Look now toward heaven, and tell the stars: so shall thy seed be*—1st, *So innumerable*, for so the stars seem to a common eye. Abram feared he should have no child at all, but God tells him his descendants should be so many as not to be numbered. 2d, *So illustrious*, as the stars of heaven for splendour; for to "them per-

tained the glory," Rom. ix. 4. Abram's seed according to the flesh were like the "dust of the earth," chap. xiii. 16, but his spiritual seed are like the stars of heaven.

Verse 6. *And he believed in the Lord*—That is, believed the truth of that promise which God had now made him, resting upon the power and faithfulness of him that made it: see how the apostle magnifies this faith of Abram, and makes it a standing example; Rom. iv. 19, 20, 21, "He was not weak in faith; he staggered not at the promise:" he was "strong in faith; he was fully persuaded." The Lord work such a faith in every one of us! *And he counted it to him for righteousness*—That is, upon the score of this faith he was accepted of God, and, by faith, he "obtained witness that he was righteous," Heb. xi. 4. This is urged in the New Testament to prove that we are justified by faith without the works of the law, Rom. iv. 3; Gal. iii. 6; for Abram was so justified, while he was yet *uncircumcised*. If Abram, that was so rich in good works, was not justified by them, but by his faith, much less can we be. This faith, which was imputed to Abram for righteousness, had newly struggled with unbelief, verse 2, and, coming off conqueror, it was thus crowned, thus honoured.

Verse 7. *I am the Lord that brought thee out of Ur of the Chaldees*—Thence God brought him by an effectual call; brought him by a gracious violence; snatched him as a brand out of the burning. Observe how God speaks of it as that which he gloried in. *I am the Lord that brought thee out*—He glories in it as an act both of power and grace. *To give thee this land to inherit it*—Not only to possess it, but to possess it as an inheritance, which is the surest title. The providence of God hath secret, but gracious designs in all its various dispensations; we cannot conceive the projects of providence, until

A. M. 2093. 8 And he said, Lord God, ^a where-
B. C. 1911. by shall I know that I shall inherit it?

9 And he said unto him, Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and ^r divided them in the midst, and laid each piece one against another : but ^s the birds divided he not.

11 And when the fowls came down upon the carcasses, Abram drove them away.

12 ¶ And when the sun was going down, ^t a deep sleep fell upon Abram ; and lo, a horror of great darkness fell upon him.

^a See Chap. xxiv. 13, 14 ; Judg. vi. 17, 37 ; 1 Sam. xiv. 9, 10 ; 2 Kings xx. 8 ; Luke i. 18. — ^r Jer. xxxiv. 18, 19. — ^s Lev. i. 17. — ^t Gen. ii. 21 ; Job iv. 13. — ^u Exod. xii. 40 ; Psalm cv. 23 ; Acts vii. 6. — ^w Exod. i. 11 ; Psalm cv. 25.

the event shows what it was taking measures to effect.

Verse 8. *Whereby shall I know that I shall inherit it?*—This inquiry did not proceed from distrust of God's power or promise, but he desired a token for the strengthening of his own faith, and for the ratifying of the promise to his posterity, that they also might believe it.

Verse 9. *Take me a heifer*—Perhaps Abram expected some sign from heaven, but God gives him a sign upon a sacrifice. Those that would receive the assurances of God's favour, must attend instituted ordinances, and expect to meet with God in them.

Verse 12. *And when the sun was going down*—About the time of the evening oblation ; for, he *abode by them*, praying and waiting till toward evening ; *a deep sleep fell upon Abram*—Not a common sleep through weariness or carelessness, but a divine ecstasy, that, being wholly *taken off* from things sensible, he might be wholly *taken up* with the contemplation of things spiritual. *And lo, a horror of great darkness fell upon him*—This was designed to strike an awe upon the spirit of Abram, and to possess him with a holy reverence. Holy fear prepares the soul for holy joy ; God *humbles* first, and then *lifts up*.

Verse 13. *Thy seed shall be strangers*—So they were in Canaan first, *Psa. cv. 12*, and afterward in Egypt : before they were lords of their own land, they were strangers in a strange land. The inconveniences of an unsettled state make a happy settlement the more welcome. Thus the heirs of heaven are first *strangers on earth*. *And they shall serve them*—So they did the Egyptians, *Exod. i. 13*. See how that which was the doom of the Canaanites, *Gen. ix. 25*, proves the distress of Abram's seed : they are made to *serve* ; but with this difference, the Canaanites serve under a curse, the Hebrews under a blessing. *And they shall afflict them*—See *Exod. i. 11*. Those that are blessed and beloved of God

13 And he said unto Abram, Know ^{A. M. 2093.} ^{B. C. 1911.} of a surety ^u that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them ; and ^w they shall afflict them four hundred years ;

14 And also that nation whom they shall serve, ^x will I judge : and afterward ^y shall they come out with great substance.

15 And ^z thou shalt go ^a to thy fathers in peace ; ^b thou shalt be buried in a good old age.

16 But ^c in the fourth generation they shall come hither again : for the iniquity ^d of the Amorites ^e is not yet full.

17 And it came to pass, that when the sun went down, and it was dark, behold a smoking

^x Exod. vi. 6 ; Deut. vi. 22. — ^y Exod. xii. 36 ; *Psa. cv. 37*. — ^u Job v. 26. — ^a Acts xiii. 36. — ^b Chap. xxv. 8. — ^c Exod. xii. 40. — ^d 1 Kings xxi. 26. — ^e Dan. viii. 23 ; *Matt. xxiii. 32* ; 1 Thess. ii. 16.

are often afflicted by wicked men. This persecution began with *mocking*, when Ishmael, the son of an Egyptian, persecuted Isaac, (*Gen. xxi. 9*.) and it came at last to *murder*, the basest of *murders*, that of their new-born children ; so that, more or less, it continued four hundred years.

Verse 14. *That nation whom they shall serve*, even the Egyptians, *will I judge*—This points at the plagues of Egypt, by which God not only *constrained* the Egyptians to release Israel, but *punished* them for all the hardships they had put upon them. The punishing of persecutors is the *judging* of them ; it is a *righteous* thing with God, and a particular act of justice, to “recompense tribulation to those that trouble” his people.

Verse 15. *Thou shalt go to thy fathers*—At death we go to our fathers, to all our fathers that are gone before us to the state of the dead, to our *godly* fathers that are gone before us to the state of the blessed. The former helps to take off the terror of death, the latter puts comfort into it. *Thou shalt be buried in a good old age*—Perhaps mention is made of his burial here, where the land of Canaan is promised him, because a burying-place was the first possession he had in it.

Verse 16. *They shall come hither again*—Hither to the land of Canaan, wherein thou now art. The reason why they must not have the land of promise in possession till the *fourth generation*, is, because “the iniquity of the Amorites was not yet full.” The righteous God has determined that they shall not be cut off till they are arrived to *such a pitch* of wickedness ; and therefore, till it come to that, the seed of Abram must be kept out of possession.

Verse 17. *Behold a smoking furnace*—This signified the affliction of his seed in Egypt : they were there in the *furnace of affliction*, and labouring in the very fire. They were there in the *smoke*, their eyes darkened that they could not see to the end of their troubles. *And a burning lamp*—This speaks

A. M. 2093. furnace, and ⁶a burning lamp that
B. C. 1911. ^fpassed between those pieces.

18 In that same day the LORD ^gmade a covenant with Abram, saying, ^hUnto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

⁶ Heb. *a lamp of fire*.—^f Exod. iii. 2.—^g Chapter xxiv. 7.
^h Chap. xii. 7; xiii. 15; xx. 4; Exod. xxiii. 31; Num. xxxi. 3;

comfort in this affliction: and this God showed Abram at the same time with the *smoking furnace*. The lamp notes *direction* in the *smoke*; God's word was their lamp, a light shining in a dark place. Perhaps, too, this burning lamp prefigured the pillar of a cloud and fire which led them out of Egypt. The "passing of these between the pieces" was the confirming of the covenant God now made with him.

19 The Kenites, and the Kenizites, and the Kadmonites, A. M. 2093.
B. C. 1911.

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girschites, and the Jebusites.

Deut. i. 7; xi. 24; xxxiv. 4; Josh. i. 4; 1 Kings iv. 21; 2 Chron. ix. 26; Neh. ix. 8; Psa. cv. 11; Isa. xxvii. 21.

Verse 18. *Unto thy seed have I given this land, from the river of Egypt, &c.*—In David's time and Solomon's, their jurisdiction extended to the utmost of those limits, 2 Chron. ix. 26. And it was their own fault that they were not sooner and longer in possession of all these territories. They forfeited their right by their sins, and by their own sloth and cowardice kept themselves out of possession

CHAPTER XVI.

Hagar probably was one of those maid-servants which the king of Egypt (among other gifts) bestowed upon Abram, chap. xii. 16. Concerning her we have four things in this chapter, (1.) Her marriage to Abram her master, 1-3. (2.) Her misbehaviour toward Sarai her mistress, 4-6. (3.) Her discourse with an angel that met her in her flight, 7-14. (4.) Her delivery of a son, 15, 16.

A. M. 2093. NOW Sarai, Abram's wife, ^abare
B. C. 1911. him no children: and she had a handmaid, ^ban Egyptian, whose name was ^cHagar.

2 ^dAnd Sarai said unto Abram, Behold now, the LORD ^ehath restrained me from bearing: I pray ^fthee go in unto my maid; it may be

B. C. 1911. that I may ¹obtain children by her. And Abram ^ghearkened to the voice of Sarai.

3 And Sarai, Abram's wife, took Hagar her maid the Egyptian, after Abram ^hhad dwelt

ten years in the land of Canaan, A. M. 2093.
B. C. 1911. and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was ⁱdespised in her eyes.

5 And Sarai said unto Abram, My wrong ^{be}upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: ^kthe LORD judge between me and thee.

6 ¹But Abram said unto Sarai, ^mBehold, thy

^a Chapter xv. 2, 3.—^b Chapter xxi. 9.—^c Galatians iv. 24.
^d Chapter xxx. 1.—^e Chapter xx. 18; xxx. 2; 1 Sam. i. 5, 6.
^f Chap. xxx. 3, 9.—¹ Heb. *be builded by her*.

^g Chap. iii. 17.—^h Chap. xii. 5.—ⁱ 2 Sam. vi. 16; Prov. xxx. 21, 23.—^k Chap. xxxi. 53; 1 Sam. xxiv. 12.—¹ Prov. xv. 1; 1 Pet. iii. 7.—^m Job ii. 6; Jer. xxxviii. 5.

NOTES ON CHAPTER XVI.

Verse 1. We have here the marriage of Abram to Hagar, who was his secondary wife. Herein though he may be *excused*, he cannot be *justified*; for *from the beginning it was not so*: and when it was so, it seems to have proceeded from an irregular desire to build up their families, for the more speedy peopling of the world.

Verse 4. *Her mistress was despised in her eyes*—Thus began the ill consequences of Abram's marriage to Hagar: much mischief it made presently. Hagar no sooner perceives herself with child, but she looks scornfully upon her mistress; upbraids her, perhaps, with her barrenness, and insults over her. Sarai falls upon Abram, and very unjustly

charges him with the injury, suspecting that he countenanced Hagar's insolence: and as one not willing to hear what Abram had to say, she rashly appeals to God. Those are not always in the right that are most forward in appealing to God. Rash and bold imprecations are commonly evidences of guilt and a bad cause.

Verse 6. *Thy maid is in thy hand*—Though she was *his wife*, he would not countenance her in any thing disrespectful to Sarai. Those who would keep up peace and love must return soft answers to hard accusations; husbands and wives particularly should endeavour not to be both angry together. *And when Sarai dealt hardly with her*—Making her to serve with rigour; *she fled from her face*—She not only

A. M. 2094. maid is in thy hand; do to her ² as it B. C. 1910. pleaseth thee. And when Sarai ³ dealt hardly with her, ⁴ she fled from her face.

7 ¶ And the angel of the LORD found her by a fountain of water in the wilderness, ⁵ by the fountain in the way to ⁶ Shur.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and ⁷ submit thyself under her hands.

² Heb. that which is good in thine eyes.—³ Heb. afflicted her.
⁴ Exod. ii. 15.—⁵ Chap. xxv. 18.—⁶ Exod. xv. 22.—⁷ Titus ii. 9; 1 Pet. ii. 18.

avoided her wrath for the present, but totally deserted her service.

Verse 7. Here is the first mention we have in Scripture of an angel's appearance; who arrested her in her flight. It should seem she was making toward her own country, for she was in the way to Shur, which lay toward Egypt. It would be well if our afflictions would make us think of our home, the better country. But Hagar was now out of the way of her duty, and going farther astray when the angel found her. It is a great mercy to be stopped in a sinful way, either by conscience or providence.

Verses 8, 9. *And he said, Hagar, Sarai's maid*—1st, This was to check her pride. Though she was Abram's wife, yet he calls her *Sarai's maid*, to humble her. 2d, It was a rebuke to her flight. Sarai's maid ought to be in Sarai's tent, and not wandering in the wilderness. *Whence camest thou?*—Consider that thou art running away both from the duty thou wast bound to, and the privileges thou wast blest with, in Abram's tent. *She said, I flee from the face of my mistress*—She acknowledges her fault in fleeing from her mistress; and yet excuses it, that it was from the face, or displeasure, of her mistress. *And the angel said, Return to thy mistress*—Go home and humble thyself for what thou hast done amiss, and resolve for the future to behave thyself better.

Verse 10. *I will multiply thy seed exceedingly*—Heb. *Multiplying I will multiply it*; that is, multiply it in every age, so as to perpetuate it. The Hagarites, Saracens, and various other tribes of Arabs were descended from Ishmael, and they have been, and still are, a great people.

Verse 11. *Ishmael*—That is, *God will hear*; and the reason is, because the Lord hath heard—*He hath*, and therefore he *will*. The experience we have had of God's seasonable kindness in distress should encourage us to hope for the like help in the like exigencies. Even there where there is little cry of devotion, the God of pity hears the cry of affliction: tears speak as well as prayers.

Verse 12. *He will be a wild man*—A wild ass of

10 And the angel of the LORD said A. M. 2094. unto her, ¹ I will multiply thy seed B. C. 1910. exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, ² and shalt call his name ³ Ishmael; because the LORD hath heard thy affliction.

12 ⁴ And he will be a wild man; his hand will be against every man, and every man's hand against him; ⁵ and he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that

¹ Chap. xvii. 20; xxi. 18; xxv. 12.—² Chap. xvii. 19; Luke i. 13, 31.—³ That is, God shall hear.—⁴ Chapter xxi. 20.
⁵ Chapter xxv. 18.

a man; so the word is: rude, and bold, and fearing no man; untamed, untractable, living at large, and impatient of service and restraint. *His hand will be against every man*—That is his sin; and *every man's hand against him*—That is his punishment. Those that have turbulent spirits, have commonly troublesome lives: they that are provoking and injurious to others, must expect to be repaid in their own coin. But this prediction chiefly respects the seed of Ishmael, who, it is here foretold, should be *wild, free men*, like *wild asses*, mischievous to all around them, and extremely numerous. Such they have been for almost four thousand years; infamous for theft, pillage, robbery, revenge, and murder. "It hath, therefore," as Mr. Brown justly observes, "been the continued and common interest of mankind to extirpate them from the earth. But though almost every noted conqueror who hath appeared in the world, whether Persian, Grecian, Roman, Tartar, or Turkish, hath pushed his conquests to their borders, or even beyond them, into Egypt or Arabia Felix, not one hath ever been able to subdue these Ishmaelites, or deprive them of their freedom." Here then we have another remarkable prophecy most evidently fulfilled, and a continued and standing proof, before the face of the whole world, exactly like that which arises from the present state of the Jews, of the truth of divine revelation. *He shall dwell in the presence of all his brethren*—Although threatened and insulted by all his neighbours, he shall keep his ground; and, for Abram's sake, more than his own, shall be able to make his part good against them. Accordingly, we read, Gen. xxv. 18, that he died, as he lived, *in the presence of all his brethren*. But this also was chiefly intended of his posterity: for Ishmael had twelve sons, who gave rise to as many tribes or nations, called by their names, and who dwelt southward in Arabia, before the face, or in the presence of the Ammonites and Moabites, of the descendants of Keturah, and of the Edomites and Jews, all nearly related to them.

Verse 13. *And she called the name of the Lord that spake unto her*—That is, thus she made con-

A. M. 2094. spake unto her, Thou God seest me :
B. C. 1910. for she said, Have I also here looked
after him ^a that seeth me ?

14 Wherefore the well was called ^bBeer-lahai-roi ;^y behold, it is ^z between Kadesh and Bered.

^a Chapter xxxi. 42.—^b That is, the well of him that liveth and seeth me.

fession of his name, *Thou God seest me*—This should be, with her, his name for ever, and this his memorial, by which she would know him, and remember him while she lived, *Thou God seest me*. Thou seest my sorrow and affliction. This Hagar especially refers to. When we have brought ourselves into distress by our own folly, yet God has not forsaken us. Thou seest the sincerity of my repentance. Thou seest me, if in any instance I depart from thee. This thought should always restrain us from sin, and excite us to duty, *Thou God seest me*. *Have I here also looked after him that seeth me?*—Probably she knew not who it was that talked with her till he was departing, and then

15 ¶ And ^a Hagar bare Abram a son : and Abram called his son's name, which Hagar bare, ^b Ishmael.

16 And Abram was fourscore and six years old when Hagar bare Ishmael to Abram.

^y Chap. xxiv. 62 ; xxv. 11.—^a Num. xiii. 26.—^z Gal. iv. 22.
^b Verse 11.

looked after him, with a reflection like that of the two disciples, Luke xxiv. 31, 32. *Here also*—Not only in Abram's tent, and at his altar, but *here also*, in this wilderness: here, where I never expected it.

Verse 14. *The well was called Beer-lahai-roi—The well of him that lives and sees me*. It is likely Hagar put this name upon it, and it was retained long after. This was the place where the God of glory manifested the special care he took of a poor woman in distress. Those that are graciously admitted into communion with God, and receive seasonable comforts from him, should tell others what he has done for their souls, that they also may be encouraged to seek him and trust in him.

CHAPTER XVII.

This chapter contains the particulars of a covenant between the great Jehovah, the Father of mercies, and pious Abram, the father of the faithful. Here are, (1,) The time and manner, and other circumstances of making this covenant, 1-3. (2,) The covenant itself, in the particular instances. 1, That he should be the father of many nations, 4-6, and in token of that, his name was changed, 5. 2, That God would be a God to him and his seed, and would give them the land of Canaan, 7, 8 ; and the seal of this part of the covenant was circumcision, 9-14. 3, That he should have a son by Sarai, and in token of that her name was changed, 15, 16. This promise Abraham received, 17. And his request for Ishmael, (verse 18,) was answered abundantly to his satisfaction, 19-22. (3,) The circumcision of Abraham and his family, according to God's appointment, 23-27.

A. M. 2107. **AND** when Abram was ninety
B. C. 1897. years old and nine, the LORD
^a appeared to Abram, and said unto him, ^b I

^a Chap. xii. 1.—^b Chap. xxviii. 3 ; xxxv. 11 ; Exod. vi. 3 ; Deut. x. 17.—^c Ch. v. 22 ; xlviii. 15 ; 1 Kings ii. 4 ; viii. 35 ;

NOTES ON CHAPTER XVII.

Verse 1. *And when Abram was ninety-nine years old*—Full thirteen years after the birth of Ishmael. So long the promise of Isaac was deferred ; 1st, Perhaps to correct Abram's over-hasty marrying of Hagar. 2d, That Abram and Sarai being so far stricken in age, God's power in this matter might be the more magnified. *The Lord appeared unto Abram*—In some visible display of his glory. *And said, I am the almighty God*—By this name he chose to make himself known to Abram, Isaac, and Jacob, rather than by his name Jehovah, Exod. vi. 3, and Gen. xxxv. 11. And they called him by this name. It is the name of God that is mostly used throughout the book of Job, at least thirty times in the discourses of that book, in which Jehovah is used but once. After Moses, Jehovah is more frequently used, and *this* very rarely. *I am El-shaddai*. It speaks the almighty power of God,

am the almighty God ; ^a walk before me, and be thou ^b perfect.^d A. M. 2107.
B. C. 1897.

2 And I will make my covenant between me

2 Kings xx. 3.—¹ Or, upright, or, sincere.—^d Chap. vi. 9 ; Deut. xviii. 13 ; Job i. 1 ; Matt. v. 48.

either, 1st, As an avenger, from שרר, he *destroyed*, or *laid waste* ; a title, as some think, taken from the destruction of the old world : Or, 2d, As a benefactor, ש for אשר, who, and י, it *sufficeth*. Our old English translation reads it here, very significantly, *I am God all-sufficient*. The God with whom we have to do is self-sufficient ; he hath every thing, and he needs not any thing. And he is enough to us, if we be in covenant with him ; we have all in him, and we have enough in him ; enough to satisfy our most enlarged desires ; enough to supply the defect of every thing else, and to secure us happiness for our immortal souls. But the covenant is mutual ; *walk before me, and be thou perfect*—That is, *upright and sincere*. To walk before God is to set him always before us, and to think, and speak, and act in every thing as those that are always under his eye. It is to have a constant regard to his word as our rule, and to his glory as our end, in all

A. M. 2107. and thee, and ^m will multiply thee
B. C. 1897. exceedingly.

3 And Abram ^f fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant *is* with thee, and thou shalt be ^g a father of ² many nations.

5 ¶ Neither shall thy name any more be called Abram; but ^h thy name shall be ³ Abraham; ⁱ for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make ^k nations of thee; and ^l kings shall come out of thee.

^e Chap. xii. 2; xiii. 16; xxii. 17.—^f Verse 17.—^g Romans iv. 11, 12, 16; Galatians iii. 29.—^h Heb. *multitude of nations*.
ⁱ Neh. ix. 7.—^j That is, *father of a great multitude*.—^k Rom. iv. 17.—^l Chap. xxxv. 11.—^m Verse 16; Chap. xxxv. 11; Matthew i. 6, &c.

our actions. It is to be spiritual in all the duties of religious worship, and wholly devoted to him in all holy conversation. We must remember that this upright walking with God is the condition of our interest in his all-sufficiency. If we neglect him, or dissemble with him, we forfeit the benefit of our relation to him.

Verse 3. *And Abram fell on his face while God talked with him*—Either, 1st, As one overcome by the brightness of the divine glory; as Daniel and John also were. Or, 2d, As one ashamed of himself, and blushing to think of the honours done to one so unworthy. He looks upon himself with humility, and upon God with reverence; and, in token of both, *falls on his face*.

Verse 4. The promise is here introduced with solemnity: *As for me, saith the great God, behold—Admire, and be assured of it; my covenant is with thee; and thou shalt be a father of many nations*—This implies, 1st, That his seed after the flesh should be very numerous, both in Isaac and in Ishmael, and in the sons of Keturah. And the event answered; for there have been, and are, more of the children of men descended from Abraham, than from any one man at an equal distance with him from Noah, the common root. 2d, That all believers in every age should be looked upon as his spiritual seed. In this sense the apostle directs us to understand this promise, Rom. iv. 16. *He is the father of the faithful*, of those, in every nation, that, by faith, enter into covenant with God, and (as the Jewish writers express it) are gathered under the wings of the Divine Majesty.

Verse 5. In token of this, his name was changed from Abram, a high father, to Abraham, the *father of a multitude*. This was to confirm the faith of Abraham, while he was childless; perhaps even his own name was sometimes an occasion of grief to him: Why should he be called a *high father*, who was not a father at all? But now, God having promised him a numerous issue, and given him a name which signified so much, that name was his joy.

A. M. 2107. 7 And I will ^m establish my cove-
B. C. 1897. nant between me and thee, and thy

seed after thee, in their generations, for an everlasting covenant; ⁿ to be a God unto thee, and to ^o thy seed after thee.

8 And ^p I will give unto thee, and to thy seed after thee, the land ⁴ wherein ^a thou art a stranger, all the land of Canaan, for an everlasting possession; and ^r I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This *is* my covenant, which ye shall keep,

^u Galatians iii. 17.—^v Chapter xxvi. 24; xxviii. 13; Heb. xi. 16.—^w Romans ix. 8.—^x Chapter xii. 7; xiii. 15; Psalm cv. 9, 11.—^y Heb. *of thy sojournings*.—^z Chapter xxiii. 4; xxviii. 4.—^{aa} Exodus vi. 7; Leviticus xxvi. 12; Deut. iv. 37; xiv. 2; xxvi. 18; xxix. 13.

Verse 7. *And I will establish my covenant*—Not to be altered or revoked; not with thee only, then it would die with thee; but with thy *seed after thee*—Especially thy spiritual seed. It is *everlasting* in the evangelical meaning of it, from *everlasting* in the counsels of it, and to *everlasting* in the consequences of it. This is a covenant of exceeding great and precious promises. Here are two which indeed are all-sufficient: one is, that God would be *a God to him and to his seed*. All the privileges of the covenant, all its joys and all its hopes, are summed up in this. A man needs desire no more than this to make him happy. What God is himself, that he will be to his people: wisdom to guide and counsel them, power to protect and support them, goodness to supply and comfort them; what faithful worshippers can expect from the God they serve, believers shall find in God as theirs. This is enough, yet not all: The other is,

Verse 8. *And I will give thee Canaan for an everlasting possession*—As a type of heaven, that everlasting rest which remains for the people of God. This is that *better country* to which Abraham had an eye, and the grant of which was that which answered the vast extent of that promise, that God would be *to them a God*; so that if God had not designed this, he would have been ashamed *to be called their God*, Heb. xi. 16. As the land of Canaan was secured to the seed of Abraham, according to the flesh; so heaven is secured to all his spiritual seed for a possession truly everlasting. The offer of this eternal life is made in the word, and the earnest of it is given to all believers.

Verse 10. The token of the covenant is circumcision, for the sake of which, the covenant is itself called the *covenant of circumcision*, Acts vii. 8. It is here said to be the covenant which Abraham and his seed must keep, as a copy or counterpart. It is called a *sign and seal*, (Rom. iv. 11,) for it was, 1st. A confirmation to Abraham and his seed of those promises which were God's part of the covenant assuring them that, in due time, Canaan should be

A. M. 2107. between me and you, and thy seed
B. C. 1897.

after thee; ^s Every man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be ^t a token of the covenant betwixt me and you.

12 And ^u he that is eight days old ^v shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul ^w shall be cut off from his people; he hath broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but ^x Sarah *shall* her name be.

16 And I will bless her, ^y and give thee a son also of her: yea, I will bless her, and ^z she shall

^s Acts vii. 8.—^t Acts vii. 8; Rom. iv. 11.—^u Heb. *a son of eight days*.—^v Lev. xii. 3; Luke ii. 21; John vii. 22; Phil. iii. 5.—^w Ex. iv. 24.—^x That is, *Princess*.—^y Chap. xviii. 10.—^z Heb. *she shall become nations*.

theirs: and the continuance of this ordinance, after Canaan was theirs, intimates that that promise looked further, to another Canaan. 2d, An obligation upon Abraham and his seed to that duty which was *their part* of the covenant, not only to the duty of accepting the covenant, and putting away the corruption of the flesh, which were primarily signified by circumcision, but in general to the observation of all God's commands. They who will have God to be to them a God, must consent to be *to him a people*.

Verse 15. Here is the promise made to Abraham of a son by Sarai, that son in whom the promise made to him should be fulfilled, that he should be *the father of many nations*, for she also shall be *a mother of nations*, and *kings of people shall be of her*, verse 16. Thus God reveals the purposes of his good-will to his people by degrees. He had told Abraham long before that he should have a son, but never till now that he should have a son by *Sarai*. *Sarah shall her name be*—The same letter is added to her name that was to Abraham's. Sarai signifies *my princess*, as if her honour were confined to one family only; Sarah signifies *a princess*, namely, of multitudes.

Verse 17. *Then Abraham fell on his face, and laughed*—It was a laughter of delight, not of distrust. Now it was that *Abraham rejoiced to see Christ's day*; now he saw it and was glad; (John viii. 56;) for as he saw heaven in the promise of Ca-

be *a mother* ^y of nations; kings of ^z A. M. 2107.
people shall be of her. B. C. 1897.

17 Then Abraham fell upon his face, ^z and laughed, and said in his heart, Shall *a child* be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, ^a Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and ^b will multiply him exceedingly: ^c twelve princes shall he beget, ^d and I will make him a great nation.

21 But my covenant will I establish with Isaac, ^e whom Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and

^y Chapter xxxv. 11; Gal. iv. 31; 1 Peter iii. 6.—^z Chapter xviii. 12; xxi. 6.—^a Chapter xviii. 10; xxi. 2; Gal. iv. 28. ^b Chapter xvi. 10.—^c Chapter xxv. 12, 16.—^d Chapter xxi. 13.—^e Chapter xxi. 2.

naan, so he saw Christ in the promise of Isaac, *and said, Shall a child be born to him that is a hundred years old?*—He doth not here speak of it as at all doubtful, for we are sure he *staggered not at the promise*, (Romans iv. 20,) but as wonderful, and that which could not be effected but by the almighty power of God.

Verse 18. *And Abraham said, O that Ishmael might live before thee!*—This he speaks, not as desiring that *Ishmael* might be preferred before the son he should have by Sarah, but as dreading lest he should be forsaken of God. The great thing we should desire of God for our children is, that they may *live before him*; that is, that they may be kept in covenant with him, and may have grace to walk before him *in uprightness*. God's answer to this prayer is an answer of peace. Abraham could not say he sought God's face in vain; nor shall we, if we seek it sincerely.

Verse 20. *As for Ishmael, I have heard thee; I have blessed him*—That is, I have many blessings in store for him. 1st, His posterity shall be numerous: *I will multiply him exceedingly*. 2d, They shall be considerable: *twelve princes shall he beget*. We may charitably hope that spiritual blessings also were bestowed upon him, though the visible church was not brought out of his loins.

Verse 21. He names that child *Isaac*, that is, *laughter*, because Abraham rejoiced in spirit when this son was promised him.

A. M. 2107. all that were born in his house, and
B. C. 1897. all that were bought with his money,
every male among the men of Abraham's house;
and circumcised the flesh of their foreskin, in the
self-same day, as God had said unto him.

24 And Abraham *was* ninety years old and
nine, when he was circumcised in the flesh of
his foreskin.

25 And Ishmael his son *was* thirteen A. M. 2107.
years old, when he was circumcised B. C. 1897.
in the flesh of his foreskin.

26 In the self-same day was Abraham cir-
cumcised, and Ishmael his son;

27 And ^fall the men of his house, born in the
house, and bought with money of the stranger,
were circumcised with him.

^f Chap. xviii. 19.

CHAPTER XVIII.

We have an account in this chapter of another interview between God and Abraham, probably within a few days after the former, as the reward of his cheerful obedience to the law of circumcision. Here is, (1,) The visit which God made him, 1-8. (2,) The matters discoursed of between them; 1, The purposes of God's love concerning Sarah, 9-15. 2, The purposes of God's wrath concerning Sodom. First, The discovery God made to Abraham of his design to destroy Sodom, 16-22. Second, The intercession Abraham made for Sodom, 23-33.

A. M. 2107. **A**ND the LORD appeared unto him
B. C. 1897. in the ^aplains of Mamre: and he
sat in the tent-door in the heat of the day;

2 ^bAnd he lifted up his eyes and looked, and
lo, three men stood by him: ^cand when he saw
them, he ran to meet them from the tent-door,
and bowed himself toward the ground,

3 And said, My Lord, if now I have found
favour in thy sight, pass not away, I pray thee,
from thy servant:

4 Let ^da little water, I pray you, be fetched,
and wash your feet, and rest yourselves under
the tree:

5 And ^eI will fetch a morsel of A. M. 2107.
bread, and ^fcomfort ^fye your hearts; B. C. 1897.
after that ye shall pass on: ^gfor therefore ²are
ye come to your servant. And they said, So
do, as thou hast said.

6 And Abraham hastened into the tent unto
Sarah, and said, ³Make ready quickly three
measures of fine meal, knead *it*, and make
cakes upon the hearth.

7 And Abraham ran unto the herd, and
fetched a calf tender and good, and gave *it*
unto a young man: and he hasted to dress it.

8 And ^hhe took butter, and milk, and the calf

¹ Heb. *stay*.—^f Judges xix. 5; Psalm civ. 15.—^g Chapter
xix. 3; xxxiii. 10.—² Heb. *you have passed*.—³ Heb. *Hasten*.
^h Chap. xix. 3.

NOTES ON CHAPTER XVIII.

Verse 1. This appearance of God to Abraham seems to have had in it more of freedom and familiarity, and less of grandeur and majesty, than those we have hitherto read of, and therefore more resembles that great visit, which in the fulness of time the Son of God was to make to the world. *He sat in the tent-door in the heat of the day*—Not so much to repose himself, as to seek an opportunity of doing good, by giving entertainment to strangers. And when there were no inns where travellers could refresh themselves or lodge, it was as common, as it was necessary, for hospitable persons to invite such at noon, or at eventide, to their houses or tents.

Verse 2. *And lo, three men*—These *three men* were three spiritual, heavenly beings, now assuming human shapes, that they might be visible to Abraham, and conversable with him. Some think they were all three created angels; others, which is more

probable, that one of them was the Son of God. *He bowed himself toward the ground*—Religion doth not destroy, but improve good manners, and teaches us to “honour all men.”

Verses 3, 4. *And he said, My Lord*—He addressed himself to one of the three, who seemed to have the pre-eminence, probably because of some peculiar majesty which appeared in his countenance, or the respect which the other two paid him. *Let a little water be fetched*—As in those hot climates people went bare-footed, or wore only sandals, washing the feet often was both customary and necessary.

Verse 7. *Abraham ran to the herd*—In the several particulars here mentioned, we have a lively picture of the hospitality, simplicity, benevolence, and liberality of these ancient patriarchs. How different was their manner of life from the refinement and modish formality of the higher classes in modern times!

A. M. 2107. which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

9 ¶ And they said unto him, Where is Sarah thy wife? And he said, Behold, ⁱ in the tent.

10 And he said, I ^k will certainly return unto thee ^l according to the time of life; and lo, ^m Sarah thy wife shall have a son. And Sarah heard it in the tent-door, which was behind him.

11 Now ⁿ Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah ^o after the manner of women.

12 Therefore Sarah ^p laughed within herself, saying, ^q After I am waxed old shall I have pleasure, my ^r lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 ^s Is any thing too hard for the LORD? ^t At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

ⁱ Chap. xxiv. 67. — ^k Ver. 14. — ^l 2 Kings iv. 16. — ^m Chap. xvii. 19, 21; xxi. 2; Rom. ix. 9. — ⁿ Chap. xvii. 17; Rom. iv. 19; Heb. xi. 11; xii. 19. — ^o Chap. xxxi. 35. — ^p Chap. xvii. 17. — ^q Luke i. 18. — ^r 1 Pet. iii. 6. — ^s Jer. xxxii. 17; Zech. viii. 6; Matt. iii. 9; xix. 36; Luke i. 37.

Verse 9. *Where is Sarah thy wife?*—By naming her, they gave intimation to Abraham, that though they seemed strangers, yet they well knew him and his family: by inquiring after her, they showed a kind concern for the family of one whom they found respectful to them. And by speaking of her, she overhearing it, they drew her to listen to what was further to be said.

Verse 10. *I will certainly return unto thee, and visit thee according to the time of life*—That is, nine months hence, and, in fulfilment of my promise, *Sarah shall have a son.* God will return to those that bid him welcome.

Verse 12. *Sarah laughed within herself*—It was not a laughter of faith, like Abraham's, (chapter xvii. 17,) but a laughter of doubting and distrust. The great objection which Sarah could not get over was her age. *I am waxed old*—And past child-bearing in a course of nature, especially having been hitherto barren, and, which magnifies the difficulty, *My lord is old also.* Observe here, that Sarah calls Abraham her lord, and the Holy Ghost takes notice of it to her honour, and recommends it to the imitation of all Christian wives, 1 Peter iii. 6, *Sarah obeyed Abraham, calling him lord,* in token of respect and subjection.

Verses 13, 15. *And the Lord (Heb., Jehovah) said, Wherefore did Sarah laugh?*—By showing that he knew what Sarah did secretly, in another apartment of the tent, he manifested that he could accomplish

15 Then Sarah denied, saying, I laughed not; for she was afraid.

And he said, Nay; but thou didst laugh.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them ^u to bring them on the way.

17 ¶ And the LORD said, ^v Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be ^x blessed in him?

19 For I know him, ^y that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because ^z the cry of Sodom and Gomorrah is great, and because their sin is very grievous,

21 ^a I will go down now, and see whether they have done altogether according to the cry of

^t Chap. xvii. 21; Verse 10; 2 Kings iv. 16. — ^u Rom. xv. 24; 3 John 6. — ^v Ps. xxv. 14; Amos iii. 7; John xv. 15. — ^x Chap. xii. 3; xxii. 18; Acts iii. 25; Gal. iii. 8. — ^y Deut. iv. 9, 10; vi. 7; Josh. xxiv. 15; Psalm i. 6; Eph. vi. 4. — ^z Chap. iv. 10; xix. 13; James v. 4. — ^a Chap. xi. 5; Exod. iii. 8.

his word, however contrary to the ordinary course of nature.

Verse 17. *Shall I hide from Abraham that thing which I do*—Thus doth God in his counsels express himself after the manner of men, with deliberation. "The secret of the Lord is with them that fear him." Those that by faith live a life of communion with God, cannot but know more of his mind than other people. They have a better insight into what is present, and a better foresight of what is to come.

Verse 19. *I know Abraham that he will command his children, and his household after him*—This is a bright part of Abraham's character. He not only prayed with his family, but he taught them, as a man of knowledge; nay, he commanded them, as a man in authority, and was prophet and king, as well as priest, in his own house. And he not only took care of his children, but of his household: his servants were catechised servants. Masters of families should instruct, and inspect the manners of all under their roof. And this is given as the reason why God would make known to him his purpose concerning Sodom; because he was communicative of his knowledge, and improved it for the benefit of those that were under his charge.

Verse 21. *I will go down now and see*—Not as if there were any thing concerning which God is in doubt; but he is pleased thus to express himself after the manner of men, and to show that he ascertains the criminal's guilt before he passes sentence.

A. M. 2106. it, which is come unto me; and if
B. C. 1898. not, ^b I will know.

22 And the men turned their faces from thence, ^a and went toward Sodom: but Abraham ^d stood yet before the LORD.

23 ¶ And Abraham ^e drew near, and said, ^f Wilt thou also destroy the righteous with the wicked?

24 ▢ Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked; and ^h that the righteous should be as the wicked, that be far from thee: ⁱ Shall not the Judge of all the earth do right?

26 And the LORD said, ^k If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, ^l Behold now, I have taken upon me to speak unto the LORD, which *am* ^m but dust and ashes:

28 Peradventure there shall lack ^{A. M. 2106.} five of the fifty righteous: wilt thou ^{B. C. 1898.} destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy it.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, O, let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it* if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, ⁿ O, let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. ^o And he said, I will not destroy *it* for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

^b Deuteron. viii. 2; xiii. 3; Joshua xxii. 22; Luke xvi. 15.
^a Chapter xix. 1.—^d Verse 1.—^e Heb. x. 22.—^f Numbers xvi. 22; 2 Samuel xxiv. 17.—^g Jeremiah v. 1.—^h Job viii. 20; Isaiah iii. 10, 11.—ⁱ Job ii. 3; xxxiv. 17; Psal. lviii. 11;

xciv. 2; Romans iii. 6.—^k Jeremiah v. 1; Ezra xxii. 30.
^l Luke xviii. 1.—^m Chapter iii. 19; Job iv. 19; Ecclesiastes xii. 7; 1 Corinth. xv. 47, 48; 2 Corinth. v. 1.—ⁿ Judges vi. 39.—^o James v. 16.

Verse 22. *And the men*—That is, two of them, who appear to have been created angels: *turned their faces from thence*—And went toward Sodom, which they entered in the evening; but the one called Jehovah throughout the chapter continued with Abraham, who *stood yet before the Lord*, evidently the same person with whom he had hitherto been communing.

Verse 23. *Abraham drew near*—This expression intimates a holy concern, and a holy confidence; he drew near with *an assurance of faith*.

Verse 27. *Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes*—He speaks as one amazed at his own boldness, and the liberty God graciously allowed him, considering God's greatness, who is the *Lord*, and his own meanness, but *dust and ashes*. Whenever we draw near to God, it becomes us reverently to acknowledge the vast distance that there is between us and him. He is the Lord of glory, we are worms of the earth.

Verse 30. *O let not the Lord be angry*—The importunity which believers use in their addresses to God is such, that if they were dealing with a man like themselves, they could not but fear that he would be *angry* with them. But he with whom we have to do is *God and not man*, and he is pleased when he is *wrestled with*. But why then did Abraham

leave off asking, when he had prevailed so far as to get the place spared if there were but ten righteous in it? Either, 1st, Because he could not in modesty proceed any further, and being a good man himself, he had a charitable opinion of others, and thought there must be so many good men in all those cities, especially including Lot and his family. 2d, Because he owned that it deserved to perish if there were not so many: as the dresser of the vineyard (Luke xiii. 9) consented that the barren fig-tree should be cut down if one year's trial more did not make it fruitful. Or, 3d, Which is most probable, because God restrained his spirit from asking any further. When God hath determined the ruin of a place, he forbids it to be prayed for. No doubt Abraham remembered Lot in his prayers; but his large and generous mind could not be content with Lot's preservation, but aims at the preservation of the whole city; which when he saw to be doubtful or unlikely, he prayed for Lot's deliverance out of the common destruction, as appears from chap. xix. 29.

Verse 33. *Abraham returned to his place*—To wait what the event would be; and it proved that his prayer was heard; and yet Sodom was not spared, because there were not ten righteous persons in it.

CHAPTER XIX.

In this chapter we have the result of the inquiry concerning the state of Sodom. (1,) It was found upon trial that Lot was a good man; 1-3; but it did not appear that there were any more of the same character. (2,) It was found that the Sodomites were very wicked, 4-11. (3,) Special care was therefore taken for the securing of Lot and his family, 12-23. (4,) The ruin of Sodom, and of Lot's wife, 24-26; with a general repetition of the story, 27-29. (5,) A foul sin that Lot was guilty of, in committing incest with his two daughters, 30-38.

A. M. 2106.
B. C. 1898.

AND there ^acame two angels to Sodom at even; and Lot sat in the gate of Sodom; and ^bLot, seeing them, rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, ^cturn in, I pray you, into your servant's house, and tarry all night, and ^dwash your feet, and ye shall rise up early, and go on your ways. And they said, ^eNay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; ^fand he made them a feast, and did bake unleavened bread, and they did eat.

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 ^gAnd they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? ^hbring them out unto us, that we ⁱmay know them.

^a Chap. xviii. 22.—^b Chap. xviii. 1, &c.—^c Heb. xiii. 2.
^d Chap. xviii. 4.—^e See Luke xxiv. 28.—^f Chap. xviii. 8.
^g Isaiah iii. 9.—^h Judges xix. 22.

NOTES ON CHAPTER XIX.

Verse 1. *There came two angels*—Probably two of the three that had just before been with Abraham, the two created angels, who were now sent to execute God's purpose concerning Sodom. *Lot sat in the gate of Sodom*—Waiting for an opportunity of entertaining strangers, in which he imitated Abraham, and set an example of hospitality in the midst of the reigning and abominable vices of the place. For though he was influenced to go thither by improper motives, and continued there with unjustifiable obstinacy, when every dictate of religion and morality cried aloud,—“Come out from among them;” yet, on the whole, as St. Peter observes, (second epistle ii. 8,) *he was a righteous man, and his righteous soul was vexed from day to day with the filthy conversation of that most abandoned place, in seeing and hearing of their unlawful deeds.*

Verse 2. *They said, Nay, but we will abide in the street all night*—So they said, not only to give Lot an opportunity of evincing the sincerity and cordiality of his invitation, but because it was their real intention to abide in the street, where they, no doubt, would have abode, if he had not so much urged them to lodge in his house.

6 And ^kLot went out at the door A. M. 2106.
B. C. 1898. unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 ^lBehold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; ^mfor therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* ⁿcame in to sojourn, ^oand he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men ^pthat *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

ⁱ Chap. iv. 1; Rom. i. 24, 27; Jude 7.—^k Judges xix. 23.
^l See Judg. xix. 24.—^m See Chap. xviii. 5.—ⁿ 2 Peter ii. 7, 8.
^o Exod. ii. 14.—^p 2 Kings vi. 18; Acts xiii. 11.

Verse 3. *He pressed upon them greatly*—Partly because he would by no means have them to expose themselves to the perils and insults which he was aware awaited their lodging in the street of Sodom, and partly because he was desirous of their converse.

Verses 4, 5. No description which could be given of their vile and abominable conduct, however laboured, could possibly have conveyed so striking an idea of their unparalleled wickedness, as this simple narrative of facts. *Here were old and young, all from every quarter*—Collected for practices too shameful to be mentioned! Either they had no magistrates to protect the peaceable, or their magistrates themselves were aiding and abetting.

Verse 8. *I have two daughters*—This was unadvisedly and unjustifiably offered, probably through the great discomposure and perturbation which his mind was in. It is true, of two evils we must choose the less, but of two sins we must choose neither, nor ever do evil that good may come of it.

Verse 11. *And they smote the men with blindness*—This was designed to put an end to their attempt, and to be an earnest of their utter ruin the next day.

A. M. 2106. B. C. 1898. 12 ¶ And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, ^abring them out of this place:

13 For we will destroy this place, because the ^rcry of them is waxen great before the face of the LORD; and ^sthe LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons-in-law, ^twhich married his daughters, and said, ^uUp, get you out of this place; for the LORD will destroy this city: ^xbut he seemed as one that mocked unto his sons-in-law.

15 And when the morning arose, then the angels hastened Lot, saying, ^yArise, take thy wife, and thy two daughters which ¹are here, lest thou be consumed in the ²iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; ^athe LORD being merciful unto him; ^band they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said,

^aEscape for thy life: ^dlook not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.

18 And Lot said unto them, O, ^enot so, my Lord!

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life: and I cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city *is* near to flee unto, and it *is* a little one: O, let me escape thither! (*is it not a little one?*) and my soul shall live.

21 And he said unto him, See, ^fI have accepted ³thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for ^gI cannot do any thing till thou be come thither: therefore ^hthe name of the city was called ⁴Zoar.

23 The sun was ⁵risen upon the earth when Lot entered into Zoar.

24 ¶ Then ⁱthe LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

^a Chap. vii. 1; 2 Pet. ii. 7, 9. — ^r Ch. xviii. 20. — ¹ 1 Chron. xxi. 15. — ^t 1 Thess. v. 3. — ^u Num. xvi. 21, 45. — ^x Exod. ix. 21; Luke xvii. 28; xxiv. 11. — ^y Num. xvi. 24, 26; Rev. xviii. 4. — ¹ Heb. are found. — ² Or, punishment. — ^a Rom. ix. 15, 16. — ^b Psalm xxxiv. 22. — ^c 1 Kings xix. 3. — ^d Verse 26; Matt. xxiv. 16; Luke ix. 62; Phil. iii. 13.

^e Acts x. 14. — ^f Psal. cxlv. 19. — ³ Heb. thy face. — ^g Chap. xxxii. 25, 26; Exodus xxxii. 10; Deuteron. ix. 14; Mark vi. 5. — ^h Chap. xiii. 10; xiv. 2. — ⁴ That is, little; verse 20. — ⁱ Heb. gone forth. — ^j Deut. xxix. 23; Isa. xiii. 19; Jer. xx. 16; 1. 40; Ezek. xvi. 49, 50; Hos. xi. 8; Amos iv. 11; Zeph. ii. 9; Luke xvii. 29; 2 Pet. ii. 6; Jude 7.

Verse 13. *We will destroy this place*—The holy angels are ministers of God's wrath for the destruction of sinners, as well as of his mercy for the preservation and deliverance of his people.

Verse 14. *Lot spake to his sons-in-law, &c.*—It is likely these *sons-in-law* had married other daughters of Lot, who were now dead, or who afterward perished in the destruction of the city. *Up, get you out of this place*—The manner of expression is startling. It was not a time to trifle, when the destruction was just at the door. *But he seemed to them as one that mocked*—They thought perhaps that the assault which the Sodomites had just now made upon his house had disturbed his head, and put him into such a fright that he knew not what he said. They that made a jest of every thing made a jest of that, and so perished in the overthrow. Thus many, who are warned of the danger they are in by sin, make a light matter of it; such will perish with their blood upon their heads.

Verse 16. *While he lingered*—He did not make so much haste as the case required, and this would have been fatal to him, if the angels had not *laid*

hold on his hand, and brought him forth. Herein *the Lord was merciful to him*; and if God had not been *merciful to us*, our lingering had been our ruin.

Verse 17. *Look not behind thee*—He must not loiter by the way; *stay not in all the plain*—For it would all be made one dead sea; he must not take up short of the place of refuge appointed him; *escape to the mountain*—Such are the commands given to those who, through grace, are delivered out of a sinful state. 1st, Return not to sin and Satan, for that is *looking back to Sodom*. 2d, Rest not in the world, for that is *staying in the plain*. 3d, Reach toward Christ and heaven, for that is *escaping to the mountain*, short of which we must not take up.

Verse 22. *I cannot do any thing till thou be come thither*—The very presence of good men in a place helps to keep off judgments. See what care God takes for the preservation of his people!

Verse 24. *Then the Lord rained, from the Lord—The Son*, who had conversed with Abraham, *from the Father*, for the Father has committed all judgment to the Son. He that is the Saviour will be the destroyer of those that reject the salvation.

A. M. 2106. 25 And he overthrew those cities,
B. C. 1898. and all the plain, and all the inhabit-
ants of the cities, and ^k that which grew upon
the ground.

26 ¶ But his wife looked back from behind
him, and she became ^l a pillar of salt.

27 ¶ And Abraham gat up early in the
morning to the place where ^m he stood before
the LORD:

28 And he looked toward Sodom and Go-
morrah, and toward all the land of the plain,
and beheld, and lo, ⁿ the smoke of the country
went up as the smoke of a furnace.

29 And it came to pass, when God destroyed
the cities of the plain, that God ^o remembered

¶ Chap. xiv. 3; Psalm cvii. 34.—^l Luke xvii. 32.—^m Chap.
xviii. 22.—ⁿ Rev. xviii. 9.

Verse 25. *And he overthrew those cities, and all the inhabitants of them, the plain, and all that grew upon the ground*—It was an utter ruin, and irreparable; that fruitful valley remains to this day a great lake, or dead sea. Travellers say it is about thirty miles long, and ten miles broad. It has no living creature in it: it is not moved by the wind: the smell of it is offensive: things do not easily sink in it. The Greeks call it Asphaltis, from a sort of pitch which it casts up. Jordan falls into it, and is lost there. It was a punishment that answered their sin. Burning lusts against nature were justly punished with this preternatural burning.

Verse 26. *But his wife looked back from behind him*—Herein she disobeyed an express command. Probably she hankered after her house and goods in Sodom, and was loath to leave them. Christ intimates this to be her sin, Luke xvii. 31, 32; she too much regarded her stuff. And her looking back spoke an inclination to go back; and therefore our Saviour uses it as a warning against apostasy from our Christian profession. *And she became a pillar of salt*—She was struck dead in the place, yet her body did not fall down, but stood fixed and erect, like a pillar or monument, not liable to waste or decay, as human bodies exposed to the air are, but metamorphosed into a metallic substance, which would last perpetually.

Verses 27–29. *And Abraham gat up early*—To see what was become of his prayers, he went to the very place where he had stood before the Lord. *And he looked toward Sodom*—Not as Lot's wife did, tacitly reflecting upon the divine severity, but humbly adoring it, and acquiescing in it. Here is God's favourable regard to Abraham. As before, when Abraham prayed for Ishmael, God heard him for Isaac; so now, when he prayed for Sodom, he heard him for Lot. *God remembered Abraham*, and for his sake sent Lot out of the overthrow—God will certainly give an answer of peace to the prayer of faith in his own way and time.

Abraham, and sent Lot out of the ^{A. M. 2106.}
midst of the overthrow, when he ^{B. C. 1898.}
overthrew the cities in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and
^p dwelt in the mountain, and his two daugh-
ters with him; for he feared to dwell in Zoar:
and he dwelt in a cave, he, and his two
daughters.

31 ¶ And the firstborn said unto the younger,
Our father *is* old, and *there is* not a man in the
earth ^q to come in unto us after the manner of
all the earth:

32 Come, let us make our father drink wine,
and we will lie with him, that we ^r may preserve
seed of our father.

° Chap. viii. 1; xviii. 23.—^p Verses 17, 19.—^q Chap. xvi.
2, 4; Chap. xxxviii. 8, 9; Deut. xxv. 5.—^r Mark xii. 19.

Verse 30. *He feared to dwell in Zoar*—Probably he found it as wicked as Sodom; and therefore concluded it could not long survive it; or perhaps he observed the rise and increase of those waters, which, after the conflagration, began to overflow the plain, and which, mixing with the ruins, by degrees, made the Dead sea. In those waters he concluded Zoar must needs perish, (though it had escaped the fire,) because it stood upon the same flat. He was now glad to go to the mountain, the place which God had appointed for his shelter. See in Lot what those bring themselves to at last that forsake the communion of saints for secular advantages! He has lost all his substance, and the greater part of his family. His wife is made a monument of the divine wrath against those that prefer the world to God, and the principles of his remaining daughters are so corrupted, and their moral feelings so stupified, through their intercourse with the depraved inhabitants of Sodom, that they are prepared for the greatest crimes; they even lay snares to entangle their own father in the dreadful one of committing incest with themselves. *He dwelt in a cave, he and his two daughters*—It seems strange, when he was thus reduced, that he did not think of returning to Abraham, from whom he was at no great distance, and who, no doubt, would have kindly received him. But probably he was ashamed to return, being conscious that he had not treated that venerable servant of God with due respect; or, being now stripped of all, and a wretched outcast, he could not brook appearing so degraded among those that had known him in his more prosperous days.

Verse 32. *Come, let us make our father drink wine*—Although, upon the whole, Lot was a righteous man, and possessed of many amiable qualities, yet it evidently appears that his principles also, as well as those of his daughters, had suffered some degree of contamination by the society of evil-doers, otherwise surely he would have withstood every temptation to excess of drinking. Here the history

A. M. 2106. 33 And they made their father drink
B. C. 1898. wine that night: and the firstborn
went in, and lay with her father; and he per-
ceived not when she lay down, nor when she
arose.

34 And it came to pass on the morrow, that
the firstborn said unto the younger, Behold, I
lay yesternight with my father: let us make
him drink wine this night also; and go thou
in, and lie with him, that we may preserve seed
of our father.

35 And they made their father drink wine that

▪ Deut. ii. 9.

of Lot ends; after this we hear no more of him or
of his daughters. We cannot but be sorry to leave
them under so dark a cloud. He, indeed, we have
reason to believe, lived to repent of his sin, other-
wise St. Peter would not have spoken so honourably
of him; but we have no proof that his daughters
repented of theirs. And certainly the children thus

night also; and the younger arose, A. M. 2106.
and lay with him; and he perceived B. C. 1898.
not when she lay down, nor when she arose.

36 Thus were both the daughters of B. C. 1897.
Lot with child by their father.

37 And the firstborn bare a son, and called
his name Moab: "the same is the father of the
Moabites unto this day.

38 And the younger, she also bare a son, and
called his name Ben-ammi: 'the same is the
father of the children of Ammon unto this
day.

▪ Deut. ii. 19.

desired, and in this unlawful way obtained, were
monuments of their own and their father's reproach,
and the names they thought fit to give them, which
descended to their posterity, perpetuated the memory
of their sin and shame to all generations: *Moab* sig-
nifying, *of my father*, and *Ben-Ammi*, *the son of my*
people.

CHAPTER XX.

We have here, (1,) Abraham's sin in denying his wife, and Abimelech's sin thereupon in taking her, 1, 2. (2,) God's dis-
course with Abimelech in a dream upon this occasion, 4-7. (3,) Abimelech's discourse with Abraham, 8-13. (4,) The
good issue of the story; in which Abimelech restores Abraham his wife, 14-16, and Abraham, by prayer, prevails with
God for the removal of the judgment Abimelech was under, 17, 18.

A. M. 2106. AND Abraham journeyed from
B. C. 1898. ^athence toward the south coun-
try, and dwelled between ^bKadesh and Shur,
and ^csojourned in Gerar.

2 And Abraham said of Sarah his wife, ^dShe
is my sister: and Abimelech king of Gerar
sent and ^etook Sarah.

3 But ^fGod came to Abimelech ^gin a dream

▪ Chapter xviii. 1.—^b Chapter xvi. 7, 14.—^c Chapter xxvi. 6.
^d Chapter xii. 13; xxvi. 7.—^e Chapter xii. 15.

by night, and said to him, ^hBehold, A. M. 2106.
thou art but a dead man, for the B. C. 1898.
woman which thou hast taken: for she is ⁱa
man's wife.

4 But Abimelech had not come near her:
and he said, LORD, ⁱwilt thou slay also a
righteous nation?

5 Said he not unto me, She is my sister?

^f Psalm cv. 14.—^g Job xxxiii. 15.—^h Verse 7.—ⁱ Heb.
married to a husband.—ⁱ Chap. xviii. 23; Verse 18.

NOTES ON CHAPTER XX.

Verses 1, 2. *And Abraham sojourned in Gerar*—
Which belonged to the Philistines. We are not told
upon what occasion he removed; whether terrified
by the destruction of Sodom, or, as some of the
Jewish writers say, because he was grieved at Lot's
incest with his daughters, and the reproach which
the Canaanites cast upon him for his kinsman's sake.
The king of Gerar sent and took her—To his
house, in order to the taking of her to his bed.

Verse 3. *But God came to Abimelech in a dream*—
It appears by this that God revealed himself by
dreams, which evidenced themselves to be divine
and supernatural, not only to his servants the pro-

phets, but even to those that were out of the pale of
the church; but then usually it was with some re-
gard to God's own people.

Verse 4. *Wilt thou also slay a righteous nation?*—
He probably referred to the late destruction of Sodom
and the cities of the plain, which, no doubt, must
have caused great consternation, if not also some
degree of reformation, in that neighbourhood. As
Abimelech's plea was not rejected by the Lord,
there is reason to hope that both he and his subjects
were not only free from the abominations of Sodom,
and from the reigning idolatries of Canaan, but that
the fear of God, and some remains of true religion,
were found among them.

A. M. 2106. and she, even she herself said, He is
B. C. 1899. my brother: ^k in the ² integrity of my heart and innocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for ¹ I also withheld thee from sinning ^m against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man *his* wife; ⁿ for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, ^o know thou that thou shalt surely die, thou ^p and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 ¶ Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, ^q that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me ^r that ought not to be done.

^k 2 Kings xx. 3; 2 Cor. i. 12.—ⁿ Or, *simplicity*, or, *sincerity*.
¹ Chap. xxxi. 7; xxxv. 5; Exod. xxxiv. 24; 1 Sam. xxv. 26, 34.
^m Chap. xxxix. 9; Lev. vi. 2; Psalm li. 4.—^o 1 Sam. vii. 5;
2 Kings v. 11; Job xlii. 8; James v. 14, 15; 1 John v. 16.
^p Chap. ii. 17.—^q Num. xvi. 32, 33.

Verse 6. *I withheld thee, &c.*—It is God that restrains men from doing the ill they would do; it is not from him that there is sin, but it is from him that there is not more sin, either by his influence on men's minds, checking their inclination to sin, or by his providence, taking away the opportunity of committing it. It is a great mercy to be hindered from sinning, which God must have the glory of, whoever is the instrument.

Verse 7. *He is a prophet*—A person favoured with peculiar intercourse with God, who is made acquainted with his will and purposes in an extraordinary way, and is the interpreter of that will, and the revealer of those purposes to others. This seems to be the meaning of the appellation *prophet*, first, as we here see, given to Abraham in the Scriptures.

Verses 9, 10. *Thou hast done deeds that ought not to be done*—Equivocation and dissimulation, however they may be palliated, are very ill things, and by no means to be admitted in any case. He takes it as a very great injury to himself and his family, that Abraham had thus exposed them to temptation and sin. *What have I offended thee?*—If I had been thy worst enemy thou couldst not have done me a worse turn, nor taken a more effectual course to be revenged on me. He challenges him to assign any just cause he had to suspect them as a dangerous people for an honest man to live

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely ^s the fear of God *is* not in this place; and ^t they will slay me for my wife's sake.

12 And yet indeed ^u *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother: and she became my wife.

13 And it came to pass, when ^x God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt show unto me; at every place whither we shall come, ^y say of me, He *is* my brother.

14 ¶ And Abimelech ^z took sheep, and oxen, and men-servants, and women-servants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, ^a my land *is* before thee: dwell ^b where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given ^b thy brother a thousand *pieces* of silver:

^q Chap. xxvi. 10; Exod. xxxii. 21; Josh. vii. 25.—^r Chap. xxxiv. 7.—^s Chap. xlii. 18; Psalm xxxvi. 1; Proverbs xvi. 6.
^t Chap. xii. 12; xxvi. 7.—^u Chap. xi. 29.—^x Chap. xii. 1, 9, 11, &c.; Hebrews xi. 8.—^y Chap. xii. 13.—^z Chap. xii. 16.
^a Chap. xiii. 9.—^b Heb. *as is good in thine eyes.*—^b Verse 5.

among. *What sawest thou that thou hast done this thing?*—What reason hadst thou to think, that if we had known her to be thy wife, thou wouldest have been exposed to any danger by it?

Verse 11. *I thought, Surely the fear of God is not in this place, and they will slay me*—There are many places and persons that have more of the fear of God in them than we think they have; perhaps they are not called by our name, they do not wear our badges, they do not tie themselves to that which we have an opinion of; and therefore we conclude they have not the fear of God in their hearts!

Verse 13. *When God caused me to wander from my father's house*—Then we settled this matter. It may be, that God denied Abraham and Sarah the blessing of children so long, to punish them for this sinful compact they had made to deny one another: if they will not own their marriage, why should God own it? But we may suppose that, after this reproof, they agreed never to do so again, and then presently we read, (chap. xxi. 1, 2.) that *Sarah conceived*.

Verse 16. *He, or this, is to thee a covering of the eyes*—For the words may be expounded either of the money given to Abraham to buy a veil for the covering of her face, and to be worn in token of her subjection to her husband; or of Abraham, that he must be a covering of her eyes, that she should look

A. M. 2106. ° behold, he *is* to thee ^d a covering of
B. C. 1898. the eyes unto all that *are* with thee,
and with all *other*: thus she was reprov'd.

17 ¶ So Abraham ° prayed unto God: and
God healed Abimelech, and his wife, and his

° Chap. xxvi. 11.—^d Chap. xxiv. 65.

at no other, nor desire to be looked at by any other. Yoke-fellows must be to each other for a covering of the eyes. The marriage covenant is a covenant with the eyes, like Job's, chap. xxxi. 1. *Thus she*

maid-servants; and they bare *chil-* A. M. 2106.
dren. B. C. 1898.

18 For the LORD ^f had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

° Job xlii. 9, 10.—^f Chap. xii. 17.

was reprov'd—Or instructed. The Septuagint is *και παντα αληθευσον*, *speak thou the truth in all things*, referring, no doubt, to the equivocation she and Abraham had used.

CHAPTER XXI.

In this chapter we have, (1,) Isaac, the child of promise, born into Abraham's family, 1-8. (2,) Ishmael, the son of the bond-woman, cast out of it, 9-21. (3,) Abraham's league with Abimelech, 22-32. (4,) His devotion to God, 33, 34.

A. M. 2112. **AND** the LORD ° visited Sarah as
B. C. 1892. he had said, and the LORD did
unto Sarah ^b as he had spoken.

2 For Sarah ° conceived, and bare Abraham a son in his old age, ^d at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, ° Isaac.

4 And Abraham ^f circumcised his son Isaac, being eight days old, ^g as God had commanded him.

5 And ^h Abraham was a hundred years old when his son Isaac was born unto him.

6 ¶ And Sarah said, ⁱ God hath A. M. 2112.
made me to laugh, *so that* all that B. C. 1892.
hear ^k will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? ^l For I have borne *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar ^m the Egyptian, ⁿ which she had borne unto Abraham, ° mocking.

10 Wherefore she said unto Abraham, ^p Cast

^a 1 Sam. ii. 21.—^b Chap. xvii. 19; xviii. 10, 14; Gal. iv. 23, 28.—^c Acts vii. 8; Gal. iv. 22; Heb. xi. 11.—^d Chap. xvii. 21.
^e Chap. xvii. 19.—^f Acts vii. 8.—^g Chap. xvii. 10, 12.

NOTES ON CHAPTER XXI.

Verse 1. *The Lord visited Sarah*—That is, was present with her in his mercy, power, and faithfulness, to perform his gracious promise of giving her a child.

Verse 2. *Sarah conceived—By faith Sarah received strength*, (Heb. xi. 11,) *to conceive seed*, God, according to his promise, giving that strength. Abraham was old, and Sarah old, and both as good as dead, and then the promise took place.

Verse 4. *He circumcised his son*—The covenant being established with him, the seal of the covenant, according to God's command, was administered to him.

Verse 6. *Sarah said, God has made me to laugh*—Not through diffidence and irreverence, as my own distrustful heart before made me to laugh; but through excess of holy joy. He hath given me both cause and a heart to rejoice. And it adds to the comfort of any mercy to have our friends re-

joice with us in it, Luke i. 58. *They that hear will laugh with me*—Will rejoice in this instance of God's power and goodness; and be encouraged to trust in him.

Verse 7. *Sarah should have given children suck*—She says *children*, expecting, it seems, that, having received of God new strength, she would have more than one child. Here all mothers are taught their duty, which is to give their children suck if they be able. Not to do this is a sin against the God of nature, which no rank in life, no fortune nor business, can or will excuse.

Verse 9. *Sarah saw the son of the Egyptian, mocking*—Mocking Isaac, no doubt, for it is said, with reference to this, Gal. iv. 29, that "he that was born after the flesh, persecuted him that was born after the spirit."

Verse 10. *Cast out the bond-woman*—This was a type of the rejection of the unbelieving Jews, who, though they were the seed of Abraham, yet, be-

A. M. 2112. out this bond-woman, and her son :
B. C. 1892. for the son of this bond-woman shall
not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abraham's sight, ^a because of his son.

12 And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice: for ^r in Isaac shall thy seed be called.

13 And also of the son of the bond-woman will I make ^s a nation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar (putting *it* on her shoulder) and the child, and ^t sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 ¶ And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him*, a good way off, as it were a bow-

^a Chap. xvii. 18.—^r Rom. ix. 7; Heb. xi. 18.—^s Verse 18; Chap. xvi. 10; xvii. 20.—^t John viii. 35.—^u Exodus iii. 7.
^v Verse 13.

cause they submitted not to the gospel covenant, were *unchurched* and *disfranchised*. And that which above any thing provoked God to cast them off, was, their *mocking* and *persecuting* the gospel church, God's Isaac, in its infancy.

Verse 11. *The thing was very grievous in Abraham's sight*—Because of his affection to his son, and God's promise concerning him. He who, at God's command, which he was bound to obey, afterward so cheerfully gave up Isaac, was not so ready to part with Ishmael, to gratify the passion of an angry woman. And probably he would have denied her desire, if God had not interposed. It is remarkable that it is not said the thing was grievous *because of his wife*; probably he hardly considered Hagar as properly his wife: or, at least, had not the affection for her a man ought to have for his wife. Hereby we may learn the excellence of God's institutions, who appointed only one woman for one man, that each might, under God, have the entire interest in the other's affections; and we may observe the evil of men's inventions which brought polygamy into the world, whereby a man's affections are divided into several and contrary streams. But probably it *grieved* Abraham that Ishmael had given such provocation, as well as that Sarah insisted on such a punishment.

Verse 13. The casting out of Ishmael was not his ruin. He shall be a nation *because he is thy seed*—We are not sure that it was his eternal ruin. It is presumption to say, that all those who are left out of the external dispensation of God's covenant are excluded from his spiritual

shot: for she said, Let me not see ^{A. M. 2112.}
the death of the child. And she sat ^{B. C. 1892.}
over against *him*, and lifted up her voice, and wept.

17 And ^u God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad where he *is*.

18 Arise, lift up the lad, and hold him in thy hand: for ^w I will make him a great nation.

19 And ^x God opened her eyes, and she saw a well of water: and she went, and filled the bottle with water, and gave the lad drink.

20 And God ^y was with the lad; and he grew, and dwelt in the wilderness, ^z and became an archer.

21 And he dwelt in the wilderness of Paran: and his mother ^a took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that ^b Abimelech, and Phichol the chief captain of

^x Num. xxii. 31; See 2 Kings vi. 17, 18, 20; Luke xxiv. 16, 31.—^y Chap. xxviii. 15; xxxix. 2, 3, 21.—^z Chap. xvi. 12.
^a Chap. xxiv. 4.—^b Chap. xx. 2; xxvi. 26.

mercies. Those may be *saved* who are not thus *honoured*.

Verse 14. *Abraham rose up early in the morning*—Immediately, it seems, after he had received orders in the night visions to do this: *and took bread and a bottle of water*—All necessary provision seems to be here included, of which it is probable they had sufficient to have served them till they had come to Hagar's friends in Egypt, if they had not lost their way. Ishmael, it is thought, was more than sixteen years of age at this time, yet the provisions were put upon Hagar's shoulders, as being more inured to labour, and the lad was committed to her care.

Verses 17–19. *God heard the voice of the lad*—We read not of a word that he said; but his sighs and groans, though not proceeding from true repentance, but extorted from him by his pressing calamity, cried aloud in the ears of the God of mercy. An angel was sent to comfort Hagar, and assure her that *God had heard the voice of the lad*. *Arise, lift up the lad, and hold him in thy hand*—God's readiness to help us when we are in trouble must not slacken, but quicken our endeavours to help ourselves. He repeats the promise concerning her son, that he should be a *great nation*, as a reason why she should bestir herself to help him. *She saw a well of water*—Which, it seems, was near at hand, but had not been observed by her before. Thus she obtained the relief she most wanted.

Verses 20, 21. *God was with the lad*—This accounts for his preservation and support in that wilderness, in which, had not God been with him in an

A. M. 2112. his host, spake unto Abraham, say- A. M. 2112.
B. C. 1892. ing, ° God is with thee in all that thou doest.

23 Now therefore ^dswear unto me here by God, ¹that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants ° had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to-day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech: and both of them ^fmade a covenant.

° Chapter xxvi. 28.—^d Joshua ii. 12; 1 Samuel xxiv. 21.
¹ Heb. *if thou shalt lie unto me.*—^e Chap. xxvi. 15, 18, 20, 21, 22.—^f Chap. xxvi. 31.

extraordinary manner, in answer to Abraham's prayer, in all probability he must have perished.

Verse 31. *Beer-sheba*—That is, *the well of the oath*, or *the well of the seven*, (for the word equally signifies either,) alluding to the *seven ewe-lambs* which Abraham set by themselves and gave to Abimelech. Probably when a covenant was solemnly made and confirmed by an oath, seven lambs or sheep were wont to be offered.

Verse 33. *And Abraham planted a grove*—For a shade to his tent, or perhaps an orchard of fruit-trees; and there, though we cannot say he settled, for God would have him while he lived to be a stranger and a

28 And Abraham set seven ewe- A. M. 2112.
lambs of the flock by themselves. B. C. 1892.

29 And Abimelech said unto Abraham, ^gWhat *mean* these seven ewe-lambs, which thou hast set by themselves?

30 And he said, For *these* seven ewe-lambs shalt thou take of my hand, that ^hthey may be a witness unto me that I have digged this well.

31 Wherefore he ⁱcalled that place ²Beer-sheba; because there they sware both of them.

32 Thus they made a covenant at ^{About} Beer-sheba: then Abimelech rose up, B. C. 1891.
and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And Abraham planted a ³grove in Beer-sheba, and ^kcalled there on the name of the LORD, ¹the everlasting God.

34 And Abraham sojourned in the Philistines' land many days.

^g Chap. xxxiii. 8.—^h Chap. xxxi. 48, 52.—ⁱ Chap. xxvi. 33.
² That is, *The well of the oath.*—³ Or, *tree.*—^k Chap. iv. 26.
¹ Deut. xxxiii. 27; Isa. xl. 28; Rom. xvi. 26; 1 Tim. i. 17.

pilgrim, yet he *sojourned many days*. *And called there on the name of the Lord*—Probably in the grove he planted, which was his oratory, or house of prayer: he kept up public worship, in which, probably, some of his neighbours joined with him. Men should not only retain their goodness wherever they go, but do all they can to propagate it, and make others good. *The everlasting God*—Though God had made himself known to Abraham as *his God* in particular, yet he forgets not to give glory to him as the *Lord of all*, the *everlasting God*, who was before all worlds, and will be when time and days shall be no more.

CHAPTER XXII.

We have here, (1.) *The strange command which God gave to Abraham*, 1, 2. (2.) *Abraham's strange obedience to this command*, 3–10. (3.) *The strange issue of this trial*. 1, *The sacrificing of Isaac was countermanded*, 11, 12. 2, *Another sacrifice was provided*, 13, 14. 3, *The covenant was renewed with Abraham hereupon*, 15–19. (4.) *An account of some of Abraham's relations*, 20–24.

A. M. 2132. AND it came to pass after these A. M. 2132.
B. C. 1872. things, that ^aGod did tempt Abraham, and said unto him, Abraham: B. C. 1872.
And he said, ¹Behold, *here I am*.

^a 1 Cor. x. 13; Heb. xi. 17; James i. 12; 1 Pet. i. 7.

¹ Heb. *Behold me*.

NOTES ON CHAPTER XXII.

Verse 1. Here is the trial of Abraham's grace, and especially of his faith, whether it continued so strong, so vigorous, so victorious, after a long settlement in communion with God, as it was at first, when by it he left his country: then it appeared that he loved God better than *his father*; now, that he loved him better than *his son*. *After these things*—After all

the other exercises he had had, all the difficulties he had gone through: now perhaps he was beginning to think the storms were blown over; but, after all, this encounter comes, which was sharper than any yet. *God did tempt Abraham*—Not to draw him to sin, so Satan tempts; but did try him, as the word here used signifies, to discover his graces, how strong they were, that they might be “found to

A. M. 2132.
B. C. 1872.

2 And he said, Take now thy son, ^bthine only son Isaac, whom thou lovest, and get thee ^cinto the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men,

^b Heb. xi. 17.—^c 2 Chron. iii. 1.

praise, and honour, and glory." *Behold, here am I*—What saith my Lord unto his servant? Probably he expected some renewed promise, like those, chap. xv. 1, and xvii. 1; but to his great amazement that which God hath to say to him is in short, Abraham, *go, sacrifice thy son*—And this command is given him in such aggravating language as makes the temptation abundantly more grievous, every word being as "a sword in his bones." Is it any pleasure to the Almighty that he should afflict? No, it is not; yet when Abraham's faith is to be tried, God seems to take pleasure in the aggravation of the trial.

Verse 2. *And he said, Take thy son*—Not thy bullocks and thy lambs; how willingly would Abraham have parted with them by thousands to redeem Isaac! Not thy servant, no, not the steward of thy house. *Thine only son*—Thine only son by Sarah. Ishmael was lately cast out, to the grief of Abraham, and now Isaac only was left; and must he go too? Yes: take Isaac, him by name, *thy laughter*, that son *indeed*. Yea, that son *whom thou lovest*—The trial was of Abraham's love to God, and therefore it must be in a beloved son: in the Hebrew it is expressed more emphatically, and might very well be rendered, *Take now that son of thine, that only son of thine, whom thou lovest, that Isaac. And get thee into the land of Moriah*—Distant three days' journey, that he might have time to consider it; and if he do it, might do it deliberately. *And offer him for a burnt-offering*—He must not only slay his son, but slay him as a sacrifice, with all that sedateness and composedness of mind, with which he used to offer his *burnt-offering*.

Verse 3. The several steps of this obedience all help to magnify it, and to show that he was guided by prudence, and governed by faith, in the whole transaction. 1st, *He rises early*—Probably the command was given in the visions of the night, and early the next morning he sets himself about it, did not delay, did not demur. Those that do the will of God heartily, will do it speedily. 2d, He gets

A. M. 2132.
B. C. 1872.

Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt-offering, and ^dlaid it upon Isaac his son; and he took the fire in his hand, and a knife: and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, ²Here am I, my son. And he said, Behold the fire and the wood: but where *is* the ³lamb for a burnt-offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

^d John xix. 17.—² Heb. *Behold me*.—³ Or, *kid*.

things ready for a sacrifice, and, it should seem, with his own hands "cleaves the wood for the burnt-offering." 3d, He left his servants at some distance, lest they should have created him some disturbance in his strange oblation. Thus, when Christ was entering upon his agony in the garden, he took only three of his disciples with him.

Verse 6. Isaac's carrying the wood was a type of Christ, who carried his own cross, while Abraham, with a steady and undaunted resolution, carried the fatal knife and fire.

Verse 7. *Behold the fire and the wood: but where is the lamb?*—This is, 1st, A *trying* question to Abraham; how could he endure to think that Isaac is himself the lamb? 2d, It is a *teaching* question to us all, that when we are going to worship God, we should seriously consider whether we have every thing ready, especially the "lamb for a burnt-offering." Behold, *the fire* is ready, the Spirit's assistance, and God's acceptance: the *wood* is ready, the instituted ordinances, designed to kindle our affections, which indeed, without the Spirit, are but like wood without fire. *All things are now ready*, but *where is the lamb?*—Where is the heart? Is that ready to be offered up to God, to *ascend* to him as a *burnt-offering*?

Verse 8. *My son, God will provide himself a lamb*—This was the language either, 1st, Of his obedience; we must offer the lamb which God has appointed now to be offered; thus giving Isaac this general rule of submission to the divine will, to prepare him for the application of it to himself: or, 2d, Of his faith; whether he intended them so or not, the meaning of his words proved to be that a sacrifice was provided instead of Isaac. Thus, 1st, Christ, the great *sacrifice of atonement*, was of God's *providing*: when none in heaven or earth could have found a lamb for that burnt-offering, God himself *found the ransom*. 2d, All our "sacrifices of acknowledgment" are of God's providing too; it is he that "prepares the heart." The broken and confrited spirit is a *sacrifice of God, of his providing*.

A. M. 2132. 9 And they came to the place which
B. C. 1872. God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and ^e laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 ¶ And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham. And he said, Here *am* I.

12 And he said, ^f Lay not thy hand upon the lad, neither do thou any thing unto him: for ^g now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.

13 And Abraham lifted up his eyes, and

* Heb. xi. 17; James ii. 21.—^f 1 Sam. xv. 22; Micah vi. 7, 8.
^g Chap. xxvi. 5; James ii. 22.

Verse 9. After many a weary step, and with a heavy heart, he arrives at length at the fatal place; builds the altar, *an altar of earth*, we may suppose, the saddest that ever he built; *lays the wood in order* for Isaac's funeral pile; and now tells him the amazing news. Isaac, for aught that appears, is as willing as Abraham; we do not find that he made any objection against it. God commands it to be done, and Isaac has learned to *submit*. Yet it was necessary that a *sacrifice* should be *bound*; the great *Sacrifice*, which, in the fulness of time, was to be offered up, must be *bound*, and therefore so must Isaac. Having bound him, he *lays him upon the altar*, and his hand upon the head of the sacrifice. Be astonished, O heavens, at this, and wonder, O earth! here is an act of faith and obedience which deserves to be a spectacle to God, angels, and men; Abraham's darling, the church's hope, the heir of promise, lies ready to bleed and die by his own father's hands! Now this obedience of Abraham in offering up Isaac is a lively representation, 1st, Of the love of God to us, in delivering up his only begotten Son to suffer and die for us, as a sacrifice. Abraham was obliged, both in duty and gratitude, to part with Isaac, and parted with him to a friend, but God was under no obligations to us, for we were enemies. 2d, Of our duty to God in return for that love; we must tread in the steps of *this* faith of Abraham. God, by his word, calls us to part with all for Christ, all our sins, though they have been as a right hand, or a right eye, or an *Isaac*; all those things that are rivals with Christ for the sovereignty of our hearts; and we must cheerfully let them all go. God, by his providence, which is truly the voice of God, calls us to part with an *Isaac* sometimes, and we must do it by a cheerful resignation and submission to his holy will.

Verse 12. *Lay not thy hand upon the lad*—God's time to help his people is, when they are brought to the greatest extremity: the more imminent the danger is, and the "nearer to be put in exe-

looked, and behold, behind *him* a
ram caught in a thicket by his horns: A. M. 2132.
B. C. 1872.

And Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14 And Abraham called the name of that place ⁴ Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, ^h By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in

⁴ That is, *The LORD will see, or, provide*.—^h Psalm cv. 9; Luke i. 73; Heb. vi. 13, 14.

cution," the more wonderful and the more welcome is the deliverance. *Now I know that thou fearest God*—God knew it before, but now Abraham had given a memorable evidence of it. He need do no more; what he had done was sufficient to prove the religious regard he had to God and his authority. The best evidence of our *fearing God* is our being willing to honour him with that which is dearest to us, and to part with all to *him*, or *for him*.

Verse 13. *Behold a ram*—Though that blessed Seed was now typified by Isaac, yet the offering of him up was suspended till the latter end of the world, and in the mean time the sacrifice of beasts was accepted, as a *pledge of that expiation* which should be made by that great Sacrifice. And it is observable, that the temple, the place of sacrifice, was afterward built upon this mount Moriah, 2 Chron. iii. 1; and mount Calvary, where Christ was crucified, was not far off.

Verse 14. *Abraham called the place Jehovah-jireh*—That is, *The Lord will provide*, alluding, it seems, to what he had said, verse 8, *God will provide himself a lamb*. This was purely the Lord's doing: let it be recorded for the generations to come, that *the Lord will see and provide*; will always have his eyes upon his people in their straits, that he may come in with seasonable succour in the critical juncture: *as it is said to this day*—The time when Moses wrote this account; or *is become a proverb* in frequent use; *In the mount of the Lord it shall be seen*—The words thus rendered, namely, the words of the proverb, should certainly be translated either, *In the mount the Lord will appear*, or rather, *In the mount the Lord will provide*. That is, in his people's greatest perplexities and extremities, and when matters are come to a crisis, the Lord will appear to provide for them. Or, according to the proverb used with us, "Man's extremity is God's opportunity."

Verses 15–18. *And the angel*—Christ, *called unto Abraham*—Probably while the ram was yet burning. Very high expressions are here used of God's

A. M. 2132. multiplying I will multiply thy seed
B. C. 1872. ⁱ as the stars of the heaven, ^k and as
the sand which is upon the sea ^l shore; and
^l thy seed shall possess ^m the gate of his ene-
mies;

18 ⁿ And in thy seed shall all the nations of
the earth be blessed; ^o because thou hast obeyed
my voice.

19 So Abraham returned unto his young
men, and they rose up, and went together to
^p Beer-sheba; and Abraham dwelt at Beer-
sheba.

20 ¶ And it came to pass after these things,

ⁱ Chap. xv. 5; Jer. xxxiii. 22.—^k Chap. xiii. 16.—^l Heb.
tip.—^m Chap. xxiv. 60.—ⁿ Micah i. 9.—^o Chap. xii. 3;
xviii. 18; xxvi. 4; Acts iii. 25; Gal. iii. 8, 9, 16, 18.

favour to Abraham, above any he had yet been
blessed with. *Multiplying I will multiply thee*—
Those that part with any thing for God, shall have
it made up to them with unspeakable advantage.
Abraham has but one son, and is willing to part with
that one in obedience to God; Well, saith God, thou
shalt be recompensed with thousands and millions.
In blessing I will bless thee—1st, *The promise of
the Spirit* is here included, which is that blessing of
Abraham which was to “come upon the Gentiles
through Jesus Christ,” Gal. iii. 14. 2d, The increase
of the church; that believers, his spiritual seed,
should be many as the *stars of heaven*. 3d, Spirit-
ual victories; *Thy seed shall possess the gate of
his enemies*—Believers by their faith overcome the
world, and triumph over all the powers of darkness.
Probably Zacharias refers to this part of the oath,
Luke i. 74, “That we, being delivered out of the

that it was told Abraham, saying, A. M. 2132
Behold, ^a Milcah, she hath also borne B. C. 1872.
children unto thy brother Nahor;

21 ^b Huz his firstborn, and Buz his brother,
and Kemuel the father ^c of Aram,

22 And Chesed, and Hazo, and Pildash, and
Jidlaph, and Bethuel.

23 And ^d Bethuel begat ^e Rebekah: these
eight Milcah did bear to Nahor, Abraham's
brother.

24 And his concubine, whose name was
Reumah, she bare also Tebah, and Gaham,
and Thahash, and Maachah.

^a Verses 3, 10; Chap. xxvi. 5.—^b Chap. xxi. 31.—^c Chap.
xi. 29.—^d Job i. 1.—^e Job xxxii. 2.—^f Chapter xxiv. 15.
^g Called, Rom. ix. 10, *Rebecca*.

hand of our enemies, might serve him without fear.”
But the crown of all is the last promise, 4th, The in-
carnation of Christ; *In thy seed* (one particular per-
son that shall descend from thee, for he speaks not
of many, but of one, as the apostle observes, Gal. iii.
16) *shall all the nations of the earth be blessed*—
Christ is the great blessing of the world. Abraham
was ready to give up his son for a sacrifice to the
honour of God, and on that occasion God promised
to give his Son a sacrifice for the salvation of man.

Verse 20. This is recorded here, 1st, To show
that though Abraham saw his own family highly
dignified with peculiar privileges, yet he did not look
with contempt upon his relations, but was glad to
hear of the increase and prosperity of their families.
2d, To make way for the following story of the
marriage of Isaac to Rebekah, a daughter of this
family.

CHAPTER XXIII.

Here is, (1,) Abraham a mourner for the death of Sarah, 1, 2. (2,) Abraham a purchaser of a burying-place for Sarah.

1, The purchase proposed by Abraham, 3, 4. 2, Treated of, and agreed, 5–16. 3, The purchase-money paid, 16. 4, The
premises conveyed and secured to Abraham, 17, 18, 20. 5, Sarah's funeral, 19.

A. M. 2144.
B. C. 1860. **AND** Sarah was a hundred and
seven and twenty years old: these
were the years of the life of Sarah.

^a Josh. xiv. 15; Judg. i. 10.

NOTES ON CHAPTER XXIII.

Verse 1. *The years of the life of Sarah*—Of all
the women that had lived, it is the peculiar honour
of Sarah, the mother of the faithful, 1 Pet. iii. 6, to
have the number of the years of her whole life re-
corded in Scripture.

Verse 2. *Sarah died in Kirjath-arba*, or city of
Arba—So called, it seems, from *Arba*, a giant, who

2 And Sarah died in ^a Kirjath- A. M. 2144.
arba; the same is ^b Hebron in the B. C. 1860.
land of Canaan: And Abraham came to

^b Chap. xiii. 18; Verse 19.

lived and ruled in those parts, Joshua xiv. 15, and xv.
13. *Abraham came into Sarah's tent to mourn for
Sarah*. He did not only perform the ceremonies of
mourning according to the custom of those times,
but did sincerely lament the great loss he had sus-
tained, and gave proof of the constancy of his affec-
tion. Therefore these two words are used, he came
both to *mourn* and to *weep*.

A. M. 2144. mourn for Sarah, and to weep for
B. C. 1860. her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 ^c I am a stranger and a sojourner with you: ^d give me a possession of a burying-place with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord; thou art ¹a ^emighty prince among us: in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of

^c Chap. xvii. 8; 1 Chron. xxix. 15; Psalm cv. 12; Heb. xi. 9, 13. ^d Acts vii. 5. ¹ Heb. a prince of God. ^e Chap. xiii. 23; xiv. 14; xxiv. 35.

Verse 4. *I am a stranger and a sojourner with you*—Therefore I am unprovided, and must become a suitor to you for a burying-place. This was one occasion which Abraham took to *confess* that he was a *stranger and a pilgrim upon earth*. The death of our relations should effectually put us in remembrance, that we are not at home in this world. *That I may bury my dead out of my sight*—Death will make those unpleasant to our sight, who, while they lived, were the “desire of our eyes.” The countenance that was fresh and lively becomes pale and ghastly, and fit to be removed into the land of darkness.

Verse 5. *The children of Heth answered*—From Abraham’s treating with the people of Heth, and from many other transactions related in the Scriptures, it seems as if kings and magistrates in those days did nothing of a public nature, but in conjunction with the people; and that the people had a great share in the management of all affairs.

Verse 6. *Thou art a prince of God*—So it is in the original, not only *great*, but *good*. He called himself a *stranger and a sojourner*, they call him a great prince; and well they might, considering his wealth, prosperity, and retinue, and the simple manners of those times.

Verse 7. *Abraham bowed himself*—Thus returning them thanks for their kind offer, with all proper decency and respect. Religion not only allows, but requires civility and good manners, and those gestures which express it and every professor of it

his field; for ²as much money as it is worth he shall give it me, for a possession of a burying-place among you.

10 And Ephron dwelt among the children of Heth. And Ephron the Hittite answered Abraham in the ³audience of the children of Heth, *even* of all that ⁴went in at the gate of his city, saying,

11 ¶ Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field: take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is* worth four hundred ⁵shekels of silver; what

² Heb. full money. ³ Heb. ears. ⁴ Chap. xxxiv. 20, 24; Ruth iv. 4. ⁵ See 2 Sam. xxiv. 21–24. ^h Exod. xxx. 15; Ezek. xlv. 12.

should carefully avoid rudeness and clownishness. “Love doth not behave itself unseemly.”

Verse 11. *The field I give thee*—Thus Ephron manifests his generosity. So far was he from needing to be entreated to *sell* it, that, upon the first mention, he freely gives it. *In the presence of my people*—Grants, or contracts, were then made before all the people, or their representatives. And the gates of cities were in those days, and for many centuries after, the places of judicature and common resort, for transacting business. We may observe that Abraham finds favour in the sight of every people wherever he goes. And we need not wonder at this, considering of what a noble, candid, upright, and generous character he was. Undoubtedly, however, the peculiar favour he found among all people was chiefly owing to the providence of God: for the Scriptures always teach us to ascribe our finding favour with men to the divine blessing.

Verse 13. *I will give thee money*—Abraham was rich in silver and gold, and therefore thought it unjust to take advantage of Ephron’s generosity. Perhaps, also, there may be weight in Le Clerc’s observation: “The orientals,” says he, “seem to have had the same notions about burying-places, which prevailed among the Greeks and Romans, namely, that it was ignominious to be buried in another person’s ground: and therefore every family, the poorer sort excepted, had a sepulchre of their own, in which they would not suffer others to be interred.”

Verses 15, 16. *Four hundred shekels of silver*—A

A. M. 2144. *is* that betwixt me and thee? bury
B. C. 1860. therefore thy dead.

16 And Abraham hearkened unto Ephron, and Abraham ⁱweighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

17 And ^kthe field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

ⁱ Jer. xxxii. 9. — ^k Ch. xxv. 9; xlix. 30, 31, 32; l. 13; Acts vii. 16.

shekel is computed to be of about the value of two shillings and four pence farthing; so that the sum mentioned here amounted to about forty-six pounds of our money. What a noble and amiable pattern of a generous behaviour between friends, free from selfishness, have we in Abraham and Ephron! The one earnestly presses to *give*, while the other as generously declines to receive. *Abraham weighed to Ephron the silver*—For in those times money (or,

18 Unto Abraham for a possession A. M. 2144
in the presence of the children of B. C. 1860
Heth, before all that went in at the gate of his city.

19 ¶ And after this ^lAbraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, ^mwere made sure unto Abraham for a possession of a burying-place, by the sons of Heth.

^l Chap. xxv. 9, 10. — ^m Ruth iv. 7; Jer. xxxii. 10, 11.

more properly, silver or gold, for it was not coined) was paid by weight, (Gen. xliii. 21; Jer. xxxii. 10,) and continued to be so till the Babylonish captivity.

Verse 20. *A burying-place*—It is worth noting, 1st, That a burying-place was the *first* spot of ground Abraham was possessed of in Canaan. 2d, That it was the only piece of land he was ever possessed of, though it was all his own in reversion. Those that have least of this earth find a grave in it

CHAPTER XXIV.

We have here, (1,) Abraham's care about the marrying of his son, and the charge he gave to his servant about it, 1–9. (2,) His servant's journey into Abraham's country to seek a wife for his young master among his own relations, 10–14. (3,) The kind providence which brought him acquainted with Rebekah, whose father was Isaac's cousin-german, 15–28. (4,) The treaty of marriage with her relations, 29–49. (5,) Their consent obtained, 50–60. (6,) The happy meeting and marriage between Isaac and Rebekah, 61–67.

A. M. 2147. **AND** Abraham ⁿwas old and ^owell
B. C. 1857. stricken in age: and the LORD
^bhad blessed Abraham in all things.

2 And Abraham said ^cunto his eldest servant of his house that ^druled over all that he had,

^ePut, I pray thee, thy hand under A. M. 2147.
my thigh: B. C. 1857

3 And I will make thee ^fswear by the LORD, the God of heaven, and the God of the earth, that ^gthou shalt not take a wife unto my son

^a Chap. xviii. 11; xxi. 5. — ¹ Heb. *gone into days*. — ^b Chap. xiii. 2; Verse 35; Psa. cxii. 3; Prov. x. 22. — ^c Chap. xv. 2. — ^d Verse 10; Chap. xxxix. 4, 5, 6.

^e Chap. xlvii. 29; Lam. v. 6. — ^f Chap. xiv. 22; Deut. vi. 13; Josh. ii. 12. — ^g Chap. xxvi. 35; xxvii. 46; xxviii. 2; Exodus xxxiv. 16; Deut. vii. 3.

NOTES ON CHAPTER XXIV.

Verse 1. *Abraham was old*—One hundred and forty years of age, as appears by comparing chap. xxi. 5, with chap. xxv. 20. This was about three years after Sarah's death, and when Isaac was forty years old. So that, although a numerous progeny was so much desired, no great haste was made to get Isaac married. *The Lord had blessed Abraham in all things*—And yet Abraham had many and severe trials; but even these were blessings in disguise.

Verse 2. *His eldest servant*—Probably Eliezer of Damascus. Abraham spake of him, sixty years before this, as the *steward of his house*. He was, therefore, far advanced in years; and he appears, in this chapter, to have been a person of singular wis-

dom and piety. *Thy hand under my thigh*—A ceremony used in swearing by inferiors toward superiors, as a testimony of subjection, and a promise of faithful service; see also Gen. xlvii. 29.

Verse 3. *I will make thee swear*—This was both for Abraham's own satisfaction, and to engage his servant to all possible care and diligence in this important business. Thus God swears his servants to their work, that, having sworn, they may perform it. *By the Lord*, (Heb. *Jehovah*,) *the God of heaven and the God of earth*—Observe with what reverence Abraham speaks of God, and with what solemnity this oath is administered and taken! And see how careful Abraham is that his son should not marry one of corrupt principles and manners. He was in

A. M. 2147. of the daughters of the Canaanites
B. C. 1857. among whom I dwell.

4 ^h But thou shalt go ⁱ unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou, that thou bring not my son thither again.

7 The LORD God of heaven, which ^k took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, ^l Unto thy seed will I give this land: ^m he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then ⁿ thou shalt be clear from this mine oath; only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

^h Chapter xxviii. 2. — ⁱ Chapter xii. 1. — ^k Chapter xii. 1, 7. ^l Chapter xli. 7; xlii. 15; xv. 18; xvii. 8; Exodus xxxii. 13; Deut. i. 8; xxxiv. 4; Acts vii. 5. — ^m Exodus xxiii. 20, 23; xxxiii. 2; Hebrews i. 14. — ⁿ Joshua ii. 17, 20. — ^o Verse 2. ^a Or, and. — ^p Chap. xxvii. 43

such high esteem among the Canaanites, that, undoubtedly, he could have married Isaac to a daughter of one of the princes of the land. But he saw that the Canaanites were degenerating into great wickedness, and knew that they were designed for ruin; and he would not marry his son among them, lest they should be a snare to his soul. To obtain for him, as a partner in life, a person of piety and virtue, is his chief, if not his sole concern, and therefore he sends even to a distant country for such a one. Alas! how different is this from the conduct of many! Wealth and dignity are the chief objects they fix their thoughts on in marrying their children. They seek not in their choice those that are sincere and devout worshippers of God, but those who have the largest possessions; not those *rich in good works*, but those rich in the world. And this, perhaps, is one chief and principal cause of the great corruption of manners among us.

Verse 7. *He shall send his angel before thee*—God's angels are ministering spirits, sent forth, not only for the protection, but guidance of the heirs of promise, Heb. i. 14. And they who are thus guided are sure to speed well.

Verse 11. *He made his camels to kneel down*—Probably to unload them; kneeling, however, is the posture in which they take their rest. Dr. Shaw, giving an account of his journeys between Cairo and

10 ¶ And the servant took ten ^{A. M. 2147.}
camels, of the camels of his master, ^{B. C. 1857.}
and departed; (^o for all the goods of his master were in his hand;) and he arose, and went to Mesopotamia, unto ^p the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water, at the time of the evening, *even* the time ^q that ^r women go out to draw *water*:

12 ¶ And he said, ^s O LORD God of my master Abraham, I pray thee, ^t send me good speed this day, and show kindness unto my master Abraham.

13 Behold, ^u I stand *here* by the well of water; and ^v the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she that* thou hast appointed for thy servant Isaac; and ^w thereby shall I know that thou hast showed kindness unto my master.

^q Heb. *that women which draw water go forth*. — ^r Exod. ii. 16; 1 Samuel ix. 11. — ^s Verse 27; Chapter xxvi. 24; xxviii. 13; xxxii. 9; Exodus iii. 6, 15. — ^t Neh. i. 11; Psalm xxxvii. 5. ^u Verse 43. — ^v Chapter xxix. 9; Exodus ii. 16. — ^w Judg. vi. 17, 37; 1 Sam. vi. 7; xiv. 8; xx. 7.

mount Sinai, says, "Our camels were made to kneel down in a circle round about us; and in this situation, as they are very watchful, and awake with the least noise, they served us instead of a guard."

Verse 12. *Send me good speed*—What a noble example is here for all servants to imitate their masters in all goodness! Abraham's servant, we find, had not lived in his master's house without profiting by his example; he shows the like faith and dependance upon God as his master manifested; and this being a business of great consequence about which he is sent, he does not rest upon his own prudence and wisdom, but begs the blessing and direction of God in it. And what can be more desirable in our undertakings than to be under the guidance of infinite wisdom? And we have leave to be particular in recommending our affairs to the care of Divine Providence. Those that would have *good speed* must pray for it *this day*, in this affair. Thus we must, in all our ways, acknowledge God, and then he will direct our paths.

Verse 14. *Let it come to pass*—He prays that God would be pleased to make his way plain and clear before him, by the concurrence of minute circumstances in his favour. It is the comfort, as well as the belief, of a good man, that God's providence extends itself to the smallest occurrences, and admirably serves its own purposes by them.

A. M. 2147. 15 ¶ And it came to pass, before he
B. C. 1857. had done speaking, that behold, Rebekah came out, who was born to Bethuel, son of * Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel ⁷ *was* ⁴ very fair to look upon, a virgin; neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 ² And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man, wondering at her, held his

peace, to wit whether ^a the LORD ^{A. M. 2147.}
had made his journey prosperous ^{B. C. 1857.}
or not.

22 ¶ And it came to pass, as the camels had done drinking, that the man took a golden ^b ⁵ ear-ring, of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold,

23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

24 And she said unto him, ^c I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said, moreover, unto him, We have both straw and provender enough, and room to lodge in.

26 And the man ^d bowed down his head, and worshipped the LORD.

27 And he said, ^e Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of ^f his mercy and his truth:

* Chap. xi. 29; xxii. 23.—⁷ Chap. xxvi. 7.—⁴ Heb. *good of countenance*.—² 1 Pet. iii. 8; iv. 9.—^a Ver. 12, 56.—^b Exod. xxxii. 2, 3; Isa. iii. 19, 20, 21; Ezek. xvi. 11, 12; 1 Pet. iii. 3.

⁵ Or, *jewel for the forehead*.—^c Chap. xxii. 23.—^d Verse 52; Ex. iv. 31.—^e Ex. xviii. 10; Ruth iv. 14; 1 Sam. xxv. 32, 39; 2 Sam. xviii. 28; Luke i. 68.—^f Ch. xxxii. 10; Psa. xlviii. 3.

Verse 15. *And before he had done speaking, behold, Rebekah came out*—Who, in all respects, answered the characters he wished for in the woman that was to be his master's wife; handsome and healthful, humble and industrious, courteous and obliging to a stranger. And Providence so ordered it, that she did that which exactly answered his sign. God, in his providence, doth sometimes wonderfully own the prayer of faith, and gratify the innocent desires of his praying people, even in little things, that he may show the extent of his care, and may encourage them at all times to seek him, and trust in him; yet we must take heed of being over bold in prescribing to God, lest the event should weaken our faith rather than strengthen it. And the concurrence of providences, and their minute circumstances, for the furtherance of our success in any business, ought to be particularly observed with wonder and thankfulness to the glory of God. We have been wanting to ourselves, both in duty and comfort, by neglecting to observe providence.

Verse 19. *She said, I will draw water for thy camels also*—What amiable qualities does Rebekah show! What *condescension*! what *good-nature*! what *humanity*! The servant asks only to drink a little water out of her pitcher, and she not only gives this with the most obliging courtesy, but hastens to draw water for all his camels. Well might the servant wonder with pleasure, and conclude that God had made his journey prosperous. The only thing that kept him in doubt about it was his not knowing whether she was of Abraham's kindred. One of so

much condescension, good-nature, humanity, courtesy, and readiness to oblige, he concluded, would certainly make his master's son happy in the marriage state; and therefore he had requested of God that the person whom he had appointed for Isaac's wife should act in such a manner.

Verse 22. *Two bracelets of ten shekels weight of gold*—That is, about six ounces. According to Sir J. Chardin, the women wear rings and bracelets of as great weight as this through all Asia, and even much heavier. St. Paul and St. Peter have directed Christians to a more excellent way of adorning themselves; "not with gold, or pearls, or costly array, but (which becometh women professing godliness) with good works;" "whose adorning, let it not be that outward plaiting of the hair, and of wearing of gold, but in that which is not corruptible, the ornament of a meek and quiet spirit, which, in the sight of God, is of great price."

Verse 27. *Blessed be the Lord God of my master*—Here again this servant shows a noble example in returning thanks to God, as soon as he finds that his errand is likely to succeed. He had prayed for *good speed*, and, having sped well so far, he blesses God, although, as yet, he is not certain what the issue may be. Thus ought *we* to do: when God's favours are coming toward us, we ought to meet them with our praises; giving thanks for all our successes in business, for all our prosperous and safe journeys, for our being comfortably situated in life, our being happily married, our having obedient children, our being placed among, and in favour with good men. For

A. M. 2147. I being in the way, the LORD ^g led
B. C. 1857. me to the house of my master's
brethren.

28 And the damsel ran, and told *them of her* mother's house these things.

29 ¶ And Rebekah had a brother, and his name was ^hLaban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the ear-ring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man, and behold, he stood by the camels at the well.

31 And he said, Come in, ⁱthou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 And the man came into the house: and he ungirded his camels, and ^kgave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, ^lI will not eat until I have told mine errand. And he said, Speak on.

34 ¶ And he said, I *am* Abraham's servant.

35 And the LORD ^mhath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah, my master's wife, ⁿbare a son to my master when she was old: and ^ounto him hath he given all that he hath.

^g Verse 48.—^h Chap. xxix. 5.—ⁱ Chap. xxvi. 29; Judges xvii. 2; Ruth iii. 10; Psalm cxv. 15.—^k Chapter xliii. 24; Judges xix. 21.—^l Job xxiii. 12; John iv. 34; Ephesians vi. 5, 6, 7.—^m Verse 1; Chapter xiii. 2.

all these things we ought to give God the glory, and return him continual thanks and praise from grateful hearts, truly sensible that it is he that giveth us all good things. *The Lord hath led me to the house of my master's brethren*—Those that were come out of *Ur of the Chaldees*, though they were not come to *Canaan*, but stayed in *Haran*. They were not idolaters, but worshippers of the true God, and inclinable to the religion of Abraham's family.

Verse 31. *Come in, thou blessed of the Lord*—Such was the beautiful language of those ancient times, whereby a sense of God was constantly kept up in their minds. How little is this language used in our day! Perhaps, because they heard from Rebekah of the gracious words which proceeded out of his mouth, they concluded that he was a good man, and therefore blessed of the Lord.

37 And my master ^pmade me swear, A. M. 2147.
saying, Thou shalt not take a wife B. C. 1857.
to my son of the daughters of the Canaanites, in whose land I dwell:

38 ^qBut thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 ^rAnd I said unto my master, Peradventure the woman will not follow me.

40 ^sAnd he said unto me, The LORD, ^tbefore whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house.

41 ^uThen shalt thou be clear from *this* mine oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, ^wO LORD God of my master Abraham, if now thou do prosper my way which I go:

43 ^xBehold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son.

45 ^yAnd before I had done ^zspeaking in my heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

^q Chapter xxi. 2.—^r Chapter xxi. 10; xxv. 5.—^s Verse 3. ^t Verse 4.—^u Verse 5.—^v Verse 7.—^w Chapter xvii. 1. ^x Verse 8.—^y Verse 12.—^z Verse 13.—^z Verse 15, &c. ^z 1 Sam. i. 13.

Verse 33. *I will not eat till I have told my errand*—What a fine picture of diligence and zeal for a master's service is this! How worthy to be imitated by all servants! Though it was after a long journey, and much fatigue, yet so impatient is he to do his master's business, that he will not eat till he has proceeded in it.

Verse 34. *I am Abraham's servant*—Abraham's name, no doubt, was well known among them, and respected; and we may suppose them not altogether ignorant of his state; for Abraham knew theirs, chap. xxii. 20.

Verse 45. *Before I had done speaking in my heart*—Which perhaps he mentions, lest it should be suspected that Rebekah had overheard his prayer, and designedly complied with it; no, saith he, I spake *it in my heart*, so that none heard it but God, to

A. M. 2147. 46 And she made haste, and let
B. C. 1857. down her pitcher from her *shoulder*,
and said, Drink, and I will give thy camels
drink also: so I drank, and she made the
camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I ^aput the ear-ring upon her face, and the bracelets upon her hands.

48 ^b And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take ^c my master's brother's daughter unto his son.

49 And now if ye will ^d deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand or to the left.

50 ¶ Then Laban and Bethuel answered, and said, ^e The thing proceedeth from the LORD: we cannot ^f speak unto thee bad or good.

51 Behold, Rebekah ^g is before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he ^h worshipped

ped the LORD, *bowing himself* to A. M. 2147
the earth. B. C. 1857.

53 And the servant brought forth ⁱ jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah. He gave also to her brother and to her mother ^k precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, ^l Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us ^m a few days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way: send me away, that I may go to my master.

57 And they said, We will call the damsel, and inquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and ⁿ her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister; be thou ^o the mother of thousands of millions, and ^p let thy seed possess the gate of those which hate them.

^a Ezekiel xvi. 11, 12.—^b Verse 26.—^c Chapter xxii. 23.
^d Chapter xlvii. 29; Joshua ii. 14.—^e Psalm cxviii. 23; Mark xii. 11.—^f Chap. xxxi. 24.—^g Chap. xx. 15.—^h Verse 26.
ⁱ Heb. vessels.

^j Exodus iii. 22; xi. 2; xii. 35.—^k 2 Chronicles xxi. 3; Ezra i. 6.—^l Verses 56, 59.—^m Or, a full year, or, ten months; Judg. xiv. 8.—ⁿ Chap. xxxv. 8.—^o Chap. xvii. 16
^p Chap. xxii. 17.

whom thoughts are words, and from whom the answer came.

Verse 50. *The thing proceedeth from the Lord*—He, in his providence, evidently favoured it, and therefore they properly concluded that it was his will; which is the only safe rule of conduct in all cases. And in those which are of peculiar importance, as the proper choice of a partner in marriage certainly is, we should use every prudent means to know God's will, especially the means used by Abraham's servant, fervent prayer, and observing the openings of providence. A marriage is then likely to be comfortable, when it appears to proceed from the Lord.

Verse 52. *He worshipped the Lord*—As his good success went on, he went on to bless God. Those that pray without ceasing, should in every thing give thanks, and own God in every step of mercy.

Verse 55. *Let her abide a few days, at least ten*—The words in the Hebrew here, ימים או עשר, are rather equivocal, and may be rendered, as in the margin, a full year, or ten months, the word translated days being sometimes put for a year. And if we may credit Jewish writers, it was customary for

■ virgin to have twelve months allowed her to furnish herself with ornaments. But it is very improbable that Rebekah's friends should desire or expect such a thing from this man, considering how anxious he was to return immediately.

Verse 57. *Call the damsel, and inquire*—As children ought not to marry without their parents' consent, so parents ought not to marry them without their own. Before the matter is resolved on, ask at the damsel's mouth; she is a party concerned, and therefore ought to be principally consulted.

Verse 59. *Rebekah and her nurse*—Deborah, as appears from chap. xxxv. 8; where we learn that she was held in great esteem, as indeed nurses in general were in ancient times, both in Asia and in Greece.

Verse 60. *They blessed Rebekah*—The meaning of this verse is, that they prayed God to make her very fruitful, and to render her posterity victorious over their enemies. They said, *Thou art our sister*—Our near kinswoman; distance of place shall not alienate our affections from thee; but we will still own thee as our sister, and be ready to perform all the duties of brethren to thee.

A. M. 2147. 61 And Rebekah arose, and her
B. C. 1857. damsels, and they rode upon the
camels, and followed the man: and the servant
took Rebekah, and went his way.

62 ¶ And Isaac came from the way of the
well Lahai-roi; for he dwelt in the south
country.

63 And Isaac went out ^sto ^ameditate in the
field at the even-tide: and he lifted up his
eyes; and saw, and behold, the camels *were*
coming.

64 And Rebekah lifted up her eyes, and

¶ Ch. xvi. 14; xxv. 11. — ^s Or, to pray. — ^a Josh. i. 8; Psa. i. 2;

Verse 61. *And her damsels*—It seems then, when
she went to the well for water, it was not because she
had no servants at command, but because she took
pleasure in these instances of humanity and industry.

Verse 63. *He went out to meditate* (or pray) *in
the field at the even-tide*—Some think he expected
his servants about this time, and went out on pur-
pose to meet them. But it should seem he went out
to take the advantage of a silent evening, and a soli-
tary field, for meditation and prayer. Our walks in the
field are then truly pleasant, when in them we apply
ourselves to meditation and prayer: we there have
a free and open prospect of the heavens above us,
and the earth around us, and the hosts and riches of
both, by the view of which we should be led to the

when she saw Isaac, ^rshe lighted off ^{A. M. 2147.}
the camel. ^{B. C. 1857.}

65 For she *had* said unto the servant, What
man *is* this that walketh in the field to meet us?
And the servant *had* said, It *is* my master:
therefore she took a veil and covered herself.

66 And the servant told Isaac all things that
he had done.

67 And Isaac brought her into his mother
Sarah's tent, and took Rebekah, and she be-
came his wife; and he loved her: and Isaac
^swas comforted after his mother's *death*.

lxxvii.12; cxix.15; cxliii.5. — ^r Josh. xv. 18. — ^s Ch. xxxviii.12.

contemplation of the Maker and Owner of all. Mer-
ciful providences are then doubly comfortable, when
they find us in the way of our duty. It is probable
Isaac was now praying for good success in this affair,
and meditating upon that which was proper to en-
courage his hope in God concerning it; and now,
when he *sets himself*, as it were, *upon his watch-
tower, to see what God would answer him*, he *sees
the camels coming*.

Verses 64, 65. *She lighted off her camel, and took
a veil, &c.*—In token of humility, modesty, and
subjection. The bride was wont to be veiled when
she was introduced to her husband. Among the
Arabs the women never appear in public without
veils.

CHAPTER XXV.

The sacred historian in this chapter, (1,) Takes his leave of Abraham with an account, 1, Of his children by another wife, 1-4. 2, Of his last will and testament, 5, 6. 3, Of his age, death, and burial, 7-10. (2,) He takes his leave of Ishmael, with a short account, 1, Of his children, 12-16. 2, Of his age and death, 17, 18. (3,) He enters upon the history of Isaac; 1, His posterity, 11. 2, The conception and birth of his two sons, with the oracle of God concerning them, 19-26. 3, Their different characters, 27, 28. 4, Esau's selling his birthright to Jacob, 29-34.

A. M. 2151. **T**HEN again Abraham took a wife,
B. C. 1853. and her name *was* Keturah.

2 And ^ashe bare him Zimran, and Jokshan,
and Medan, and Midian, and Ishbak, and
Shuah.

^a 1 Chron. i. 32.

NOTES ON CHAPTER XXV.

Verse 1. Five and thirty years Abraham lived after
the marriage of Isaac, and all that is recorded con-
cerning him during that time lies here in a very few
verses; we hear no more of God's extraordinary ap-
pearances to him or trials of him; for all the days
even of the greatest saints are not eminent; some
slide on silently; such were these last days of Abra-
ham. We have here an account of his children by
Keturah, another wife, whom he married after the

3 And Jokshan begat ^bSheba, and ^{A. M. 2151.}
Dedan. And the sons of Dedan ^{B. C. 1853.}

were Asshurim, and Letushim, and Leum-
mim.

4 And the sons of Midian; Ephah, and

^b 1 Kings x. 1.

death of Sarah. He had buried Sarah, and married
Isaac, the two dear companions of his life, and was
now solitary; his family wanted a governess, and it
was not good for him to be thus alone; he therefore
marries again. By Keturah he had six sons, in
whom the promise made to Abraham, concerning
the great increase of his posterity, was in part ful-
filled. The strength he received by the promise
still remained in him, to show how much the virtue
of the promise exceeds the power of nature.

A. M. 2151. Ephraim, and Hanoth, and Abidath, B. C. 1853. and Eldaah. All these were the children of Keturah.

5 ¶ And ^b Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines which Abraham had, Abraham gave gifts, and ^c sent them away from Isaac his son (while he yet lived) eastward, unto ^d the east country.

B. C. 1822. 7 ¶ And these are the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and ^e died in a good old age, an old man, and full of years; and ^f was gathered to his people.

9 And ^g his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

10 ^h The field which Abraham purchased of the sons of Heth: ⁱ there was Abraham buried and Sarah his wife.

^a Chapter xxiv. 36.—^c Chapter xxi. 14.—^d Judges vi. 3. ^e Chapter xv. 15; xlix. 29.—^f Chapter xxxv. 29; xlix. 33. ^g Chapter xxxv. 29; i. 13.—^h Chapter xxiii. 16.

Verse 5. *And Abraham gave all that he had to Isaac*—As he was bound to do, not only in justice to Sarah his first wife, but also to Rebekah, who married Isaac upon the assurance of it.

Verse 6. *Abraham gave gifts*—Or portions. Abraham may be an example to us in almost every circumstance of life: we find him, with great prudence, making, in his lifetime, proper provision for his sons by his secondary wives, Hagar and Keturah, and sending them away from Isaac; whereby, in all probability, he prevented great animosities and dissensions. How happy would it be if all parents, in the time of health, would take care to settle, by will, the division of their goods among their children! What confusion! what quarrels! what discord! what never to be reconciled animosity among brethren, might this prevent! These sons of the concubines, as they are here called, were sent into the country that lay east of Canaan, and their posterity were termed the children of the east, famous for their number. Their great increase was the fruit of the promise made to Abraham, that God would multiply his seed.

Verse 7. *These are the days of Abraham*—He lived just a hundred years after he came to Canaan; so long he was a sojourner in a strange land.

Verse 8. *He died in a good old age*—As God had promised him; good, through grace, his hoary head being found in the way of righteousness; and naturally good, he being free, it seems, from many of the infirmities and calamities of old age. *Full of years*—Of years, is not in the Hebrew, it is only, an old

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac: and Isaac dwelt by the ^k well Lahai-roi.

12 ¶ Now these are the generations of Ishmael, Abraham's son, ^l whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham. About B. C. 1800.

13 And ^m these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael; Nebajoth, and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 ⁿ Hadar, and Temah, Jetur, Naphish, and Kedemah:

16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; ^o twelve princes according to their nations.

17 And these are the years of the life of Ishmael: a hundred and thirty and seven years: and he ^p gave up the ghost

ⁱ Chapter xlix. 31.—^k Chapter xvi. 14; xxiv. 62.—^l Chap. xvi. 15.—^m i Chron. i. 29.—ⁿ Or, *Hadad*; i Chron. i. 30. ^o Chap. xvii. 20.—^p Verse 8.

man, and full, or satisfied. He had fulfilled the divine will, and served his generation, and was fully satisfied with life. A good man, though he should not die old, dies full of days; satisfied with living here, and longing to live in a better world. *And was gathered to his people*—His body was gathered to the congregation of the dead, and his soul to the congregation of the blessed. Death gathers us to our people, to those that are our people while we live, whether the people of God, or the children of this world. Reader, to whom, at death, shalt thou be gathered?

Verses 11, 12. *God blessed Isaac*—For the blessing of Abraham did not die with him, but was perpetuated to his posterity, and especially to the children of the promise. *The generations of Ishmael*—God had made some promises concerning him, and this account of his posterity is given that we may know the accomplishment of them. He had twelve sons, the names of whom are here recorded; two of them, *Midian* and *Kedar*, we often read of in Scripture. They are termed *twelve princes*, verse 16, or heads of families, which, in process of time, became nations, numerous, and very considerable. And his posterity had not only tents in fields, wherein they grew rich in time of peace, but they had towns and castles, wherein they fortified themselves in times of war. Their number and strength were the fruit of the promise made to Hagar, concerning Ishmael, chap. xvi. 10; and to Abraham, chap. xvii. 20, and xxi. 13.

Verse 17. *He lived a hundred and thirty-seven years*—Which is recorded to show the efficacy of

A. M. 2182. and died, and was gathered unto his
B. C. 1822. people.

18 ^p And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: and he ² died ^a in the presence of all his brethren.

19 ¶ And these *are* the generations of Isaac, Abraham's son: ^r Abraham begat Isaac:

B. C. 1857. 20 And Isaac was forty years old when he took Rebekah to wife, ^s the daughter of Bethuel the Syrian of Padan-aram, ^t the sister to Laban the Syrian.

21 ¶ And Isaac entreated the LORD for his wife, because she *was* barren: ^u and the LORD was entreated of him, and ^v Rebekah his wife conceived.

22 And the children struggled together within her: and she said, *If it be so, why am I thus?* ^x And she went to inquire of the LORD.

^p 1 Sam. xv. 7. — ^q Heb. *fell*, Psa. lxxviii. 64. — ^r Chap. xvi. 12. — ^s Matthew i. 2. — ^t Chap. xxii. 23. — ^u Chap. xxiv. 29. — ^v 2 Chronicles xxxiii. 13; Ezra viii. 23. — ^w Romans ix. 10. — ^x 1 Samuel ix. 9; x. 22. — ^y Chap. xvii. 16; xxiv. 60.

Abraham's prayer for him, chap. xvii. 18, *O that Ishmael might live before thee!* Then he also was gathered to his people. And he died in the presence of all his brethren—With his friends about him. Who would not wish so to die?

Verse 20. *And Isaac was forty years old*—Not much is related concerning Isaac, but what had reference to his father, while he lived, and to his sons afterward; for Isaac seems not to have been a man of action, nor to have been much *tried*, but to have spent his days in quietness and silence.

Verse 21. *And Isaac entreated the Lord for his wife*—Though God had promised to multiply his family, he prayed for it; for God's promises must not supersede, but encourage our prayers, and be improved as the ground of our faith. Though he had prayed for this mercy many years, and it was not granted, yet he did not leave off praying for it.

Verse 22. *The children struggled within her*—In an unusual and painful manner; a presage of the enmity of these two sons and their posterities. *If it be so, or since it is so, why am I thus?*—That is, as some interpret it, "If I am with child, what is the reason of this unusual commotion I feel?" Or, as others explain her exclamation, "If I must suffer such uncommon pangs, why did I conceive?" *Before*, the want of children was her trouble; *now*, the struggle of her children is no less so. *She went to inquire of the Lord*—Probably she consulted Melchizedek, or some other holy person, who was favoured with divine revelations: or perhaps the expression only means that she addressed herself to God in prayer. The *Word of God and prayer*, by which we now inquire of him, give great relief to those that are, upon any account, perplexed. It

23 And the LORD said unto her, A. M. 2182.
B. C. 1822. ^y Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels: and ^z the one people shall be stronger than the other people; and ^a the elder shall serve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, ^b all over like a hairy garment: and they called his name Esau.

26 And after that came his brother out, and ^c his hand took hold on Esau's heel: and ^d his name was called Jacob: and Isaac *was* three-score years old when she bare them.

27 ¶ And the boys grew: and Esau was ^e a cunning hunter, a man of the field; and Jacob *was* ^f a plain man, ^g dwelling in tents.

28 And Isaac loved Esau, because ^h he did

^z Chap. xxxvi. 31. — ^a Chap. xxvii. 29; Mal. i. 3; Rom. ix. 12. — ^b Chap. xxvii. 11, 16, 23. — ^c Hosea xii. 3. — ^d Chap. xxvii. 36. — ^e Chap. xxvii. 3, 5. — ^f Job i. 1, 8; ii. 3; Psalm xxxvii. 37. — ^g Heb. xi. 9. — ^h Heb. *venison* was in his mouth.

is a mighty ease to spread our case before the Lord, and ask counsel at his mouth. Reader, let this be thy practice in all thy difficulties and perplexities.

Verse 23. *Two nations are in thy womb*—The fathers of two nations, namely, of the Edomites and Israelites; two manner of people, which should not only greatly differ from each other in religion, laws, manners, but should contend with each other, and the issue of the contest should be, that *the elder should serve the younger*, which was fulfilled in the subjection of the Edomites, for many ages, to the house of David.

Verse 25. *Red, like a hairy garment*—With red hair all over his body, as if he had been already a grown man, whence he had his name, *Esau, made*, reared already. This was an indication of a very strong constitution, and gave cause to expect that he would be a very robust, daring, active man. But Jacob was smooth and tender, as other children.

Verse 26. *His hand took hold on Esau's heel*—This signified, 1st, Jacob's pursuit of the birthright and blessing; from the first he reached forth to have caught hold of it, and if possible to have prevented his brother. 2d, His prevailing for it at last: that, in process of time, he should gain his point. This passage is referred to, Hosea xii. 3, and from hence he had his name, *Jacob*, which means, *He took him by the heel*, or he supplanted.

Verse 27. *Jacob was a plain man*—This probably means, that he was of a mild and gentle nature, of a contemplative turn of mind, and delighting in a pastoral life.

Verse 28. *Isaac loved Esau*—The conduct of both these parents was blameable: they had but these two children, and the father was peculiarly

A. M. 2199. ^heat of his venison: ⁱ but Rebekah
B. C. 1805. loved Jacob.

29 ¶ And Jacob sod pottage: and Esau came from the field, and he *was* faint.

30 And Esau said to Jacob, Feed me, I pray thee, ⁴with that same red *pottage*; for I *am* faint: therefore was his name called ⁵Edom.

About
B. C. 1805. 31 And Jacob said, Sell me this day thy birthright.

^h Chap. xxvii. 19, 25, 31.—ⁱ Chap. xxvii. 6.—⁴ Heb. *with that red*, with that red pottage.—⁵ That is, *red*.

attached to the one, and the mother to the other. And this improper partiality gave occasion to that strife which once threatened their being deprived of them both. Such partiality should be carefully guarded against in parents, as being both sinful in itself, and of dangerous tendency. It is true some children may be of a much more amiable spirit and conduct than others of the same family; yet all ought to have a due share of parental regard, and none be in any manner slighted or neglected.

Verses 29-32. *Sod*—That is, boiled. *Edom*, or *red*. *Sell me this day thy birthright*—He cannot be excused in taking advantage of Esau's necessity; yet neither can Esau be excused, who was profane, Heb. xii. 16, because *for one morsel of meat he sold his birthright*. Various have been the opinions what this birthright was which Esau sold, but the most probable is, that, together with the right of sacrificing, and being the priest of the family, it included the peculiar blessing promised to the seed of Abraham, that of being the progenitor of the Messiah, and the heir of the special promises of God, respecting Christ's kingdom. It was at least typical of spiritual privileges, those of the firstborn that

32 And Esau said, Behold, I *am* ⁶at the point to die: and what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day; and he swore unto him: and ^khe sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and ^lhe did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

⁶ Heb. *going to die*.—^k Heb. xii. 16.—^l Isaiah xxii. 13; 1 Corinthians xv. 32.

are written in heaven. Esau was now tried how he would value those, and he shows himself sensible only of present grievances; may he but get relief against them, he cares not for his birthright. If we look on Esau's birthright as only a temporal advantage, what he said had something of truth in it; our worldly enjoyments, even those we are most fond of, will stand us in no stead, in a dying hour. They will not put by the stroke of death, nor ease the pangs, nor remove the sting of it. But being of a spiritual nature, his undervaluing it was the greatest profaneness imaginable. It is egregious folly to part with our interest in God, and Christ, and heaven, for the riches, honours, and pleasures of this world.

Verse 34. *He did eat and drink, and rose up, and went his way*—Without any serious reflections upon the ill bargain he had made, or any show of regret. *Thus Esau despised his birthright*—He used no means to get the bargain revoked, made no appeal to his father about it; but the bargain which his necessity had made, (supposing it were so,) his profaneness confirmed, and by his subsequent neglect and contempt, he put the matter past recall.

CHAPTER XXVI.

Here we have, (1,) Isaac in adversity, by reason of a famine in the land; which obliges him to change his quarters, 1. But God visits him with direction and comfort, 2-5. He denies his wife, and is reproved for it by Abimelech, 6-11. (2,) Isaac in prosperity, by the blessing of God upon him, 12-14. 1, The Philistines were envious at him, 14-17. 2, He continued industrious in his business, 18-23. 3, God appeared to him, and encouraged him, and he returned to his duty, 24, 25. 4, The Philistines at length made court to him, and a covenant with him, 26-33. (3,) The disagreeable marriage of his son Esau was an alloy to his prosperity, 34, 35.

A. M. 2200. AND there was a famine in the
B. C. 1804. land, besides ^athe first famine that was in the days of Abraham. And Isaac

^a Chapter xii. 10.

NOTES ON CHAPTER XXVI.

Verse 2. *Go not down into Egypt*—Whither, it is likely, Isaac had intended to go, it being a very fruitful country, and he being encouraged to go thither by his father's example, on a similar occa-

went unto ^bAbimelech king of the Philistines unto Gerar.

2 ¶ And the LORD appeared unto him, and

^b Chapter xx. 2.

sion. No doubt God had wise reasons for prohibiting his going; but as he has not been pleased to acquaint us with them, to spend time in conjecturing what they were, would be giving ourselves trouble to no purpose.

A. M. 2200. said, Go not down into Egypt: dwell
B. C. 1804. in ^c the land which I shall tell thee of.

3 ^d Sojourn in this land, and ^e I will be with thee, and ^f will bless thee: for unto thee, and unto thy seed, ^g I will give all these countries, and I will perform ^h the oath which I sware unto Abraham thy father;

4 And ⁱ I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: ^k and in thy seed shall all the nations of the earth be blessed:

5 ^l Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar:

7 And the men of the place asked *him* of his wife; and ^m he said, She *is* my sister: for ⁿ he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she ^o *was* fair to look upon.

8 And it came to pass when he had been

there a long time, that Abimelech ^{A. M. 2200.}
king of the Philistines looked out at ^{B. C. 1804.}
a window, and saw, and behold, Isaac *was* sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lain with thy wife, and ^p thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that ^q toucheth this man or his wife shall surely be put to death.

12 ¶ Then Isaac sowed in that land, and ^r received in the same year ^s a hundred-fold: and the LORD ^t blessed him:

13 And the man ^u waxed great, and ^v went forward, and grew until he became very great:

14 For he had possession of flocks, and pos-

^c Chap. xii. 1.—^d Chap. xx. 1; Psa. xxxix. 12; Heb. xi. 9.
^e Chap. xxviii. 15.—^f Chap. xii. 1.—^g Chap. xviii. 15; xv. 18.
^h Chap. xxii. 16; Ps. cv. 9.—ⁱ Chap. xv. 5; xxii. 17.—^k Chap. xii. 3; xxii. 18.—^l Chap. xxii. 16, 18.—^m Chap. xii. 13; xx. 2, 13.

ⁿ Proverbs xxix. 25.—^o Chap. xxiv. 16.—^p Chap. xx. 9.
^q Psalm cv. 15.—^r Heb. *found*.—^s Matt. xiii. 8; Mark iv. 8.
^t Verse 3; Chap. xxiv. 1, 35; Job xlii. 12.—^u Chap. xxiv. 35; Psalm cxii. 3; Prov. x. 22.—^v Heb. *went, going*.

Verse 4. *I will make thy seed to multiply*—Here we find a renewal to Isaac of all God's promises made to Abraham; and the great fundamental mysterious promise is renewed exactly in the same words in which it had been given to Abraham. When God said to Abraham, *In thy seed shall all the nations of the earth be blessed*—Perhaps Abraham might, at first, suppose God spake of his immediate seed, namely, of Isaac; but when he came upon the stage of life, he brought no such blessing with him; and when the promise was renewed to *him* in the very same words, it became evident that the seed which was to be this universal blessing was still to come.

Verse 5. *My voice, my charge, my commandments*—This variety of expression seems to be designed to show the universality and exactness of Abraham's obedience; that he readily complied with every intimation of the divine will. He obeyed the original laws of nature, the revealed laws of divine worship, particularly that of circumcision, and all the extraordinary precepts God gave him, as that of quitting his country, and that (which some think is more especially referred to) respecting the offering up of his son, which Isaac himself had reason enough to remember. Those only shall have the benefit of God's covenant with their parents that tread in the steps of their obedience. It must be observed, however, as the covenant made with Abraham, and God's promises to him, were made by God of his *mere grace and mercy*, so the blessings promised and conferred were so very great, that it is idle to imagine they could be merited by so mean a compensation as Abraham's obedience, which obedience

was a debt that he would have owed to God, if there had been neither covenant nor promise made by God, and which was the effect of God's grace to and in him.

Verse 7. *She is my sister*—So Isaac enters into the same temptation that his father had been once and again surprised and overcome by, namely, to deny his wife, and to give out that she was his sister! It is an unaccountable thing, that both these great and good men should be guilty of so odd a piece of dissimulation, by which they so much exposed both their own and their wives' reputation.

Verse 8. This Abimelech was not the same that was in Abraham's days, (chapter xx.) for this was near a hundred years after; but that was the common name of the Philistine kings, as Cesar of the Roman emperors.

Verse 10. *Lightly*—Here, means *perhaps*. The heathen considered fornication either as no sin, or a very little one; but they had a different idea of adultery, considering it as heinous. Therefore, with a reference to it, Abimelech says, *Thou shouldest have brought guiltiness upon us*—Probably it might be fresh in his memory how sorely God had punished his predecessor and all his family in the days of Abraham (chap. xx.) for only an intention of adultery. It is very observable here, that Abimelech takes it for granted, that their ignorance of Rebekah's being Isaac's wife would not have been a sufficient excuse for their sin.

Verse 12. *Isaac sowed in that land*—Either in grounds which he had hired of the right owners, or in some which lay neglected, and therefore were

A. M. 2200. session of herds, and great store of
B. C. 1804. ³servants: And the Philistines ^uen-
vied him.

15 For all the wells ^wwhich his father's ser-
vants had digged in the days of Abraham his
father, the Philistines had stopped them, and
filled them with earth.

16 And Abimelech said unto Isaac, Go from
us: for ^xthou art much mightier than we.

17 And Isaac departed thence, and pitched
his tent in the valley of Gerar, and dwelt there.

18 ¶ And Isaac digged again the wells of
water which they had digged in the days of
Abraham his father; for the Philistines had
stopped them after the death of Abraham:
^yand he called their names after the names by
which his father had called them.

19 And Isaac's servants digged in the valley,
and found there a well of ⁴springing water.

20 And the herdmen of Gerar ^zdid strive with
Isaac's herdmen, saying, The water *is* ours:
and he called the name of the well ⁵Esek; be-
cause they strove with him.

21 And they digged another well, and strove
for that also: and he called the name of it
⁶Sitnah.

22 And he removed from thence, and digged
another well; and for that they strove not:

³ Or, *husbandry*.—^u Chap. xxxvii. 11; Ecclesiastes iv. 4.
^w Chap. xxi. 30.—^x Exod. i. 9.—^y Chap. xxi. 31.—⁴ Heb.
living.—^z Chapter xxi. 25.—⁵ That is, *contention*.—⁶ That
is, *hatred*.—⁷ That is, *room*.—^a Chapter xvii. 6; xxviii. 3;
xli. 52; Exod. i. 7.

free to the first occupier. That this should be the
case, in that age of the world, is not strange, consider-
ing how few the inhabitants, even of Canaan, then
were, in comparison of what they were three hun-
dred years after, when the Israelites came out of
Egypt. He received a hundred-fold—A hundred
times as much as he sowed. The same degree of
increase is spoken of Matt. xiii. 8; and affirmed
sometimes of other places by heathen writers. But
then it was in a better soil and season than this was;
for this was in a time of famine. Accordingly an
emphasis is laid upon the time; it was the *same year*
when there was a famine in the land; while others
scarce reaped at all, he reaped thus plentifully,
through the divine blessing.

Verse 16. *Go from us: for thou art much mightier
than we*—It seems Isaac's increasing riches and
power caused envy, jealousy, and fear among Abime-
lech's subjects, and he was afraid that unpleasant
consequences might follow should Isaac continue in
that neighbourhood.

Verses 20, 21. *Esek* means *contention*; and *Sit-
nah*, *hatred*.

and he called the name of it ⁷Reho- A. M. 2200.
both; and he said, For now the LORD B. C. 1804
hath made room for us, and we shall ^abe fruit-
ful in the land.

23 ¶ And he went up from thence to Beer-
sheba.

24 And the LORD appeared unto him the same
night, and said, ^bI *am* the God of Abraham
thy father: ^cfear not, for ^dI *am* with thee, and
will bless thee, and multiply thy seed for my
servant Abraham's sake.

25 And he ^ebuilded an altar there, and ^fcalled
upon the name of the LORD, and pitched his
tent there: and there Isaac's servants digged a
well.

26 ¶ Then Abimelech went to him from
Gerar, and Ahuzzath one of his friends, ^gand
Pichol the chief captain of his army.

27 And Isaac said unto them, Wherefore
come ye to me, seeing ^hye hate me, and have
ⁱsent me away from you?

28 And they said, ⁸We saw certainly that
the LORD ^kwas with thee: and we said, Let
there be now an oath betwixt us, *even* betwixt
us and thee, and let us make a covenant with
thee:

29 ⁹That thou wilt do us no hurt, as we have
not touched thee, and as we have done unto

^b Chap. xvii. 7; xxiv. 12; xxviii. 13; Exod. iii. 6; Acts vii.
32.—^c Chap. xv. 1.—^d Verses 3, 4.—^e Chap. xii. 7; xiii.
18.—^f Psalm cxvi. 17.—^g Chap. xxi. 22.—^h Judges xi. 7.
ⁱ Verse 16.—⁸ Heb. *Seeing we saw*.—^k Chapter xxi. 22, 23.
⁹ Heb. *If thou shalt, &c.*

Verse 22. *He digged a well, and for that they
strove not*—Those that follow peace, sooner or later
shall find peace. Those that study to be quiet, sel-
dom fail of being so. This well they called Reho-
both, *enlargement, room enough*.

Verse 24. *Fear not, I am with thee, and will
bless thee*—Those may remove with comfort that
are sure of God's presence with them wherever
they go.

Verse 28. *The Lord is with thee, and thou art
the blessed of the Lord*—As if he had said, Be per-
suaded to overlook the injuries offered thee, for God
has abundantly made up to thee the damage thou
receivedst. Those whom God blesses and favours
have reason enough to forgive those that hate them,
since the worst enemy they have cannot do them
any real hurt. *Let there be an oath betwixt us*—
Whatever some of his envious subjects might mean,
he and his prime minister, whom he had now
brought with him, designed ⁹no other but a cordial
friendship. Perhaps Abimelech had received by
tradition the warning God gave to his predecessor,
not to hurt Abraham; (chap. xx. 7;) and that made

A. M. 2204. thee nothing but good, and have
B. C. 1800. sent thee away in peace: ¹thou art
now the blessed of the LORD.

30 ^m And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and ⁿswore one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came and told him concerning

¹ Chap. xxiv. 31; Psa. cxv. 15.—^m Chap. xix. 3.—ⁿ Chap. xxi. 31.—^o That is, an oath.—^p Chap. xxi. 31.

him stand in such awe of Isaac, who appeared to be as much the favourite of Heaven as Abraham was. It appears from this verse that a strong sense still prevailed, in that part of the world, of God's superintending providence, and of his ordering the affairs of men so that blessings might come on the righteous. These Philistines not only observe this with regard to Isaac, but desire to enter into a covenant

the well which they had digged, and A. M. 2204.
said unto him, We have found water. B. C. 1800.

33 And he called it ¹⁰Shebah: ^o therefore the name of the city is ¹¹Beer-sheba unto this day.

34 ¶ ^p And Esau was forty years B. C. 1796.
old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

35 Which ^q were ¹²a grief of mind unto Isaac and to Rebekah.

¹¹ That is, *The well of the oath*.—^p Ch. xxxvi. 2.—^q Chap. xxvii. 46; xxviii. 1, 8.—¹² Heb. *bitterness of spirit*.

with him on that account. Would to God there was as much faith in general in regard to this point in our days, as there seems to have been then, even among the Philistines!

Verse 34. *He took to wife*—Contrary to the command of his father, mother, and grandfather, he marries Canaanites, who were strangers to the blessing of Abraham, and subject to the curse of Noah.

CHAPTER XXVII.

We have here, (1,) Isaac's purpose to entail the blessing upon Esau, 1-4. (2,) Rebekah's plot to procure it for Jacob, 6-17 (3,) Jacob's obtaining of the blessing, 18-29. (4,) Esau's resentment of this. In which we have, 1, His importunity with his father to obtain a blessing, 30-40. 2, His enmity to his brother for defrauding him, 41-46.

A. M. 2214. AND it came to pass, that when
B. C. 1760. Isaac was old, and ^ahis eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*.

^a Chap. xlviii. 10; 1 Sam. iii. 2.—^b Prov. xxvii. 1;

NOTES ON CHAPTER XXVII.

Verse 1. *When Isaac was old*—A hundred and thirty-seven years old; but he lived forty years after this. *And his eyes were dim*—Whereby God brought about his own purpose of bestowing the blessing on Jacob. *He called Esau, his eldest son*—With a view to declare him his heir. The promise of the Messiah, and the land of Canaan, was a great trust, first committed to Abraham, inclusive and typical of spiritual and eternal blessings; this, by divine direction, he transmitted to Isaac. Isaac, either not knowing, or not duly considering the divine oracle concerning his two sons, that *the elder should serve the younger*, resolves to entail all the honour and power that was wrapped up in the promise upon Esau his eldest son. Esau had greatly grieved his parents by his marriage, yet they had not expelled him, but it seems were pretty well reconciled to him.

Verse 2. *I know not the day of my death*—How soon I may die; a declaration which every man may make, and which every man ought well to consider,

2 And he said, Behold now, I am A. M. 2244.
old, I ^bknow not the day of my death: B. C. 1760

3 ^c Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and ¹take me *some* venison;

James iv. 14.—^c Chap. xxv. 27, 28.—¹ Heb. *hunt*.

and lay to heart. It is great mercy and wisdom in God to conceal from us the time of our dissolution. Hereby foreboding fear on the one hand, and vain presumption on the other, are prevented, and a strong motive is afforded us always to live and walk in the Spirit, and be like men waiting for their lord, that when Jesus cometh to call us hence, we may be found prepared to meet him.

“Is death uncertain? Therefore be thou fix'd:

Fix'd as a sentinel; all eye, all ear:

All expectation of the coming foe.”

Verse 3. *Take me some venison*—In this Isaac designed, not so much the refreshment of his own spirits, as the receiving a fresh instance of his son's filial duty and affection to him, before he bestowed the designed favour upon him. *That my soul may bless thee before I die*—May confer my solemn, extraordinary, and prophetic blessing, and thereby may declare and constitute thee the heir of all the blessings bestowed by God upon me and my fathers.

A. M. 2244. 4 And make me savoury meat, such
B. C. 1760. as I love, and bring *it* to me, that I
may eat; that my soul ^d may bless thee before
I die.

5 And Rebekah heard when Isaac spake to
Esau his son: and Esau went to the field to
hunt *for venison, and to bring it*.

6 ¶ And Rebekah spake unto Jacob her son,
saying, Behold, I heard thy father speak unto
Esau thy brother, saying,

7 Bring me venison, and make me savoury
meat, that I may eat, and bless thee before the
LORD, before my death.

8 Now therefore, my son, ^a obey my voice,
according to that which I command thee.

9 Go now to the flock, and fetch me from
thence two good kids of the goats: and I will
make them ^c savoury meat for thy father, such
as he loveth:

10 And thou shalt bring *it* to thy father, that
he may eat, and that he ^e may bless thee before
his death.

11 And Jacob said to Rebekah his mother,
Behold, ^b Esau my brother *is* a hairy man, and
I am a smooth man:

12 My father peradventure will ⁱ feel me, and

I shall seem to him as a deceiver; A. M. 2244.
and I shall bring ^k a curse upon me, B. C. 1760.
and not a blessing.

13 And his mother said unto him, ^l Upon me
be thy curse, my son; only obey my voice, and
go fetch me *them*.

14 And he went, and fetched, and brought
them to his mother: and his mother ^m made
savoury meat, such as his father loved:

15 And Rebekah took ² goodly ⁿ raiment of
her eldest son Esau, which *were* with her in
the house, and put them upon Jacob her
younger son:

16 And she put the skins of the kids of the
goats upon his hands, and upon the smooth of
his neck:

17 And she gave the savoury meat and the
bread, which she had prepared, into the hand
of her son Jacob.

18 ¶ And he came unto his father, and said,
My father. And he said, Here *am* I; who *art*
thou, my son?

19 And Jacob said unto his father, *I am* Esau
thy firstborn; I have done according as thou
badest me: arise, I pray thee, sit and eat of my
venison, ^o that thy soul may bless me.

^d Verse 17; Chapter xlviii. 9, 15; xlix. 28; Deut. xxxiii. 1.
^e Verse 13.—^f Verse 4.—^g Verse 4.—^h Chapter xxv. 25.
ⁱ Verse 21.

^k Chapter ix. 25; Deut. xxvii. 18.—^l 1 Samuel xxv. 24;
2 Samuel xiv. 9; Matt. xxvii. 25.—^m Verses 4, 9.—ⁿ Heb.
desirable.—^o Verse 27.—^p Verse 4.

For it was no common blessing that Isaac meant for
Esau, but that important patriarchal benediction
which chiefly related to the peculiar and extraordi-
nary covenant which God entered into with Abra-
ham, to be a God to him and his seed, and to give
them the land of Canaan, and in particular to that
fundamental part of it, that the Messiah should be
of his seed, and bless all the families of the earth.
Isaac, out of a fond affection for Esau, endeavoured
to entail this blessing on him, unmindful of the oracle
that *the elder should serve the younger*.

Verse 6. *Rebekah spake unto Jacob*—Rebekah is
here contriving to procure the blessing for Jacob,
which was designed for Esau. If the end were good,
the means were bad, and no way justifiable. If it
were not a wrong to Esau to deprive him of the
blessing, he himself having forfeited it by selling the
birthright, yet it was a wrong to Isaac to take ad-
vantage of his infirmity to impose upon him: it was
a wrong to Jacob, whom she taught to deceive by
putting a lie in his mouth. If Rebekah, when she
heard Isaac promise the blessing to Esau, had gone
to him, and with humility and seriousness put him
in remembrance of that which God had said con-
cerning their sons; if she had further showed him
how Esau had forfeited the blessing, both by selling
his birthright, and by marrying of strange wives; it

is probable Isaac would have been prevailed with to
confer the blessing upon Jacob, and needed not thus
to have been cheated into it. This had been honour-
able and laudable, and would have looked well in
history; but God left her to herself to take this indi-
rect course, that he might have the glory of bringing
good out of evil.

Verse 13. *Upon me be thy curse*—That is, I will
warrant the success; or, if the issue turn out ill, I
will stand between thee and all danger. This she
speaks in confidence of a good issue, probably
through faith in God's promises; the accomplish-
ment of which, however, she seeks in an indirect
and crooked way.

Verse 16. *The skins of the kids of goats*—It is
observed by Bochart, that, in the eastern countries,
goats' hair is very like the human.

Verse 19. *And Jacob said, I am Esau*—Who
would have thought this plain man could have played
such a part? His mother having put him in the
way of it, he applies himself to those methods which
he had never accustomed himself to, but had always
conceived an abhorrence of. But lying is soon
learned. I wonder how honest Jacob could so readily
turn his tongue to say, *I am Esau, thy firstborn*:
and when his father asked him, (verse 24,) *Art thou
my very son Esau?* to reply, *I am*. How could he

A. M. 2244. B. C. 1760. 20 And Isaac said unto his son, *How is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* ³ to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I ^p may feel thee, my son, whether thou *be* my very son Esau, or not.

22 And Jacob went near unto Isaac his father: and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because ^q his hands were hairy, as his brother Esau's hands: ^{so} he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, *I am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, ^r that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and

he smelled the smell of his raiment, ^{A. M. 2244. B. C. 1760.} and blessed him, and said, See, ^a the smell of my son *is* as the smell of a field which the LORD hath blessed:

28 Therefore ^t God give thee of ^u the dew of heaven, and ^v the fatness of the earth, and ^x plenty of corn and wine:

29 ^y Let people serve thee, and nations bow down to thee; be lord over thy brethren, and ^z let thy mother's sons bow down to thee: ^a cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father; and said unto his father, Let my father arise, and ^b eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, *I am* thy son, thy first-born, Esau.

³ Heb. *before me*.—^p Verse 12.—^q Verse 16.—^r Verse 4. ^s Hosea xiv. 6.—^t Hebrews xi. 20.—^u Deut. xxxiii. 13, 28; 2 Samuel i. 21.

^v Chapter xlv. 18.—^w Deut. xxxiii. 28.—^x Chapter ix. 25; xxv. 23.—^y Chapter xlix. 8.—^z Chapter xii. 3; Numbers xxiv. 9.—^a Verse 4.

say, *I have done as thou badest me*, when he had received no command from his father, but was doing as his mother bid him? How could he say, *Eat of my venison*, when he knew it came not from the field, but from the fold? But especially I wonder how he could have the forehead to father it upon God, and to use his name in the cheat.

Verse 20. *The Lord thy God brought it to me*—Is this Jacob? It is certainly written not for our imitation, but our admonition. Here we see how one lie draws on another. *Let him that standeth, take heed lest he fall*.

Now let us see how Isaac gave Jacob his blessing.

Verse 21. *Come near, that I may feel thee*—He had some suspicion from his voice, and too quick return, that it was not Esau.

Verse 27. *He smelled the smell of his raiment*—Probably scented with odoriferous flowers and other perfumes, with which they could easily be supplied from Arabia, famed for aromatic herbs. *The smell of my son is as the smell of a field*—The grateful odour of my son's apparel resembles that of a field which God hath adorned with a variety of fruits and flowers, and this I consider as a token and presage that: he and his posterity shall be blessed with all sorts of blessings, and become blessings to others.

Three things Jacob is here blessed with, 1st, *Plenty*, (verse 28,) *heaven* and *earth* concurring to make him rich. 2d, *Power*, (verse 29,) particularly dominion over his brethren, namely, Esau and his

posterity. 3d, *Prevalency* with God, and a great interest in heaven, *Cursed be every one that curseth thee*—Let God be a friend to all thy friends, and an enemy to all thine enemies. Now, certainly, more is comprised in this blessing than appears at first; it must amount to an entail of the promise of the Messiah: that was, in the patriarchal dialect, *the blessing*; something spiritual, doubtless, is included in it. First, That from him should come the Messiah, that should have a sovereign *dominion on earth*, see Num. xxiv. 19, *Out of Jacob shall come he that shall have dominion, the star and sceptre*, verse 17. Jacob's dominion over Esau was to be only typical of this, Gen. xlix. 10. Secondly, That from him should come the *Church*, that should be particularly owned and favoured by *Heaven*. It was part of the blessing of Abraham when he was first called to be the father of the faithful, Gen. xii. 3, *I will bless them that bless thee*; therefore, when Isaac afterward confirmed the blessing to Jacob, he called it, *the blessing of Abraham*, Gen. xxviii. 4.

Verse 29. *Let nations bow down to thee*—When the Canaanites were subdued in the times of Joshua and the judges, and made tributary to the Israelites; and more especially when the Philistines, Moabites, Ammonites, and Edomites became subject to them, in the time of David, this prophecy was fulfilled; but, like many other prophecies, it shall receive its principal accomplishment in the latter days of the Messiah's kingdom, when he *shall have dominion*

A. M. 2244. 33 And Isaac ⁴ trembled very ex-
B. C. 1760. ceedingly, and said, Who? where is
he that hath ⁵ taken venison, and brought it me,
and I have eaten of all before thou camest, and
have blessed him? yea, ⁶ and he shall be blessed.

34 ¶ And when Esau heard the words of his
father, ^a he cried with a great and exceeding
bitter cry, and said unto his father, Bless me,
even me also, O my father!

35 And he said, Thy brother came with sub-
tlety, and hath taken away thy blessing.

36 And he said, ^e Is not he rightly named
⁶ Jacob? for he hath supplanted me these two
times: ^f he took away my birthright; and be-
hold, now he hath taken away my blessing.
And he said, Hast thou not reserved a blessing
for me?

37 And Isaac answered and said unto Esau,

^a Heb. trembled with a great trembling greatly. — ^b Heb. hunted.
^c Chapter xxviii. 3, 4; Romans xi. 29. — ^d Hebrews xii. 17.
^e Chap. xxv. 26. — ^f That is, ^g supplanter. — ^h Chap. xxv. 33.
^g Fulfilled; 2 Sam. viii. 14; Verse 29.

from sea to sea, and from the river to the ends of
the earth; when all kings shall fall down before
him, and all nations serve him, *Psa. lxxii. 8, 11.*

Verse 33. *Isaac trembled very exceedingly*—Being perplexed and astonished to consider herein
God's overruling providences, and how strangely
his purpose of giving the blessing to Esau had been
disappointed. Those that follow the choice of their
own affections, rather than the dictates of the divine
will, involve themselves in such perplexities as these.
But he soon recovers himself, and ratifies the bless-
ing he had given to Jacob; *I have blessed him, and
he shall be blessed*—He might have recalled it; but
now, at last, he is sensible he was in an error when
he designed it for Esau. Either recollecting the
divine oracle, or having found himself more than
ordinarily filled with the Holy Ghost when he gave
the blessing to Jacob, he perceived that God did, as
it were, say *Amen* to it.

Verses 35, 36. *Thy brother hath taken away thy
blessing*—That which by birthright belonged to
thee, and which I had fully resolved to have be-
stowed on thee. *He took away my birthright*—
This was a false accusation, for he himself had sold
it, and despised it, *Heb. xii. 16.* This shows there
was yet no true repentance in him.

Verse 39. *The fatness of the earth*—Mount Seir,
the heritage of Esau, was a fertile place, refreshed
with dews and showers. *By thy sword shalt thou
live*—That is, thou shalt be warlike, and live upon
spoil. This was remarkably fulfilled both in Esau
himself, and his posterity. He was a cunning hunter,
a man of the field, and his descendants got posses-
sion of mount Seir by force and violence, expelling
thence the Horites, the former inhabitants, *Deut.*
ii. 22. They were almost continually at war with
the Jews, both before and after the Babylonish cap-

⁵ Behold, I have made him thy lord, *A. M. 2244.*
and all his brethren have I given to *B. C. 1760.*
him for servants; and ^h with corn and wine
have I ⁷ sustained him: and what shall I do
now unto thee, my son?

38 And Esau said unto his father, Hast thou
but one blessing, my father? bless me, *even*
me also, O my father! And Esau lifted up his
voice, ⁱ and wept.

39 And Isaac his father answered, and said
unto him, Behold, ^k thy dwelling shall be ⁸ the
fatness of the earth, and of the dew of heaven
from above;

40 And by thy sword shalt thou live, and
^l shalt serve thy brother: and ^m it shall come to
pass when thou shalt have the dominion, that
thou shalt break his yoke from off thy neck.

41 ¶ And Esau ⁿ hated Jacob because of the

¹ Verse 28. — ² Or, supported. — ³ Heb. xii. 17. — ⁴ Verse
28; Heb. xi. 20. — ⁵ Or, of the fatness. — ⁶ Chapter xxv. 23;
Obadiah xviii. 19, 20; 2 Samuel viii. 14. — ⁷ 2 Kings viii. 20.
⁸ Chap. xxxvii. 4, 8.

tivity. Josephus says, they were so fond of broils,
that they went to war as others would do to a ban-
quet. *Thou shalt serve thy brother*—God never
permitted the Edomites to lord it over the Israelites,
although he made use of almost all the other neigh-
bouring nations successively to oppress them. *When
thou shalt have dominion*—Shalt gain strength, be-
come powerful, and appoint a king of thy own.
Thou shalt break his yoke from off thy neck—
“When the sons of Jacob,” says the Jerusalem
Targum here, “attend to the law, and observe the
precepts, they shall impose a yoke of servitude upon
thy neck; but when they shall turn away them-
selves from studying the law, and neglect the pre-
cepts, behold, then thou shalt shake off the yoke of
servitude.” This is no bad exposition of the pas-
sage: for it was David who brought the Edomites
under the yoke, and in his time the Jews in a great
degree observed the law. But in the reign of Jeho-
ram, when they were very corrupt, “the Edomites
revolted from under the dominion of Judah, making
themselves a king,” *2 Chron. xxi. 8, 10.* We may
observe here, although Esau obtained a blessing, it
was far short of Jacob's. There is nothing in it that
points at Christ, nothing that brings either Esau or
his posterity into the Church of God, and without
that, “the fatness of the earth” and the plunder of
the field will stand him in little stead. Thus Isaac,
by faith, blessed them both according as their lot
should be. And surely the exact accomplishment
of these prophetic declarations, which were fulfilled
many hundreds of years after the death of Moses
who recorded them, must, if properly considered,
give us a high idea of the Holy Scriptures, and con-
vince us that they are truly the words of that BEING
who knoweth the end from the beginning.

Verses 41, 42. *Esau said in his heart*—What he

A. M. 2244. blessing wherewith his father blessed
B. C. 1760.

him: and Esau said in his heart,
“The days of mourning for my father are at
hand;” then will I slay my brother Jacob.

42 ¶ And these words of Esau her elder son
were told to Rebekah: and she sent and called
Jacob her younger son, and said unto him,
Behold, thy brother Esau, as touching thee,
doth ^a comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice:
and arise, flee thou to Laban my brother ^r to
Haran;

^a Chap. l. 3, 4, 10.—^p Obad. 10.—^q Psalm lxiv. 5.

afterward uttered in words, *The days of mourning
for my father are at hand*—According to the course
of nature. Isaac, however, lived forty-four years
after this. *Thy brother doth comfort himself*—With
thoughts of revenge, (which is sweet to an en-
raged mind,) and with hopes of recovering his
birthright.

Verses 44, 45. *Tarry with him a few days*
—Which proved to be above twenty years.
*Why should I be deprived of you both in one
day?*—Of one by murder, and the other by the
hand of justice, (chapter ix. 6,) or by some

44 And tarry with him a few days, A. M. 2244.
until thy brother's fury turn away; B. C. 1760.

45 Until thy brother's anger turn away from
thee, and he forget *that* which thou hast done
to him: then I will send, and fetch thee from
thence. Why should I be deprived also of you
both in one day?

46 And Rebekah said to Isaac, ^s I am weary
of my life, because of the daughters of Heth:
^t if Jacob take a wife of the daughters of Heth,
such as these *which are* of the daughters of
the land, what good shall my life do to me?

^r Chap. xi. 31.—^s Ch. xxvi. 35; xxviii. 8.—^t Ch. xxiv. 3.

remarkable stroke of divine vengeance, Acts
xxviii. 4.

Verse 46. *If Jacob take a wife of the daughters
of Heth*—As Esau has done. More artifice still.
This was not the thing she was afraid of. But if we
use guile once, we shall be very ready to use it
again. It should be carefully observed, that, al-
though a blessing came on Jacob's posterity by
his vile lying and dissimulation, yet it brought
heavy affliction upon himself, and that for a long
term of years. So severely did God punish him
personally, for “doing evil that good might come.”

CHAPTER XXVIII.

We have here, (1,) Jacob's parting with his parents to go to Padan-aram; the charge his father gave him, 1, 2, the blessing
he sent him away with, 3, 4, his obedience to the orders given him, 5–10, and the influence this had upon Esau, 6. (2,) Ja-
cob's meeting with God, and his communion with him by the way. And, 1, His vision of the ladder, 11, 12. 2, The
gracious promises God made him, 13–15. 3, The impression this made upon him, 16–19. 4, The vow he made to God
upon this occasion, 20–22.

A. M. 2244. AND Isaac called Jacob, and ^a bless-
B. C. 1760.

ed him, and charged him, and
said unto him, ^b Thou shalt not take a wife of
the daughters of Canaan.

2 ^c Arise, go to ^d Padan-aram, to the house
of ^e Bethuel thy mother's father; and take
thee a wife from thence of the daughters

of ^f Laban thy mother's brother. A. M. 2244.
B. C. 1760.

3 ^g And God Almighty bless thee,
and make thee fruitful, and multiply thee, that
thou mayest be ^h a multitude of people;

4 And give thee ⁱ the blessing of Abraham,
to thee, and to thy seed with thee; that thou
mayest inherit the land ^j wherein thou art

^a Chapter xxvii. 33.—^b Chapter xxiv. 3.—^c Hosea xii. 12.
^d Chap. xxv. 20.—^e Chap. xxii. 23.—^f Chap. xxiv. 29.

^g Chap. xvii. 1, 6.—^h Heb. *an assembly of people*.—ⁱ Chap.
xii. 2.—^j Heb. *of thy sojournings*.—^k Chap. xvii. 8.

NOTES ON CHAPTER XXVIII.

Verse 1. *Isaac blessed him*—That is, purposely
and designedly, and in faith now confirmed that
blessing to him, which before he had given him
unknowingly. And hereby God confirmed Jacob's
faith against doubts and fears, and comforted him
against future troubles that might befall him. *And
charged him*—Those that have the blessing must
keep the charge annexed to it, and not think to
separate what God has joined.

Verses 3, 4. *God Almighty bless thee*—Two great
promises Abraham was blessed with, and Isaac here
entails them both upon Jacob. 1st, The promise
of *heirs*; *God make thee fruitful and multiply
thee*. Through his loins that people should descend
from Abraham which should be numerous as the
stars of heaven; and through his loins should de-
scend from Abraham that person in whom all the
families of the earth should be blessed. 2d, The
promise of an *inheritance* for those heirs, verse 4.

A. M. 2244. a stranger, which God gave unto
B. C. 1760. Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing ^k that the daughters of Canaan ³pleased not Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he had, ¹Mahalath the

daughter of Ishmael, Abraham's son, A. M. 2244.
^m the sister of Nebajoth, to be his wife. B. C. 1760.

10 ¶ And Jacob ⁿwent out from Beer-sheba and went toward ^oHaran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep.

12 And he ^pdreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven: and behold, ^qthe angels of God ascending and descending on it.

13 ^rAnd behold, the LORD stood above it, and said, ^s*I am* the LORD God of Abraham thy father, and the God of Isaac: ^tthe land whereon thou liest, to thee will I give it, and to thy seed.

^k Chap. xxiv. 3; xxvi. 35.—³ Heb. were evil in the eyes, &c.
¹ Chap. xxxvi. 3; she is called *Bashemath*.—^m Chap. xxv. 13.
ⁿ Hos. xii. 12.—^o Called, Acts vii. 2, *Charran*.

^p Chapter xli. 1; Job xxxiii. 15.—^q John i. 51; Heb. i. 14.
^r Chapter xxxv. 1; xlviii. 3.—^s Chapter xxvi. 24.—^t Chapter xiii. 15; xxxv. 12.

That thou mayest inherit the land of thy sojournings—(So the Hebrew.) Canaan was hereby entailed upon the seed of Jacob, exclusive of the seed of Esau. Isaac was now sending Jacob away into a distant country to settle there for some time; and lest this should look like disinheriting him, he here confirms the settlement of it upon him. This promise looks as high as heaven, of which Canaan was a type. That was the better country which Jacob, with the other patriarchs, had in his eye when he "confessed himself a stranger and pilgrim on the earth," Heb. xi. 16.

Verse 6. This passage comes in, in the midst of Jacob's story, to show the influence of good example. Esau now begins to think Jacob the *better* man, and disdains not to take him for his pattern in this particular instance of marrying a daughter of Abraham.

Verse 9. *Esau went unto Ishmael*—That is, the family of Ishmael, for Ishmael himself, no doubt, was dead before this time, (see chap. xxv. 17,) and took Mahalath to be his wife. It is probable that he thought by this means to ingratiate himself with his father, and so to get another and a better blessing. But, alas! he mends one fault by committing another, and taking a third wife, when he had one too many before.

Verse 10. *Jacob went out from Beer-sheba*—Unattended and alone, God, in his wise providence, so ordering it, for the greater illustration of his care over, and kindness toward him. But the great simplicity, humility, and innocence of those times, made many things usual then, which would now appear ridiculous.

Verse 11. *The stones for his pillows*, and the heavens for his canopy! Yet his comfort in the

divine blessing, and his confidence in the divine protection, made him easy, even when he lay thus exposed: being sure that his God made him to dwell in safety, he could lie down and sleep upon a stone.

Verse 12. *Behold a ladder set up on the earth*—

This might represent, 1st, *The providence of God*, by which there is a *constant correspondence kept up* between heaven and earth. The counsels of heaven are executed on earth, and the affairs of this earth are all known in heaven. Providence doth his work gradually and by steps; angels are employed as ministering spirits to serve all the designs of Providence, and the wisdom of God is at the upper end of the ladder, directing all the motions of second causes to his glory. The angels are active spirits, continually *ascending and descending*; they rest not day nor night. They *ascend* to give account of what they have done, and to receive orders; and *descend* to execute the orders they have received. This vision gave seasonable comfort to Jacob, letting him know that he had both a good guide and good guard; that though he was to "wander from his father's house," yet he was the care of Providence, and the charge of the holy angels. 2d, *The mediation of Christ*. He is this ladder: the foot on earth in his human nature, the top in heaven in his divine nature; or, the former is his humiliation, the latter is his exaltation. All the intercourse between heaven and earth since the fall is by this ladder. Christ is *the way*: all God's favours come to us, and all our services come to him, by Christ. If God dwell with us, and we with him, it is by Christ: we have no way of getting to heaven but by this ladder; for the kind offices the angels do us, are all owing to Christ, who hath reconciled things on earth and things in heaven, Col. i. 20.

A. M. 2244. 14 And ^uthy seed shall be as the
B. C. 1760. dust of the earth; and thou shalt
⁴spread abroad ^wto the west, and to the east,
and to the north, and to the south: and in
thee and ^xin thy seed shall all the families of
the earth be blessed.

15 And behold, ^vI am with thee, and will
^zkeep thee in all *places* whither thou goest,
and will ^abring thee again into this land: for
^bI will not leave thee, ^cuntil I have done *that*
which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and
he said, Surely the LORD is in ^dthis place; and
I knew *it* not.

17 And he was afraid, and said, How dreadful

^u Chap. xiii. 16.—⁴ Heb. *break forth*.—^w Chap. xiii. 14;
Deut. xii. 20.—^x Chap. xii. 3; xviii. 18; xxii. 18; xxvi. 4.
^y Verses 20, 21; Chap. xxvi. 24; xxxi. 3.—^z Chap. xlviii. 16;
Psalm cxi. 5, 7, 8.—^a Chapter xxxv. 6.—^b Deut. xxviii. 6;
Josh. i. 5; 1 Kings viii. 57; Heb. xiii. 5.—^c Num. xxiii. 19.

Verse 14. *In thy seed shall the families of the earth be blessed*—All that are blessed, whatever family they are of, are blessed in Christ, and none of any family are excluded from blessedness in him, but those that exclude themselves.

Verse 15. *Behold, I am with thee*—Wherever we are, we are safe, if we have God's favourable presence with us. He knew not, but God foresaw, what hardships he would meet with in his uncle's service, and therefore promiseth to preserve him *in all places*. God gives his people graces and comforts accommodated to the events that *shall be*, as well as to those that *are*. He was now going an exile into a place far distant, but God promiseth him to *bring him again to this land*. He seemed to be forsaken of all his friends, but God gives him this assurance, *I will not leave thee*.

Verse 16. *Surely the Lord is in this place; I knew it not*—God's manifestations of himself to his people carry their own evidence along with them. God can give undeniable demonstrations of his presence, such as give abundant satisfaction to the souls of the faithful, that God is with them of a truth; satisfaction not *communicable* to others, but *convincing* to themselves. We sometimes meet with God there, where we little thought of meeting with him. He is there where we did not think he had been; is found there where we asked not for him.

Verse 17. *He was afraid*—So far was he from being puffed up with this divine vision. The more we see of God, the more cause we see for holy fear and blushing before him. Those to whom God is pleased to manifest himself, are laid and kept very low in their own eyes, and see cause to fear even "the Lord and his goodness," Hosea iii. 5. *And said, How dreadful is this place!*—That is, the appearance of God in this place is never to be thought of but with a holy awe and reverence; I

is this place! this is none other but the house of God, and this is the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and ^eset it up for a pillar, ^fand poured oil upon the top of it.

19 And he called the name of ^gthat place ⁵Beth-el: but the name of that city *was called* Luz at the first.

20 ¶ ^hAnd Jacob vowed a vow, saying, If ⁱGod will be with me, and will keep me in this way that I go, and will give me ^kbread to eat, and raiment to put on,

21 So that ^lI come again to my father's

^d Exodus iii. 5; Josh. v. 15.—^e Chap. xxxi. 13, 45; xxxv. 14.—^f Lev. viii. 10, 11, 12; Num. vii. 1.—^g Judg. i. 23, 26
⁵ That is, *the house of God*.—^h Chap. xxxi. 13; Judg. xi. 30
ⁱ 2 Sam. xv. 8.—^j Verse 15.—^k 1 Tim. vi. 8.—^l Judg. xi. 31; 2 Sam. xix. 24, 30.

shall have a respect for this place, and remember it by this token as long as I live. Not that he thought the place itself any nearer the divine visions than any other place; but what he saw there at this time was, as it were, "the house of God," the residence of the Divine Majesty, and "the gate of heaven," that is, the general rendezvous of the inhabitants of the upper world, as the meetings of a city were in their *gates*; or, the angels *ascending and descending*, were like travellers passing and repassing through the gates of a city.

Verse 18. *He set up the stone for a pillar*—To mark the place against he came back, and erect a lasting monument of God's favour to him: and because he had not time now to build an altar here, as Abraham did in the places where God appeared to him, Gen. xii. 7, he therefore "poured oil on the top of this stone," which probably was the ceremony then used in dedicating their altars, as an earnest of his building an altar when he should have conveniences for it, as afterward he did, in gratitude to God, chap. xxxv. 7. Grants of mercy call for our returns of duty; and the sweet communion we have with God ought ever to be remembered.

Verse 19. It had been called *Luz*, an *almond-tree*, but he will have it henceforward called *Beth-el*, the *house of God*. This gracious appearance of God to him made it more remarkable than all the *almond-trees* that flourished there.

Verse 20. *Jacob vowed a vow*—That is, bound himself by a solemn promise and obligation. This being the first instance of a religious vow which occurs in Scripture, it may be proper to observe, that such a vow is a binding of the soul by a solemn and voluntary promise, made to God, to do, or more carefully to do a thing, which otherwise by our duty and God's law we are bound to do; or to do certain things, lawful in themselves, but otherwise left indifferent to be done or not; or to abstain from

A. M. 2244. house in peace; ^m then shall the
B. C. 1760. LORD be my God:

22 And this stone, which I have set for a

^m Deut. xxvi. 17; 2 Sam. xv. 8; 2 Kings v. 17.

some things otherwise lawful to be used; and all this in a way of thankfulness to God for some extraordinary blessings received, (Jonah i. 16,) or for the obtaining of some special benefits which we greatly desire, and stand in need of, Num. xxi. 1, 2; Judg. xi. 30; 1 Sam. i. 2; Prov. xxxi. 2. Jacob was now in fear and distress; and in times of trouble it is seasonable to *make vows*. Jacob had now a gracious visit from heaven, and when God ratifies his promises to us, it is proper for us to repeat our promises to him. *If thou wilt be with me and keep me*—We need desire no more to make us easy and happy wherever we are, but to have God's presence

pillar, ⁿ shall be God's house: ° and A. M. 2244.
of all that thou shalt give me, I will B. C. 1760.
surely give the tenth unto thee.

ⁿ Chap. xxxv. 7, 14.—° Lev. xxvii. 30.

with us, and to be under his protection. *Then shall the Lord be my God*—Then I will believe, love, and rejoice in him as my God, and I will be the more strongly engaged to abide with him. *And this pillar shall be God's house*—That is, an altar shall be erected here to the honour of God. *And of all that thou shalt give me I will surely give the tenth unto thee*—To be spent either upon God's altars, or upon his poor, which are both his receivers in the world. The tenth is a very fit proportion to be devoted to God, and employed for him; though, as circumstances vary, it may be more or less, as God prospers us.

CHAPTER XXIX.

In this chapter we have an account of God's providences concerning Jacob, pursuant to the promise made him in the foregoing chapter. (1.) How he was brought in safety to his journey's end, and directed to his relations there, who bid him welcome, 1–14. (2.) How he was comfortably disposed of in marriage, 15–30. (3.) How his family was built up in the birth of four sons, 31–35.

A. M. 2244. **T**HEN Jacob ¹ went on his jour-
B. C. 1760. ney, ^a and came into the land of
the ² people of the east.

2 And he looked, and behold a well in the field, and lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth and watered the sheep, and put the stone again upon the well's mouth in his place.

¹ Heb. lift up his feet.—^a Num. xxiii. 7; Hosea xii. 12.
² Heb. children.

NOTES ON CHAPTER XXIX.

Verse 2. *Behold a well in the field*—Providence brought him to the very field where his uncle's flocks were to be watered, and there he met with Rachel, who was to be his wife. The Divine Providence is to be acknowledged in all the little circumstances which concur to make a journey or other undertaking comfortable and successful. If, when we are at a loss, we meet with those seasonably that can direct us; if we meet with a disaster, and those are at hand that will help us; we must not impute it to chance, but to the providence of God. Our ways are ways of pleasantness, if we continually acknowledge God in them. *A great stone was on the well's mouth*—This might be intended either to

4 And Jacob said unto them, My A. M. 2244.
brethren, whence *be* ye? And they B. C. 1760.
said, Of Haran *are* we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*.

6 And he said unto them, ³ *Is* ^b he well? And they said, *He is* well: and behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, ⁴ *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

³ Heb. Is there peace to him?—^b Chap. xliii. 27.

⁴ Heb. yet the day is great.

prevent the lambs of the flock from being drowned in it; or to secure the water, which was and still is scarce in that country; or to save the well from receiving damage from the heat of the sun, or the sand put into motion by the winds, which, probably, would soon have filled and stopped it up. This last we know is the reason why they cover their wells in Arabia, and several other parts of the East.

Verse 6. *Rachel his daughter cometh with the sheep*—According to the custom of those times, when simplicity and industry were in fashion among persons of great quality, and of both sexes. They who find fault with the Scriptures, and question the truth of such accounts, discover great ignorance of the state of former ages.

A. M. 2244. 8 And they said, We cannot, until
B. C. 1760.

all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 ¶ And while yet he spake with them, ^a Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and ^d rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob ^a kissed Rachel, and lifted up his voice and wept.

12 And Jacob told Rachel that he *was* ^f her father's brother, and that he *was* Rebekah's son; ^g and she ran and told her father.

13 And it came to pass when Laban heard the ^h tidings of Jacob his sister's son, that ^h he ran to meet him, and embraced him, and

kissed him, and brought him to his ^{A. M. 2244.} house. And he told Laban all these ^{B. C. 1760.} things.

14 And Laban said to him, ⁱ Surely thou *art* my bone and my flesh: and he abode with him ^h the space of a month.

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldst thou therefore serve me for naught? tell me, what *shall* thy wages *be*?

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed, but Rachel *was* beautiful and well favoured.

18 And Jacob loved Rachel; and said, ^k I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is better* that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob ^l served seven years for Rachel;

^c Exodus ii. 16.—^d Exodus ii. 17.—^e Chap. xxxiii. 4; xlv. 14, 15.—^f Chapter xiii. 8; xiv. 14, 16.—^g Chapter xxiv. 28.

^h Heb. *hearing*.—^h Chap. xxiv. 29.

ⁱ Chap. ii. 23; Judg. ix. 2; 2 Sam. v. 1; xix. 12, 13.—^h Heb. *a month of days*.—^k Chap. xxxi. 41; 2 Sam. iii. 14.—^l Chap. xxx. 26; Hos. xii. 12.

Verse 9. *For she kept them*—Having, no doubt, servants under her who performed the meaner and more laborious offices, and whom it was her place to oversee. When Jacob understood that this was his kinswoman Rachel, (for he had probably heard of her name before,) knowing what his errand was into that country, we may suppose it occurred to his mind immediately, that this must be his wife. As one already smitten with an honest, comely face, (though it is likely sun-burnt, and she in the homely dress of a shepherdess,) he is wonderfully officious, and ready to serve her, (verse 10,) and addresses himself to her with tears of joy and kisses of love, verse 11. She runs with all haste to tell her father, for she will by no means entertain her kinsman's address without her father's knowledge and approbation, verse 12. These mutual respects at their first interview were good presages of their being a happy couple. Providence made that which seemed contingent and fortuitous to give a speedy satisfaction to Jacob's mind, as soon as ever he came to the place he was bound for. Thus God *guides* his people *with his eye*, Psal. xxxii. 8. Laban, though none of the best-humoured men, bid him welcome, was satisfied with the account he gave of himself, and the reason of his coming in such poor circumstances. While we avoid the extreme on the one hand of being foolishly credulous, we must take heed of falling into the other extreme of being uncharitably jealous and suspicious.

Verse 13. *He told Laban all these things*—About his journey, and the cause of it, and what he saw in the way.

Verse 15. *Because thou art my brother*—That is, kinsman; *shouldst thou therefore serve me for naught?*—Is that reasonable? If Jacob be so respectful as to give him his service, without demanding any consideration for it, yet Laban will not be so unjust as to take advantage either of his necessity or of his good-nature. Relations frequently look for more from each other than they ought, as if mere affinity were a sufficient reason for expecting to be served gratuitously. But the conduct of the nearest relations toward each other, as well as that of strangers, should be regulated by justice and equity. It appears by computation that Jacob was now seventy years old or upward, when he bound himself apprentice for a wife; probably Rachel was young and scarcely marriageable when Jacob came first, which might make him the more willing to stay for her till his seven years were expired.

Verses 18, 19. *I will serve thee seven years for Rachel*—It was not the custom of those countries for fathers to give a dowry with their daughters, but to receive a considerable present from those who married them; therefore Jacob, having no riches to give, as not being the inheritor of his father's substance, offers his service for seven years instead thereof. *It is better that I should give her to thee than to another*—His answer is ambiguous and crafty. For he does not directly grant Jacob's desire, but only insinuates his consent to it, in such terms as hid his design, which the event showed.

Verse 20. *They seemed to him but a few days*—That is, the work or service of that time seemed but little in comparison of the worth of Rachel. An age

A. M. 2255. and they seemed unto him *but* a few
B. C. 1753. days, for the love he had to her.

B. C. 1753. 21 ¶ And Jacob said unto Laban,
Give *me* my wife (for my days are fulfilled) that I may ^m go in unto her.

22 And Laban gathered together all the men of the place, and ⁿ made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* a handmaid.

25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country, ⁷ to give the younger before the firstborn.

27 ° Fulfil her week, and we will ^{A. M. 2255.}
give thee this also, for the service ^{B. C. 1753.}
which thou shalt serve with me yet seven other years.

28 ¶ And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter, Bilhah his handmaid, to be her maid.

30 And he went in also unto Rachel, and he ^p loved also Rachel more than Leah, and served with him ^q yet seven other years.

31 ¶ And when the LORD ^r saw that Leah *was* hated, he ^s opened her womb: but Rachel *was* barren.

32 And Leah conceived, and bare ^{About}
a son; and she called his name ^{B. C. 1752.} Reu-
ben: for she said, Surely the LORD hath
^t looked upon my affliction; now therefore my husband will love me.

^m Judges xv. 1.—ⁿ Judges xiv. 10; John ii. 1, 2.—⁷ Heb. place.—^p Judges xiv. 12.—^q Verse 20; Deuteronomy xxi. 15. ^r Chap. xxx. 26; xxxi. 41; Hosea xiii. 12.

^s Psalm cxxvii. 3.—^t Chapter xxx. 1.—^u That is, *see a son*.—^v Exodus iii. 7; iv. 31; Deuteronomy xxvi. 7; Psalm xlv. 18; cvi. 44.

of work will seem but a few days to those that love God, and long for Christ's appearance.

Verse 22. *Laban gathered all the men of the place*—His kindred and neighbours, according to custom, Judges xiv. 10, 11; John ii. 1, 2. Probably he collected a greater number, that the marriage might be more solemn and public, and that Jacob, being overawed by their presence and authority, might not attempt to disannul the marriage and reject Leah, which otherwise he might have done.

Verse 23. *He took Leah and brought her to him*—This deceit he might the more easily practise, as it was customary in those times to bring the bride to her husband veiled, and without lights. This guile of Laban undoubtedly sorely grieved Jacob; and perhaps it happened as a punishment to him for the guile he had used in supplanting his brother.

Verse 24. *Laban gave unto Leah, Zilpah his maid*—Sir John Chardin observes, in his MS. note on this verse, "that none but very poor people marry a daughter in the East, without giving her a female slave for a chamber-maid; there being no hired servants there as in Europe." He says much the same in another note on Tobit x. 10.—Harmer, vol. ii. page 366.

Verses 25, 26. *Behold it was Leah*—Surely Jacob's sin in pretending to be Esau, and cheating his own father, would now be brought to his remembrance, when his father-in-law thus cheated him; and he would be compelled to acknowledge that, how unrighteous soever Laban was, the Lord was righteous. *It must not be done so in our country*—It is probable there was no such custom in his country; but if there were, and he resolved to observe it,

he should have told Jacob so when he undertook to serve him for his *younger daughter*.

Verse 27. *Fulfil her week*—The seven days usually devoted to the feast and solemnity of marriage, Judges xiv. 12–17; for it does not appear that it relates to the seven years Jacob afterward served. This Laban seems to have desired, that by a week's cohabitation with Leah, his affections might be knit to her, and the marriage with her confirmed. *We will give thee this also*—Hereby he drew Jacob into the sin, and snare, and disquiet of multiplying wives. Jacob did not design it, but to have kept as true to Rachel as his father had done to Rebekah; he that had lived without a wife to the eighty-fourth year of his age, could then have been very well content with *one*: but Laban, to dispose of his two daughters without portions, and to get seven years' service more out of Jacob, thus imposeth upon him, and draws him into such a strait, that he had some colourable reason for marrying them both.

Verse 31. *When the Lord saw that Leah was hated*—That is, loved less than Rachel, in which sense it is required that we *hate father and mother*, in comparison with Christ, Luke xiv. 26, then the Lord granted her a child, which was a rebuke to Jacob for making so great a difference between those he was equally related to; a check to Rachel, who, perhaps, insulted over her sister upon that account; and a comfort to Leah, that she might not be overwhelmed with the contempt put upon her.

Verse 32. She appears very ambitious of her husband's love; she reckoned the want of it her *affliction*, not upbraiding him with it as his fault, nor reproaching him for it; but laying it to heart as her

A. M. 2254. 33 And she conceived again, and
B. C. 1750. bare a son; and said, Because the
LORD hath heard that I *was* hated, he hath
therefore given me this *son* also: and she called
his name ⁹ Simeon.

34 And she conceived again, and bare a son;
and said, Now this time will my husband be

⁹ That is, *hearing*.—¹⁰ That is, *joined*; See Num. xviii. 2, 4.

grief, which she had reason to bear, because she was
consenting to the fraud by which she became his
wife. She called her firstborn Reuben, *see a son*,
with this pleasant thought, *Now will my husband
love me*. And her third son Levi, *joined*, with this
expectation, *Now will my husband be joined unto
me*. *The Lord hath heard* (that is, taken notice of
it) *that I was hated, he hath therefore given me this
son*. Her fourth she called Judah, *praise*, saying,

joined unto me, because I have borne A. M. 2254.
him three sons; therefore was his B. C. 1750.
name called ¹⁰ Levi.

35 And she conceived again, and ^{About}
bare a son: and she said, Now will I B. C. 1749.
praise the LORD: therefore she called his name
¹¹ Judah, and ¹² left bearing.

¹¹ Matt. i. 2.—¹² That is, *praise*.—¹² Heb. *stood from bearing*

Now will I praise the Lord. And this was he of
whom, as concerning the flesh, Christ came. What-
ever is the matter of our rejoicing, ought to be the
matter of our thanksgiving. And all our praises
must centre in Christ, both as the matter of them,
and as the Mediator of them. He descended from
him whose name was *Praise*, for *he is our praise*.
Is Christ formed in my heart? *Now will I praise
the Lord*.

CHAPTER XXX.

Here we have the increase, (1.) Of Jacob's family; eight children more being registered in this chapter. (2.) Of Jacob's estate. He comes upon a new bargain with Laban, 25-34. And in the six years' further service he did to Laban, God wonderfully blessed him, so that his stock of all cattle became very considerable, 35-43. Thus was fulfilled the blessing with which Isaac dismissed him: God make thee fruitful, and multiply thee.

A. M. 2255. AND when Rachel saw that ^a she
B. C. 1749. bare Jacob no children, Rachel
^b envied her sister; and said unto Jacob, Give
me children, ^c or else I die.

^a Chap. xxix. 31.—^b Chap. xxxvii. 11.

NOTES ON CHAPTER XXX.

Verse 1. *Rachel envied her sister*—The Hebrew women considered barrenness as one of the greatest misfortunes that could befall them, not only from a natural desire of children, but from their eager wishes to be the means of fulfilling the promise to Abraham, and bringing forth that seed in which all the families of the earth were to be blessed. But Rachel does not seem to have been chiefly actuated by this motive in desiring children, but by envy of her sister; hence she says, *Give me children*—A child would not content her; but because Leah has more than one, she must have more too. And her heart is set upon it: she repines, and grows impatient with her husband; *else I die*—That is, I shall fret myself to death; the want of this satisfaction will shorten my days. Observe the difference between Rachel's asking for this mercy, and Hannah's, 1 Sam. i. 10, &c. Rachel envied, Hannah wept: Rachel must have children, and she died of the second; Hannah prayed for this child, and she had four more: Rachel is importunate and peremptory, Hannah is submissive and devout; *If thou wilt give me a child, I will give him to the Lord*. Let Hannah be imitated, and not *Rachel*;

2 And Jacob's anger was kindled A. M. 2255
against Rachel; and he said, ^d *Am I* B. C. 1749.
in God's stead, who hath withheld from thee
the fruit of the womb?

^c Job v. 2.—^d Chap. xvi. 2; 1 Sam. i. 5.

and let our desires be always under the conduct and check of reason and religion.

Verse 2. *And Jacob's anger was kindled*—He was angry at the sin, and showed his displeasure, by a grave and pious reply: *Am I in God's stead?*—Can I give thee that which God denies thee? He acknowledges the hand of God in the affliction: *He hath withheld the fruit of the womb*. Whatever we want, it is God that withholds it, as sovereign Lord, most wise, holy, and just, who may do what he will with his own, and is debtor to no man; who never did, nor ever can do any wrong to any of his creatures. The key of the clouds, of the heart, of the grave, and of the womb, are four keys which God has in his hand, and which (the rabbins say) he trusts neither with angel nor seraph. He also acknowledges his own inability to alter what God appointed; *am I in God's stead?* There is no creature that is, or can be, to us, in God's stead. God may be to us instead of any creature, as the sun instead of the moon and stars; but the moon and all the stars will not be to us instead of the sun. No creature's wisdom, power, and love, will be to us instead of God's. It is therefore our sin and folly to

A. M. 2147. 3 And she said, Behold ^e my maid
B. C. 1857. Bilhah, go in unto her; ^f and she
shall bear upon my knees, ^g that I may also
^h have children by her.

B. C. 1748. 4 And she gave him Bilhah her
handmaid ^h to wife: and Jacob went
in unto her.

5 ¶ And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath ⁱ judged me,
and hath also heard my voice, and hath given
me a son: therefore called she his name ² Dan.

B. C. 1747. 7 And Bilhah, Rachel's maid, con-
ceived again, and bare Jacob a second
son.

8 And Rachel said, With ² great wrestlings
have I wrestled with my sister, and I have
prevailed: and she called his name ⁴ Naph-
tali.^k

9 ¶ When Leah saw that she had left bear-
ing, she took Zilpah, her maid, and ¹ gave her
Jacob to wife.

B. C. 1748. 10 And Zilpah, Leah's maid, bare
Jacob a son.

11 And Leah said, A troop cometh: and she
called his name ⁵ Gad.

12 And Zilpah, Leah's maid, bare ^{A. M. 2257.}
Jacob a second son. ^{B. C. 1747.}

13 And Leah said, ^e Happy am I, for the
daughters ^m will call me blessed: and she called
his name ⁷ Asher.

14 ¶ And Reuben went in the days ^{B. C. 1748.}
of wheat-harvest and found man-
drakes in the field, and brought them unto his
mother Leah. Then Rachel said to Leah,
ⁿ Give me, I pray thee, of thy son's mandrakes.

15 And she said unto her, ^o Is it a small mat-
ter that thou hast taken my husband? and
wouldest thou take away my son's mandrakes
also? And Rachel said, Therefore he shall lie
with thee to-night for thy son's mandrakes.

16 And Jacob came out of the field in the
evening, and Leah went out to meet him, and
said, Thou must come in unto me; for surely I
have hired thee with my son's mandrakes.
And he lay with her that night.

17 ¶ And God hearkened unto Leah, and she
conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given ^{B. C. 1747.}
me my hire, because I have given
my maiden to my husband: and she called his
name ⁸ Issachar.

^e Chap. xvi. 2.—^f Chap. i. 23; Job iii. 12.—^g Chap. xvi. 2.
^h Heb. *be built by her*.—ⁱ Chap. xvi. 3; xxxv. 22.—^j Psalm
xxxv. 24; xliii. 1; Lam. iii. 59.—² That is, *judging*.—^k Heb.
wrestlings of God; Chap. xxiii. 6.—⁴ That is, *my wrestling*.

^k Called, Matt. iv. 13, *Nephtalim*.—¹ Verse 4.—⁵ That
is, *a troop*, or, *company*; Isaiah lxv. 14.—⁶ Heb. *in my happi-
ness*.—^m Proverbs xxxi. 28; Luke i. 48.—⁷ That is, *happy*.
—ⁿ Chap. xxv. 30.—^o Num. xvi. 9, 13.—⁸ That is, *a hire*.

place that confidence in any creature which is to be
placed in God only.

Verse 3. *Behold my maid Bilhah*—She will rather
have children by reputation than none at all; chil-
dren that she can call her own, though they be not
so. But had she not considered her sister as her
rival, and envied her, she would have thought Leah's
children nearer to her, and more entitled to her care
than Bilhah's could be. As an early instance of her
dominion over the children born in her apartment,
she takes a pleasure in giving them names that carry
in them nothing but marks of emulation with her
sister. As if she had overcome her, 1st, At law, she
calls the first son of her handmaid Dan, *judgment*;
saying, *God hath judged me*—That is, given sentence
in my favour. 2d, In battle, she calls the next Naph-
tali, *wrestlings*, saying, *I have wrestled with my
sister, and have prevailed*—See what roots of bitter-
ness envy and strife are, and what mischief they
make among relations!

Verse 9. Rachel had absurdly and preposterously
put her maid into her husband's bed; and now Leah,
because she missed one year in bearing children,
doth the same, to be even with her. See the power
of rivalry, and admire the wisdom of the divine
appointment, which joins together one man and one

woman only. Two sons Zilpah bare to Jacob, whom
Leah looked upon herself as entitled to, in token of
which, she called one Gad, promising herself a little
troop of children. The other she called Asher,
happy, thinking herself happy in him, and promising
herself that her neighbours would think so too.

Verse 14. *Found mandrakes*—The word מנדק, thus rendered, is only found here and Canticles vii. 13; and it is not agreed among interpreters whether it signifies a fruit or a flower. It is thought, how-
ever, by many, that mandrake-apples are here
meant, which, according to Pliny, are of the size of
filberts. They were pleasant to the smell, (Cant.
vii. 13,) and probably also desirable for food. What-
ever they were, Rachel could not see them in Leah's
hands, but she must covet them.

Verse 17. *God hearkened unto Leah*—And she
was now blessed with two sons, the first of whom
she called *Issachar*, *hire*, reckoning herself well re-
paid for her mandrakes; nay, (which was a strange
construction of the providence,) rewarded for *giving
her maid to her husband*. The other she called
Zebulun, *dwelling*, owing God's bounty to her,
God has endowed me. Jacob had not endowed her
when he married her; but she reckons a family of
children a good dowry.

A. M. 2257. 19 And Leah conceived again, and
B. C. 1747. bare Jacob the sixth son.

20 And Leah said, God hath endowed me with a good dowry; now will my husband dwell with me, because I have borne him six sons: and she called his name ⁹ Zebulun.^p

B. C. 1746. 21 And afterward she bare a daughter, and called her name ¹⁰ Dinah.

22 ¶ And God ¹ remembered Rachel, and God hearkened to her, and ² opened her womb.

B. C. 1745. 23 And she conceived, and bare a son; and said, God hath taken away ³ my reproach:

24 And she called his name ¹¹ Joseph; and said, ⁴ The LORD shall add to me another son.

25 ¶ And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, ⁵ Send me away, that I may go unto ⁶ mine own place, and to my country.

26 Give *me* my wives and my children, ⁷ for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry*: for ⁸ I have learned by experience that the LORD hath blessed me ^a for thy sake.

⁹ That is, *dwelling*.—^p Called, Matthew iv. 13, *Zabulon*.
¹⁰ That is, *judgment*.—¹ Chap. viii. 1; 1 Sam. i. 9.—^r Chap. xxix. 31.—² 1 Sam. i. 6; Isaiah iv. 1; Luke i. 25.—¹¹ That is, *adding*.—³ Chap. xxxv. 17.—⁴ Chap. xxiv. 54, 56.—⁵ Chap. xviii. 33; xxxi. 55.—⁷ Chap. xxix. 20, 30.

Verse 21. Mention is made of Dinah, because of the following story concerning her, chap. xxxiv. Perhaps Jacob had other daughters, though not registered.

Verse 22. *God remembered Rachel*—Whom he seemed to have forgotten, and *hearkened to her*, whose prayers had been long denied, and then she *bare a son*. Rachel called her son Joseph, which, in Hebrew, is akin to two words of a contrary signification: *Asaph*, *abstulit*, he has *taken away* my reproach; as if the greatest mercy she had in this son were, that she had *saved her credit*: and *Joseph*, *addidit*; *the Lord shall add to me another son*: which may be looked upon as the language of her faith: she takes this mercy as an earnest of further mercy: hath God given me this grace? I may call it *Joseph*, and say, he shall add *more grace*.

Verse 27. *I have learned by experience*—The best way of learning. And it would be well if we always remembered and adhered to what we have thus learned. But, alas! we are too apt to forget or neglect it.

Verse 32. *Removing all the speckled and spotted*

28 And he said, ^b Appoint me thy wages, and I will give *it*. A. M. 2259. B. C. 1745.

29 And he said unto him, ^c Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* ¹² increased unto a multitude; and the LORD hath blessed thee ¹³ since my coming: and now, when shall I ^d provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing. If thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and ^e of *such* shall be my hire.

33 So shall my ^f righteousness answer for me ¹⁴ in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

² Chapter xxxix. 3, 5.—^a Chapter xxvi. 24.—^b Chapter xxix. 15.—^c Chapter xxxi. 6, 38, 39, 40; Matthew xxiv. 45; Titus ii. 10.—¹² Heb. *broken forth*; verse 43.—¹³ Heb. *at my foot*.—^d 1 Tim. v. 8.—^e Chap. xxxi. 8.—^f Psa. xxxvii. 6.
¹⁴ Heb. *to-morrow*; Exod. xiii. 14.

—He does not mean, that those cattle which were already speckled and spotted, &c., should be given him; for that does not agree with what went before: *Thou shalt not give me any thing*, that is, I will take nothing that is now thine. Besides, it would have been no wonder if those that were spotted already should bring forth others like themselves. But the sense is, that he would separate all the spotted sheep and goats, and then, out of those which were of one colour, would have all that should fall hereafter of the before-mentioned variety. Jacob desired to make a clear bargain, about which they might have no disputes. Had they agreed for a particular number of cattle every year, there might have been room for cavil and suspicions; for if any of the flock had by accident been lost, they might have differed whether Jacob's or Laban's were the lost cattle. But, to prevent all possible disputes, "Let me," says Jacob, "have all the speckled and spotted cattle, and then, whenever you have a mind to look into my stock, my integrity will come before your face," or be conspicuous, which is the meaning of the next verse.

Verse 34. Laban was willing to consent to this

A. M. 2259.
B. C. 1745.

35 And he removed that day the he-goats that were ring-streaked and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hands of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 ¶ And ^ε Jacob took him rods of green poplar, and of the hazel and chestnut-tree; and pilled white streaks in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering-troughs when the flocks came to drink; that they should conceive when they came to drink.

39 And the flocks conceived before the rods,

^ε Chap. xxxi. 9-12.—^h Verse 30.

bargain, because he thought, that if those few he had that were now speckled and spotted were separated from the rest, the body of the flock, which Jacob was to tend, being of one colour, either all black or all white, would produce few or none of mixed colours, and so he should have Jacob's service for nothing, or next to nothing.

Verses 35, 36. *He gave them into the hands of his sons*—To be fed apart by themselves, lest Jacob should get any of them to mix with those of one colour. *He set three days' journey betwixt himself and Jacob*—Such journeys as flocks are able to make, that they might not so much as see one another. Between this and the 37th verse, the Samaritan copy inserts a paragraph about the angel's appearing to Jacob in a dream, which is not found in any other version; but is related by Jacob himself in the following chapter, verse 11, as a thing which had happened to him, and which justifies the policy which the subsequent verses represent him as using.

Verses 37, 38. *And pilled white streaks in them*—Pilled off the bark from the rods, at certain distances, till the white appeared between the bark. *He set the rods in the gutters*—Or channels of water, at the time when the cattle were wont to couple, that their fancies might be painted with such divers colours as they saw in the rods. As it appears from chap. xxxi. 10, that God, to reward Jacob's fidelity, and punish Laban's injustice, determined that the cattle should generally be speckled and spotted; so it is probable he directed him to take this method to attain that end; not as though it were sufficient of itself to produce such an effect, which any person that will make the trial will find it is not; but as a means which God would bless in order to it, and which Jacob was required to use in testimony of his dependance on God, as Naaman was required to wash in the river Jordan, in order to his being cured of his leprosy. Much being said by authors concerning the surpris-

and brought forth cattle ring-streaked, speckled, and spotted. A. M. 2259.
B. C. 1745.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-streaked, and all the brown in the flock of Laban: and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man ^h increased exceedingly, and ⁱ had much cattle, and maid-servants, and men-servants, and camels, and asses.

ⁱ Chap. xlii. 2; xxiv. 35; xxvi. 13, 14.

ing effects which impressions made upon the imaginations of pregnant animals will have upon the form, shape, and colour of the young, Dr. Shuckford observes, "1st, That it cannot be proved that the method which Jacob used is a natural and effectual way to produce variegated cattle; the ancient naturalists having carried their thoughts upon these subjects much further than they will bear; that the effect of impressions upon the imagination must be very accidental, because the objects that should cause them may or may not be taken notice of. But, 2d, Granting that they might naturally produce the effect here mentioned; yet if, as is probable, Jacob used the rods in obedience to a special divine direction, without knowing any thing of their natural virtue, the effect must still be ascribed immediately to God himself; just as in the case of Hezekiah, though the figs which were applied for his recovery might be a natural remedy for his distemper; yet, since the application of them was not made by any rules of physic then known, but by a divine direction, the cure is justly ascribed to the immediate hand of God."

Verse 40. *Jacob set the faces of the flocks toward the ring-streaked*—Having used the pilled rods by divine direction, and seeing the effects they produced, he here employs his own natural sagacity, and turns the faces of Laban's flocks toward the ring-streaked and the brown, that by looking frequently on them, they might be disposed in their conception to bring forth the like. And he put his own flocks apart, lest, by looking at Laban's, their young might fall off from being ring-streaked and brown.

Verse 43. *The man increased exceedingly*—Upon the whole of what is said here, and in the following chapter, we may conclude that Jacob's behaviour in this affair was generous, fair, and candid; that he chose the ring-streaked cattle with a view to prevent disputes, trusting that God would so order it,

agreeably to his petition at Beth-el, that he should have enough, being determined to be content with what God's providence should give him; and that, when he made use of the rods, it was an act of faith, and in obedience to God's command. We have the more reason to think this, because we find nothing but good arose to Jacob from it; whereas, we may remark, that though the Scripture often mentions the misconduct of good men, yet it always takes care to inform us, that evil arose to them in consequence of such actions. We may observe also God's faith-

fulness; he had promised *Jacob at Beth-el* to be with him in all places whither he should go; and we find him accordingly blessing Laban because he was with him: so that, though Laban had but little when Jacob came to him, it was, under him, increased to a multitude. We ought likewise to take notice that, though Jacob, from what he says to Laban in the following chapter, appears to have been a most industrious, faithful servant, yet he attributes all the increase of the flock to the blessing of God, and not to his own care.

CHAPTER XXXI.

Jacob was, in general, a man of devotion and integrity; yet he had more trouble than any of the patriarchs. Here is, (1.) *His resolution to return, 1-16. (2.) His clandestine departure, 17-21. (3.) Laban's pursuit of him in displeasure, 22-25. (4.) The hot words that passed between them, 26-42. (5.) Their amicable agreement at last, 43-55.*

A. M. 2265.
B. C. 1739.

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this ^a glory.

2 And Jacob beheld ^b the countenance of Laban, and behold, it *was* not ^c toward him ¹ as before.

3 ¶ And the LORD said unto Jacob, ^d Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, ^e I see your father's countenance, that it is not toward me as before: but the God of my father ^f hath been with me.

6 And ^g ye know that with all my power I have served your father.

7 And your father hath deceived me, and ^h changed my wages ⁱ ten times: but God ^k suffered him not to hurt me.

8 If he said thus, ¹ The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ring-streaked shall be thy hire; then bare all the cattle ring-streaked.

A. M. 2265.
B. C. 1739.

^a Psalm xlix. 16.—^b Chapter iv. 5.—^c Deut. xxviii. 54.
¹ Heb. *as yesterday and the day before*; 1 Samuel xix. 17.
^d Chap. xxviii. 15, 20, 21; xxxii. 9.

^e Verse 2.—^f Verse 3.—^g Verses 38-41; Chap. xxx. 29.
^h Verse 41.—ⁱ Num. xiv. 22; Neh. iv. 12; Job xix. 3; Zech. viii. 23.—^k Chap. xx. 6; Ps. cv. 14.—¹ Chap. xxx. 32.

NOTES ON CHAPTER XXXI.

Verse 1. *He heard the words of Laban's sons*—For it seems they spoke them in Jacob's hearing. The last chapter began with Rachel's envying Leah; this begins with Laban's sons envying Jacob. *Hath taken away all that was our father's*—Not all, sure: what was become of those cattle which were committed to the custody of Laban's sons, and sent three days' journey off? *He has gotten all this glory*—And what was this glory? It was a parcel of brown sheep, and speckled goats, and some camels and asses. But they meant wealth, which the possessors usually glory in, and whereby they gain much esteem from others.

Verses 3, 4. *The Lord said unto Jacob, Return*—God, who orders all things aright, having blessed Jacob with greater substance in the house of Laban than he could have obtained in his father's house, without great inconveniences, perhaps irreconcilable, fatal hatred between him and his brother Esau, now orders him to return. For, though Jacob had

met with very hard usage, yet he would not quit his place till God bid him. The direction he had from Heaven is more fully related to his wives afterward. *Unto the land of thy fathers*—Not which was properly theirs, but only that in which they had sojourned, and which was promised to them in their seed. And, as Jacob was an inheritor of the promise, it was proper that he should sojourn in the land, to keep alive the hopes of it in his posterity. *Jacob sent for Rachel and Leah to the field*—That he might discourse with them more privately.

Verses 7, 8. *Hath changed my wages ten times*—That is, oft-times, as is often the signification of the number *ten*. It appears that Laban, through envy and covetousness, often broke his agreement made with Jacob, and altered it as he thought fit, and that Jacob patiently yielded to all such changes. *Then all the cattle bare speckled*—This seems to put it out of doubt, that, as Jacob says in the following verse, it was indeed God who ordered this matter; for it can scarcely be supposed that any natural

A. M. 2265. 9 Thus God hath ^m taken away
B. C. 1739. the cattle of your father, and given
them to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold, the ²rams which leaped upon the cattle *were* ring-streaked, speckled, and grizzled.

11 And ⁿ the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.

12 And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle *are* ring-streaked, speckled, and grizzled: for ^o I have seen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, ^p where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now ^q arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered, and said

^m Ver. 1, 16.—² Or, *he-goats*.—ⁿ Ch. xlviii. 16.—^o Exod. iii. 7.—^p Chap. xxviii. 18, 19, 20.—^q Verse 3; Ch. xxxii. 9.

causes whatever, without his peculiar providence, could produce so many different changes in a thing of this nature, without once failing.

Verse 9. *God hath taken away the cattle of your father, and given them to me*—Thus the righteous God paid Jacob for his hard service out of Laban's estate, as he afterward paid the seed of Jacob for the service of the Egyptians with the spoils of that people.

Verse 12. *I have seen all that Laban doeth to thee*—If we attend to this vision we cannot but see reason to conclude that it was really communicated to Jacob at this time to make use of the speckled rods; for here is a plain declaration that God would effect the thing, and the reason why; because he had seen Laban's ungenerous and unfair dealing toward Jacob, and therefore was resolved to punish him for it, and at the same time reward Jacob for his fidelity and contentedness under these injuries.

Verses 11–13. *The angel of the Lord spake, I am the God of Beth-el*—This, no doubt, was the *Word*, or *Son of God*, who now condescended to be the *angel or messenger* of the Father to Jacob, and yet styles himself *the God of Beth-el*. Thus was Jacob reminded of Beth-el, and of the promises made to him there, by the same divine person, who now again appeared to him in a dream, to his great comfort.

Verses 14, 15. *Is there any portion*—Any hope of benefit; *for us in our father's house?*—They both agree in acknowledging that his behaviour had been extremely ungenerous and sordid, even to them, his own children. *Are we not counted of him strangers?*—Dealt with as strangers, rather than children: *for he hath sold us*—To thee for fourteen

unto him, ^r *Is there* yet any portion A. M. 2265
or inheritance for us in our father's B. C. 1739
house?

15 Are we not counted of him strangers? for ^s he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the ³images ^t that *were* her father's.

^r Chapter ii. 24.—^s Chap. xxix. 15, 27.—³ Heb. *teraphim*; Judg. xvii. 5; 1 Sam. xix. 13; Hos. iii. 4.—^t Chap. xxxv. 2.

years' service. *And hath quite devoured* (wholly converted to his own use) *our money*—That which in equity was due to us for our portions, and for our husband's service. Whereas Jacob looked upon the wealth which God had transferred from Laban to him as *his wages*, they look upon it as their portions; so that, both ways, God forced Laban to pay his debts, both to his servant and to his daughters.

Verse 19. *Laban went to shear his sheep*—That part of his flock which was in the hands of his sons, *three days' journey* off. Now, 1st, It is certain it was lawful for Jacob to leave his service suddenly: it was not only justified by the particular instructions God gave him, but warranted by the fundamental law of self-preservation, which directs us, when we are in danger, to shift for our own safety, as far as we can do it without wronging our consciences. 2d, It was his prudence to *steal away un-awares to Laban*, lest if Laban had known, he should have hindered him, or plundered him. 3d, It was honestly done to take no more than *his own* with him, the *cattle of his getting*. He took what Providence gave him, and would not take the repair of his damages into his own hands. Yet Rachel was not so honest as her husband; she stole *her father's images*, and carried them away. The Hebrew calls them *teraphim*. Some think they were only little representations of the ancestors of the family in statue or picture, which Rachel had a particular fondness for, and was desirous to have with her, now she was going into another country. It should rather seem they were images for a religious use, *penates*, household gods, either worshipped, or consulted as oracles; and we are willing to hope that she took them away, not out of covetousness, much

A. M. 2265. 20 And Jacob stole away ⁴ un-
B. C. 1739. wares to Laban the Syrian, in that
he told him not that he fled.

21 So he fled with all that he had; and he
rose up, and passed over the river, and ^u set his
face *toward* the mount Gilead.

22 ¶ And it was told Laban on the third
day, that Jacob was fled.

23 And he took ^r his brethren with him, and
pursued after him seven days' journey: and
they overtook him in the mount Gilead.

24 And God ^v came to Laban the Syrian in
a dream by night, and said unto him, Take
heed that thou ^z speak not to Jacob ⁵ either
good or bad.

25 Then Laban overtook Jacob. Now Ja-
cob had pitched his tent in the mount: and
Laban with his brethren pitched in the mount
of Gilead.

26 And Laban said to Jacob, What hast thou
done, that thou hast stolen away unawares
to me, and ^a carried away my daughters, as
captives *taken* with the sword?

27 Wherefore didst thou flee away secretly,
and ⁶ steal away from me, and didst not tell me,

that I might have sent thee away ^{A. M. 2265.}
with mirth, and with songs, with ^{B. C. 1739.}
tabret, and with harp?

28 And hast not suffered me ^b to kiss my
sons, and my daughters? ^c thou hast now done
foolishly in *so* doing.

29 It is in the power of my hand to do you
hurt: but the ^d God of your fathers spake unto
me ^e yesternight, saying, Take thou heed that
thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be
gone, because thou sore longedst after thy
father's house; *yet* wherefore hast thou ^f stolen
my gods?

31 ¶ And Jacob answered and said to Laban,
Because I was afraid: for I said, Peradventure
thou wouldest take by force thy daughters
from me.

32 With whomsoever thou findest thy gods,
^g let him not live: before our brethren, dis-
cern thou what *is* thine with me, and take *it*
to thee: for Jacob knew not that Rachel had
stolen them.

33 And Laban went into Jacob's tent, and
into Leah's tent, and into the two maid-ser-

¶ Heb. *the heart of Laban*.—^u Chap. xlv. 28; 2 Kings xii. 17; Luke ix. 51, 53.—^v Chapter xiii. 8.—^w Chapter xx. 3; Job xxxiii. 15; Matthew i. 20.—^z Chap. xxiv. 50.—⁵ Heb. *from good to bad*.—¹ Sam. xxx. 2.

⁶ Heb. *hast stolen me*.—^b Verse 55; Ruth i. 9, 14; 1 Kings xix. 20; Acts xx. 37.—^c 1 Samuel xiii. 13; 2 Chron. xvi. 9. ^d Verse 53; Chapter xxviii. 13.—^e Verse 24.—^f Verse 19; Judg. xviii. 24.—^g Chap. xlv. 9.

less for her own use, or out of any superstitious fear, lest Laban, by consulting his *teraphim*, might know which way they were gone; but with a design to convince her father of the folly of his regard to those as gods which could not secure themselves.

Verse 23. *He took his brethren*—That is, his relations, and pursues Jacob to bring him back into bondage, or to strip him of what he had. *They overtook him in the mount Gilead*—This mount was about two hundred and fifty miles from Haran; so that Jacob travelled twenty-five miles each day, and Laban, in pursuing him, thirty-seven.

Verse 24. *Speak not to Jacob either good or bad*—The Hebrew is, *from good to bad*—That is, enter into no altercations, and use no harsh language with him, which may occasion a quarrel. Say nothing against his going on with his journey, for the thing proceedeth from the Lord. The same *Hebraism* we have, Gen. xxiv. 50. The safety of good men is very much owing to the hold God has on the consciences of bad men, and the access he has to them.

Verse 27. *I might have sent thee away with mirth and with songs*—Not as Rebekah was sent away out of the same family above one hundred and twenty years before, with prayers and blessings, but with sport and merriment; which was a sign that religion was much decayed in the family.

Verse 29. *The God of your fathers spake to me yesterday*—We find here that Laban, whatever his disposition was, and how great soever his anger, paid regard to the heavenly vision. For though he supposed that he had both right and strength on his side, either to revenge the wrong or recover the right, yet he owns himself under the restraint of God's power; he durst not injure one whom he saw to be the particular care of Heaven. It seems probable that God, who can change the heart in a moment, effected a sudden alteration in his disposition toward Jacob.

Verse 30. *Wherefore hast thou stolen my gods?*—Foolish man! to call those his gods that could be stolen! Could he expect protection from them that could neither resist nor discover their invaders? Happy are they who have the Lord for their God. Enemies may steal our goods, but not our God.

Verses 31, 32. *Jacob* clears himself by giving the true reason why he went away unknown to Laban; he feared lest Laban should *by force take away his daughters*, and so oblige him to continue in his service. As to the charge of stealing Laban's gods, he pleads *not guilty*. He not only did not take them himself, but he did not know that they were taken. *Let him not live*—This was rashly said, and might have produced fatal effects.

A. M. 2265. vants' tents; but he found *them* not.
B. C. 1739.

Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban ⁷searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot ^hrise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household-stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have I been* with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39 ⁱThat which was torn of *beasts*, I brought not unto thee; I bare the loss of it; of ^kmy hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was; in the day the drought con-

sumed me, and the frost by night; ^{A. M. 2265.} and my sleep departed from mine ^{B. C. 1739.} eyes.

41 Thus have I been twenty years in thy house: I ^lserved thee fourteen years for thy two daughters, and six years for thy cattle: and ^mthou hast changed my wages ten times.

42 ⁿExcept the God of my father, the God of Abraham, and ^othe Fear of Isaac had been with me, surely thou hadst sent me away now empty. ^pGod hath seen mine affliction, and the labour of my hands, and ^qrebuked *thee* yesternight.

43 ¶ And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine; and what can I do this day unto these my daughters, or unto their children which they have borne?

44 Now therefore come thou, ^rlet us make a covenant, I and thou; ^sand let it be for a witness between me and thee.

45 And Jacob ^ttook a stone, and set it up *for* a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made a heap: and they did eat there upon the heap.

⁷ Heb. *felt*.—^h Exodus xx. 12; Lev. xix. 32.—ⁱ Exodus xxii. 10, &c.—^k Exodus xxii. 12.—^l Chapter xxix. 27, 28.—^m Verse 7.—ⁿ Psalm cxxiv. 1, 2.

^o Verse 53; Isaiah viii. 13.—^p Chap. xxix. 32; Exod. iii. 7. ^q 1 Chron. xii. 17; Jude 9.—^r Chap. xxvi. 28.—^s Josh. xxiv. 27.—^t Chap. xxviii. 18.

Verses 39, 40. *That which was torn I brought not unto thee*—What Jacob here affirms, and for the truth of which he appeals to Laban, shows him to have been of a very industrious and faithful disposition, and that Laban's temper was exceedingly selfish and sordid: for though Jacob was his relation, and his substance had increased so greatly under his hand, yet he was very rigid toward him, and required him to make good all the cattle that were lost, by whatever accident it happened. *In the day the drought consumed me*—"In Europe," says Sir John Chardin, quoted by Harmer, vol. i. p. 74, "the days and nights resemble each other, with respect to the qualities of heat and cold; but it is quite otherwise in the East. In the lower Asia, in particular, the day is always hot, and, as soon as the sun is fifteen degrees above the horizon, no cold is felt in the depth of winter itself. On the contrary, in the height of summer, the nights are as cold as at Paris in the month of March. It is for this reason that in Persia and Turkey they always make use of furred habits in the country, such only being sufficient to resist the cold of the nights."

Verse 42. *Except God had been with me*—Jacob, on every mention of his substance, attributes all the increase of it to the care that God had of him. And he here speaks of God, as the *God of his father*, intimating, that he thought himself unworthy to be thus regarded, but was *beloved for his father's sake*. He calls him the *God of Abraham and the Fear of Isaac*: for Abraham was dead, and gone to that world where there is no fear; but Isaac was yet alive, sanctifying the Lord in his heart *as his fear and his dread*.

Verses 43, 44. *All is mine*—That is, came to me. *Let us make a covenant*—It was made and ratified with great solemnity, according to the usages of those times. 1st, A pillar was erected, a heap of stones raised to perpetuate the memory of the thing, writing being then not known. 2d, A sacrifice was offered, a sacrifice of peace-offerings. 3d, They ate bread together, jointly partaking of the feast upon the sacrifice. This was in token of a hearty reconciliation. Covenants of friendship were anciently ratified by the parties eating and drinking together.

A. M. 2265. 47 And Laban called it ⁸ Jegar-saha-
B. C. 1739. dutha : but Jacob called it ⁹ Galeed :

48 And Laban said, ¹⁰ This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed :

49 And ¹¹ Mizpah ; for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives besides my daughters, no man *is* with us ; see, God *is* witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee ;

52 This heap *be* witness, and *this* pillar *be*

⁸ That is, *the heap of witness*, Chald.—⁹ That is, *the heap of witness*. Heb.—¹⁰ Joshua xxiv. 27.—¹¹ Judges xi. 29 ; 1 Samuel vii. 5.

Verses 47-53. *But Jacob called it Galeed*—The name Laban gave it signifies *the heap of witness*, in the Syrian tongue, which he used, and *Galeed* signifies the same in Hebrew, the language which Jacob used. It appears that the name which Jacob gave it remained to it, and not the name which Laban gave it. *And Mizpah*—(verse 49,) This name in Hebrew signifies a *watchtower*. And they agreed to give it this second name to remind them and their posterity of the solemn appeal they had now mutually made to the all-seeing eye of God, whose providence watches over the actions of mankind, rewarding sincerity and punishing deceitfulness. They appeal to him, 1st, *As a witness, The Lord judge between thee and me*—That is, the Lord take cognizance of every thing that shall be done on either side in violation of this league. 2d, *As a*

witness, that I will not pass over this ^{A. M. 2265.}
^{B. C. 1739.} heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, ¹² judge betwixt us. And Jacob ¹³ sware by ¹⁴ the Fear of his father Isaac.

54 Then Jacob ¹⁵ offered sacrifice upon the mount, and called his brethren to eat bread : and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and ¹⁶ blessed them : and Laban departed, and ¹⁷ returned unto his place.

¹⁰ That is, *a beacon, or, watchtower*.—¹¹ Chap. xvi. 5.—¹² Chap. xxi. 23.—¹³ Verse 42.—¹⁴ Or, *killed beasts*.—¹⁵ Ch. xxviii. 1. ¹⁶ Chap. xviii. 33 ; xxx. 25.

judge. The God of Abraham, (verse 53,) from whom Jacob was descended ; and *the God of Nahor*—Laban's progenitor ; *the God of their father*—From whom they were both descended ; *judge betwixt us*. God's relation to them is thus expressed, to intimate that they worshipped one and the same God, upon which consideration there ought to be no enmity betwixt them. Those that have one God, should have one heart : God is judge between contending parties, and he will judge righteously. Whoever does wrong, it is at his peril. *Jacob sware by the Fear of his father Isaac*.—The God whom his father Isaac feared, who had never served other gods, as Abraham and Nahor had done : to this only living and true God he offered a sacrifice, (verse 54,) in gratitude for the peace he had obtained with Laban.

CHAPTER XXXII.

Jacob is still upon his journey toward Canaan ; and never did so many memorable things occur in any march, as in this of Jacob's little family. By the way he meets, (1.) With good tidings from his God, 1, 2. (2.) With bad tidings from his brother, to whom he sent a message to notify his return, 3-7. In his distress, 1, He divides his company, 7, 8. 2, He makes his prayer to God, 9-12. 3, He sends a present to his brother, 13-23. 4, He wrestles with the angel, 24-32.

A. M. 2265. **A**ND Jacob went on his way, and
B. C. 1739. ¹⁸ the angels of God met him.

¹⁸ Psalm xci. 11 ; Heb. i. 14.

NOTES ON CHAPTER XXXII.

Verse 1. *The angels of God met him*—In some visible and glorious forms, as they frequently appeared to the patriarchs. Probably only Jacob saw them. They met him to bid him welcome to Canaan again ; a more honourable reception than ever any prince had that was met by the magistrates of a city. They met him to congratulate his arrival,

2 And when Jacob saw them, he ^{A. M. 2265.}
^{B. C. 1739.} said, This *is* God's ¹⁹ host : and he

¹⁹ Josh. v. 14 ; Psalm ciii. 21 ; cxlviii. 2 ; Luke ii. 13.

and his escape from Laban. They had invisibly attended him all along, but now they appeared, because he had greater dangers before him. When God designs his people for extraordinary trials, he prepares them by extraordinary comforts.

Verse 2. *This is God's host*—Or *army* ; so the angels are justly called, because of their great number, their excellent order, their mighty power ; and

A. M. 2265. called the name of that place ¹ Mahanaim. B. C. 1739.

3 ¶ And Jacob sent messengers before him to Esau his brother, ^c unto the land of Seir, ^d the ² country of Edom.

4 And he commanded them, saying, " Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now :

5 And ^f I have oxen, and asses, flocks, and men-servants, and women-servants : and I have sent to tell my lord, that ^g I may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also ^h he cometh to meet thee, and four hundred men with him.

¹ That is, *two hosts*, or, *camps*.—^c Chap. xxxiii. 14, 16. ^d Chap. xxxvi. 6-8; Deut. ii. 5; Josh. xxiv. 4.—^e Heb. *field*. ^f Proverbs xv. 1.—^g Chap. xxx. 43.—^h Chap. xxxiii. 8, 15.

the service they perform for God and his church, for the protection of which they are sent. A good man may see by faith what Jacob saw with his bodily eyes. To preserve the remembrance of this favour Jacob named the place *Mahanaim*, *two hosts*, or *two camps*. Probably they appeared to him in *two hosts*, one on either side, or one in the *front* and the other in the *rear*, to protect him from Laban behind and Esau before, and be a complete guard: or Jacob's family made one army, representing the church *militant* and *itinerant* on earth, and the angels another army, representing the church *triumphant*, and at rest in heaven.

Verse 4. *Speak unto my lord Esau*—He calls Esau his *lord*, and himself his *servant*, to intimate that he did not insist on the prerogatives of the birthright and blessing which he had obtained for himself, but left it to God to fulfil his own purpose in his seed. And he gives him a short account of himself and of his property, and where he had sojourned, expressing withal a desire for his favour and friendship.

Verse 5. *I have sent to tell my lord*—This message of Jacob shows great prudence in him; for had he returned into Canaan without informing his brother, and making him acquainted with the substance he had brought with him from Haran, Esau, who lived at a distance from his father Isaac, probably would have thought, when he came to take possession of Isaac's property on his death, that Jacob had obtained all his substance from his father, to Esau's prejudice, which might have created an irreconcilable misunderstanding between them.

Verses 6, 7. *He cometh to meet thee, and four hundred men with him*—He is now weary of waiting for the days of mourning for his father, and before they come resolves to slay thee. *Then was Jacob greatly afraid and distressed*—He was conscious how deeply he had offended his brother, and re-

7 Then Jacob was greatly afraid ^{A. M. 2265.} and ^{B. C. 1739.} ¹ distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶ ^k And Jacob said, ¹ O God of my father Abraham, and God of my father Isaac, the LORD ^m which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee :

10 ³ I am not worthy of the least of all the ⁿ mercies, and of all the truth, which thou hast showed unto thy servant: for with ^o my staff I passed over this Jordan, and now I am become two bands.

¹ Chapter xxxiii. 1.—¹ Chapter xxxv. 3.—^k Psalm 1. 15. ^l Chapter xxviii. 13.—^m Chap. xxxi. 3, 13.—ⁿ Heb. *I am less than all*, &c.—^o Chap. xxiv. 27.—^o Job viii. 7.

membered the enmity which his brother cherished against him, and hence was not without an apprehension that he might now execute the threatened revenge. We see here how a consciousness of sin tends to weaken faith, and to produce fear and dread. For, notwithstanding the repeated experience Jacob had had of the divine protection; though he had just seen himself surrounded with a host of guardian angels; though he had undertaken his journey in obedience to God's express command, and had God's renewed promise to assure him of a safe return, (chap. xxviii. 15, and xxxi. 13,) yet a consciousness of having injured his brother, and of his brother's having it in his power, should God permit him, to avenge himself, damps his faith, and fills him with the most painful and distressing apprehensions. A lively sense of danger, however, may very well consist with a degree of confidence in God's power and goodness.

Verse 9. He has recourse to God in his distress by prayer, the only effectual means of obtaining relief in trouble. And surely a finer model of genuine prayer can hardly be met with or imagined. It was evidently dictated by the feelings of his heart in this trying season. He addressed himself to God as *the God of his fathers*, not presuming to call him *his own God*, because of the sense he had of his unworthiness. *O God of my father Abraham, and father Isaac*—This he could better plead, because the government was entailed upon him. *Thou saidst, Return unto thy country*—He had not rashly left his place with Laban; but in obedience to God's command.

Verse 10. *I am not worthy*—It is a surprising plea. One would think he should have pleaded that what was now in danger was *his own* against all the world, and that he had earned it dear enough; no, he pleads, *Lord, I am not worthy of it*. *Of the least of all thy mercies*—Much less am I worthy of

A. M. 2265. 11 ^p Deliver me, I pray thee, from
B. C. 1739. the hand of my brother, from the
hand of Esau: for I fear him, lest he will
come and smite me, and ^a the mother ⁴ with
the children.

12 And ^r thou saidst, I will surely do thee
good, and make thy seed as the sand of the sea,
which cannot be numbered for multitude.

13 ¶ And he lodged there that same night,
and took of that which came to his hand ^a a
present for Esau his brother;

14 Two hundred she-goats and twenty he-
goats, two hundred ewes and twenty rams,

15 Thirty milch camels with their colts, forty
kine and ten bulls, twenty she-asses and ten
foals.

16 And he delivered *them* into the hand of
his servants, every drove by themselves; and
said unto his servants, Pass over before me,
and put a space betwixt drove and drove.

17 And he commanded the foremost, saying,
When Esau my brother meeteth thee, and
asketh thee, saying, Whose *art* thou? and
whither goest thou? and whose *are* these be-
fore thee?

18 Then thou shalt say, *They be thy servant*

^p Psalm lix. 1, 2.—^a Hos. x. 14.—⁴ Heb. *upon*.—^r Chap.
xxviii. 13, 14, 15.—^s Chapter xliii. 11; Proverbs xviii. 16.
^t Proverbs xxi. 14.—⁵ Heb. *my face*; Job xlii. 8, 9.

so great a favour as this I am now suing for. *For with my staff I passed over this Jordan*—Poor and desolate, like a forlorn and despised pilgrim; having no guides, no companions, no attendants. *And now I am become two bands*—Now I am surrounded with a numerous retinue of children and servants. Those whose latter end doth greatly increase, ought with humility and thankfulness to remember how small their *beginning* was.

Verses 11, 12. *Deliver me from my brother Esau, for I fear him*—The fear that quickens prayer is itself pleadable. It was not a robber, but a murderer that he was afraid of: nor was it his own life only that lay at stake, but the *mothers*^s, and the *children's*. *Thou saidst, I will surely do thee good*—God's promises, as they are the surest guide of our desires in prayer, and furnish us with the best petitions; so they are the firmest ground of our hopes, and furnish us with the best pleas.

Verses 13-16. *A present for Esau his brother*—As he prays and trusts in God, so he uses the means; and having piously made God his friend by prayer, prudently endeavours to make Esau his friend by a present. *Put a space between drove and drove*—To mitigate his displeasure by degrees.

Verse 24. *Jacob was left alone*—In some private place, that he might more freely and ardently pour

Jacob's: it is a present sent unto my A. M. 2265.
lord Esau: and behold also he is B. C. 1739.
behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will ^t appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept ⁵ of me.

21 So went the present over before him; and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, ^u and passed over the ford Jabbok.

23 And he took them, and ⁶ sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone; and there ^x wrestled a man with him, until the ⁷ breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh: and ^y the hollow of Jacob's thigh was out of joint, as he wrestled with him.

^u Deut. iii. 16.—⁶ Heb. *caused to pass*.—^v Hosea xii. 3, 4; Eph. vi. 12.—⁷ Heb. *ascending of the morning*.—^y Matthew xxvi. 41; 2 Cor. xii. 7.

out his soul in prayer, and again spread his cares and fears before God. *There wrestled a man with him*—The eternal Word, or Son of God, who often appeared in a human shape, before he assumed the human nature. We are told by Hosea, chap. xii. 4, *how Jacob wrestled with him; He wept and made supplication*: prayers and tears were his weapons. It was not only a *corporal* but a *spiritual* wrestling, by vigorous faith and holy desire; and this circumstance shows that the person with whom he wrestled was not a created angel, but the angel of the covenant; for surely he would not pray and make supplication to a creature. Indeed, in the passage just referred to, Hosea terms him *Jehovah, God of hosts*, and says, *Jehovah is his memorial*.

Verse 25. *He prevailed not against him*—The angel suffered himself to be conquered, to encourage Jacob's faith and hope against the approaching danger: nay, he even imparted strength to him to maintain the conflict. For it was not in his own strength that Jacob wrestled, nor by his own strength that he prevailed, but by strength derived from Heaven, by which alone he had *power over the angel*, Hosea xii. 3. *Jacob's thigh was out of joint as he wrestled with him*—This was to humble him, and make him sensible of his own weakness, that he might ascribe his victory, not to his own power

A. M. 2265. 26 And ^zhe said, Let me go, for
B. C. 1739. the day breaketh: And he said, ^aI
will not let thee go, except thou bless me.

27 And he said unto him, What *is* thy name?
And he said, Jacob.

28 And he said, ^bThy name shall be called
no more Jacob, but ^cIsrael: for as a prince hast
thou ^cpower with God and ^dwith men, and
hast prevailed.

29 And Jacob asked *him*, and said, Tell *me*,
I pray thee, thy name: And he said, ^eWhere-

^a Luke xxiv. 28.—^b Hosea xii. 4.—^c Chapter xxxv. 10;
2 Kings xvii. 34.—^d That is, a prince of God.—^e Hosea xii.
3, 4.—^f Chap. xxv. 31; xxvii. 33.

but to the grace of God, and might be encouraged to depend on that grace for the deliverance he was so much concerned to obtain. It is probable Jacob felt little or no pain from this hurt, for he did not so much as halt till the struggle was over, verse 31. If so, it evidenced itself to be a divine touch indeed, wounding and healing at the same time.

Verse 26. *Let me go*—Thus the angel, by an admirable condescension, speaks to Jacob as God did to Moses, Exod. xxxii. 10, *Let me alone*, and that to show the prevalency of his prayer with God, and also to encourage him to persist in the conflict. *For the day breaketh*—Therefore he would not any longer detain Jacob, who had business to do, a family to look after, a journey to take. *I will not let thee go except thou bless me*—He resolves he will have a blessing, and rather shall all his bones be put out of joint than he will suffer the angel to leave him without a blessing. Those who would be blessed by Christ, and have his salvation, must be in good earnest and importunate for it. Reader, art thou so? Dost thou pray and not faint?

Verses 27, 28. *What is thy name? And he said, Jacob*—That is, a *supplanter*, as the word signifies. *He said, Thy name shall be called no more Jacob*—Or, as the words should rather be rendered, *shall not only be called Jacob, but Israel*, or *Israel rather than Jacob*, a *man prevailing with God*, rather than a *supplanter*. It is evident he was afterward called *Jacob*, as well as *Israel*, but the latter name, in his posterity, nearly swallowed up the former, who were generally termed *Israel*, and *Israelites*. The word *Israel* means a *prince with God*. He is a prince indeed that is a *prince with God*, and those are truly honourable that are mighty in prayer. Yet this is not all; having power with God, he shall

fore *is it that* thou dost ask after my name? And he blessed him there. A. M. 2265.
B. C. 1739.

30 And Jacob called the name of the place ^gPeniel: for ^hI have seen God face to face, and my life is preserved.

31 ¶ And as he passed over Penuel, the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not of the sinew which shrank, which *is* upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

^g Judges xiii. 18.—^h That is, the face of God.—ⁱ Chapter xvi. 13; Exod. xxiv. 11; xxxiii. 20; Deut. v. 24; Judg. vi. 22; xiii. 22; Isaiah vi. 5.

have power with men too; having prevailed for a blessing from heaven, he shall, no doubt, prevail for Esau's favour. Accordingly the latter part of the verse, literally translated, is, *Because, as a prince, thou hast prevailed with God, with men thou shalt also powerfully prevail*,—a translation as perfectly agreeable to the Septuagint as to the Hebrew, *οτι ενισχυσας μετα θεου, και μετα ανθρωπων δυνατος εση*, and also countenanced by the Chaldee Paraphrase, and the Vulgate. Whatever enemies we have, if we can but make God our friend, we are sufficiently safe and happy: they that, by faith, have power in heaven, have thereby as much power on earth as they have need of.

Verses 29, 30. *Wherefore dost thou ask after my name?*—Canst thou be at any loss to know who I am? The discovery of that was reserved for his death-bed, upon which he was taught to call him *Shiloh*. But instead of telling him his name, he gave him his blessing, which was the thing Jacob wrestled for; he *blessed him there*—Repeated and ratified the blessing formerly given him. See how wonderfully God condescends to countenance and crown importunate prayer! Those that resolve, though God slay them, yet to trust him, will at length be more than conquerors. *Peniel*—That is, the face of God. *For I have seen God face to face*—Not in his divine essence, for no man ever saw God in that respect, John i. 18; but manifested in a more satisfactory, familiar, and friendly manner, than in dreams or visions.

Verse 31. *He halted on his thigh*—And many think he continued to do so to his dying day. If he did he had no reason to complain, for the honour and comfort he obtained by his struggle were abundantly sufficient to countervail the damage, though he went limping to his grave.

CHAPTER XXXIII.

We read in the former chapter, how Jacob had power with God, and prevailed; here we find what power he had with men too. We have here, (1.) A friendly meeting between Jacob and Esau, 1-4. (2.) Their conference, at their meeting. Their discourse is, 1, About Jacob's family, 5-7. 2, About the present he had sent, 8-11. 3. About the progress of their journey, 12-15. (3.) Jacob's settlement in Canaan, his house, and altar, 17-20.

A. M. 2265.
B. C. 1739.

AND Jacob lifted up his eyes, and looked, and behold, ^a Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost.

3 And he passed over before them, and ^b bowed himself to the ground seven times, until he came near to his brother.

4 ^c And Esau ran to meet him, and embraced him, ^d and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children, and said, Who *are* those ^e with thee? And he said, The children ^e which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves; and after came

^a Chapter xxxii. 6.—^b Chapter xviii. 2; xlii. 6; xliii. 26.
^c Chapter xxxii. 28.—^d Chapter xlv. 14, 15.—^e Heb. *to thee*.
^e Chap. xlviii. 9; Psa. cxxvii. 3; Isa. viii. 18.—^a *What is all this band to thee?*—^f Chap. xxxii. 16.—^g Chap. xxxii. 5.

NOTES ON CHAPTER XXXIII.

Verse 1. *Behold, Esau came*—Who had said, chap. xxvii. 41, "I will slay my brother Jacob;" and with him four hundred men—A force sufficient for him to do what he had threatened.

Verses 2, 3. *He put Rachel and Joseph hindmost*—Giving those that were dearest to him most opportunity to escape. *He passed over before them*—Exposing himself to the first and greatest danger for the security of his wives and children. *He bowed himself to the ground*—Thus doing obeisance to Esau as an elder brother, though he feared him as an enemy.

Verse 4. *Esau ran to meet him*—Not in anger, but in love: so wonderfully and suddenly had God, who hath the hearts of all men in his hands, and can turn them when and how he pleases, changed his heart; and of an implacable enemy, made him a kind and affectionate friend! *Embraced him, fell on his neck, and kissed him*—God is the God of nature, and to be without natural affection is to be without God. *They wept*—Jacob wept for joy to be thus kindly received; Esau, perhaps, with grief and shame, to think of the ill design he had conceived against his brother.

Verse 5. *Who are these with thee?*—Jacob had sent Esau an account of the increase of his estate, but had made no mention of his children, perhaps because he would not expose them to his rage if he

Joseph near and Rachel, and they bowed themselves. A. M. 2265.
B. C. 1739.

8 And he said, ² What *meanest* thou by ^f all this drove which I met? And he said, *These are* ^g to find grace in the sight of my lord.

9 And Esau said, I have enough, my brother; ³ keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I ^h have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, ⁱ my blessing that is brought to thee; because God hath dealt graciously with me, and because I have ⁴ enough: ^k and he urged him, and he took *it*.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me, and if men should over-drive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before

^a Heb. *be that to thee that is thine*.—^b Chapter xliiii. 3; 2 Sam. iii. 13; xiv. 24, 28, 32; Matt. xviii. 10.—^c Judg. i. 15; 1 Sam. xxv. 27; xxx. 26; 2 Kings v. 15.—^d Heb. *all things*; Phil. iv. 18.—^e 2 Kings v. 23.

should meet him as an enemy. Esau, therefore, had reason to make this inquiry: to which Jacob returned a serious answer: They are the children which God hath graciously given thy servant—He speaks of his children as *God's gifts*; a heritage of the Lord, and as choice gifts, graciously given him. Though they were many, and but slenderly provided for, yet he accounts them great blessings.

Verse 10. *As though I had seen the face of God*—That is, thy meeting me in this peaceable manner is very comfortable and refreshing to me, and an evident token of God's favour to me, Psa. xli. 11. Or, I have seen thee reconciled to me, and at peace with me, as I desire to see God reconciled.

Verse 11. *Take, I pray thee, my blessing*—This gift, which, as I received it from God, I heartily give thee, with my blessing and prayer that God would bless it to thee.

Verse 12. *Let us go, I will go before thee*—He offers himself to be Jacob's guide and companion, in token of a sincere reconciliation. We do not find that Jacob and Esau were ever before so loving with one another as they were now. God had made Esau, not only not an enemy, but a friend. He is become fond of Jacob's company, and invites him to go along with him to mount Seir. Let us never despair of any, nor distrust God, in whose hands all hearts are.

Verse 14. *Until I come unto my lord, to mount*

A. M. 2265. his servant: and I will lead on softly,
B. C. 1739. according ^s as the cattle that goeth
before me and the children be able to endure;
until I come unto my lord ¹ unto Seir.

15 And Esau said, Let me now ⁶ leave with
thee *some* of the folk that *are* with me. And
he said, ⁷ What needeth it? — Let me find grace
in the sight of my lord.

16 So Esau returned that day on his way
unto Seir.

17 ¶ And Jacob journeyed to ² Succoth, and
built him a house, and made booths for his

⁵ Heb. according to the foot of the work, &c., and according to
the foot of the children. — ¹ Chap. xxxii. 3. — ⁶ Heb. set, or
place. — ⁷ Heb. Wherefore is this? — ⁸ Chap. xxxiv. 11; xlviii.
25; Ruth ii. 13. — ⁹ Josh. xiii. 27; Judg. viii. 5; Psa. lx. 6.

Seir—As no mention is made of it, many writers
think, that, for some reasons, Jacob never went to
mount Seir to see Esau. Certainly it is very doubt-
ful whether he ever did. It cannot be supposed,
however, that he would delay so long as the time
mentioned in the twenty-fifth chapter before he went
to see his father.

Verse 15. *He said, What needeth it?*—Esau having
offered some of his men to be his guard and convoy,
Jacob humbly refuses his offer. He is under the
divine protection, and needs no other. Those are
sufficiently guarded who have God for their guard,
and are under a convoy of his hosts, as Jacob was.
Jacob adds only, *Let me find grace in the sight of
my lord*—Having thy favour, I have all I need, all I
desire from thee.

Verse 17. *Jacob journeyed to Succoth*—A place
afterward known by that name, in the tribe of Gad,
on the other side Jordan; here he rested for the
present, set up booths for his cattle, and built a
house; doubtless some slight building, because he
intended not to stay there; with other conveniences
for himself and family. *Therefore the name of the
place is called Succoth*—That is, booths, that when
his posterity afterward dwelt in houses of stone,
they might remember that *the Syrian, ready to
perish, was their father*, who was glad of booths,
Deut. xxvi. 5.

Verses 18, 19. *Jacob came to Shalem, a city of*

cattle: therefore the name of the A. M. 2265.
place is called ⁸ Succoth. B. C. 1739.

18 ¶ And Jacob came to ⁹ Shalem, a city of
⁹ Shechem, ^p which *is* in the land of Canaan,
when he came from Padan-aram; and pitched
his tent before the city.

19 And ^a he bought a parcel of a field, where
he had spread his tent, at the hand of the chil-
dren of ¹⁰ Hamor, Shechem's father, for a hun-
dred ¹¹ pieces of money.

20 And he erected there an altar, and ^r called
it ¹² El-elohe-Israel.

^a That is, booths. — ⁹ John iii. 23. — ⁹ Called, Acts vii. 16,
Sychem. — ^p Joshua xxiv. 1; Judg. ix. 1. — ^a Joshua xxiv. 32;
John iv. 5. — ¹⁰ Called, Acts vii. 16, *Emmor*. — ¹¹ Or, lambs.
^r Chap. xxxv. 7. — ¹² That is, God the God of Israel.

Shechem—Or rather, as the Hebrew may be ren-
dered, he came *safe*, or *in peace*, to the city of *She-
chem*. After a perilous journey, in which he had
met with many difficulties, he came safe at last into
Canaan. *He bought a parcel of a field*—For his
present possession and use; for the right which he
already had to it was only in reversion, after the
time that God had appointed. *Of the children of
Hamor*—That is, subjects, called *children*, to signify
the duty which they owed to him, and the care and
affection he owed to them. *Shechem's father*—
He only of Hamor's sons is mentioned, because
he was more honourable than the rest of his
brethren, (chap. xxxiv. 19,) and so might proba-
bly transact this affair with Jacob, the rest consent-
ing thereto.

Verse 20. *He erected there an altar*—1st, In thank-
fulness to God, for the good hand of his providence
over him. 2d, That he might keep up religion and
the worship of God in his family. He dedicated
this altar to the honour of *El-elohe-Israel, God the
God of Israel*: to the honour of God in general, the
only living and true God, the best of Beings, the
first of causes: and to the honour of *the God of Is-
rael*, as a God in covenant with him. God had late-
ly called him by the name of *Israel*; and now he
calls God the God of Israel. Though he be styled a
prince with God, God shall still be a *prince* with
him, his Lord and his God.

CHAPTER XXXIV.

In this chapter we have, (1,) *Dinah debauched*, 1-5. (2,) *A treaty of marriage between her and Shechem, who had defiled
her*, 6-19. (3,) *The circumcision of the Shechemites, pursuant to their treaty*, 20-24. (4,) *The perfidious and bloody
revenge which Simeon and Levi took upon them*, 25-31.

A. M. 2272. AND ^a Dinah the daughter of
B. C. 1732. Leah, which she bare unto Jacob,

^b went out to see the daughters of A. M. 2272.
the land. B. C. 1732.

^a Chap. xxx. 21.

^b Titus ii. 5.

NOTES ON CHAPTER XXXIV.

Verse 1. *Dinah, the daughter of Leah, went out*—
From her father's house into the city, out of curiosi-

ty, there being then, as Josephus asserts, (*Ant.*, lib.
i. c. 20,) a great concourse of people to a feast. It
does not appear that she asked, much less obtained,

A. M. 2272. 2 And when Shechem the son of
B. C. 1732. Hamor the Hivite, prince of the country, ^c saw her, he ^d took her, and lay with her, and ¹ defiled her.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake ² kindly unto the damsel.

4 And Shechem ^e spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob ^f held his peace until they were come.

6 And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard *it*: and the men were grieved, and they ^g were very wroth, because he ^h had wrought folly in Israel, in lying with

^c Chapter vi. 2; Judges xiv. 1. — ^d Chap. xx. 2. — ¹ Heb. *humbled her*; Deut. xxii. 29. — ² Heb. *to the heart of the damsel*; See Isa. xl. 2; Hos. ii. 14. — ^e Judges xiv. 2. — ^f 1 Sam. x. 27; 2 Sam. xiii. 22.

her father's consent in this: but, to gratify her foolish fancy, put herself out of his protection, and exposed both herself and others to temptation, and that among persons who had no fear of God to restrain them from the most enormous crimes. "She went to see; yet that was not all," says Henry, "she went to be seen too. She went to see the *daughters of the land*, but it may be, with some thoughts of the *sons of the land* too." It is supposed that she was now only about fifteen or sixteen years of age.

Verse 2. *Shechem took her, and defiled her*—Hebrew, *humbled her*. "The word," says Bishop Kidder, "intimates *his violence*, as well as *her dissent*." Young women may learn from this to be "chaste, keepers at home," (Tit. ii. 5,) which qualities have a closer connection than many are willing to believe. They that are fond of going abroad, and intermixing in company with persons of whose piety and good conduct they have no proof, often expose their virtue to a snare. From what happened to Dinah, all may learn to avoid all occasions of falling into temptation, or leading others into it.

Verse 3. *He spake kindly unto the damsel*—Desiring not only to comfort her after the ignominy he had brought upon her, but to conciliate her mind, and get her consent to marry him, that he might thereby repair, as far as possible, the injury he had done her. So that, though his behaviour had been very sinful in the first action; yet in the sequel it was honest and noble, and such as may fill with confusion of face too many who, with the utmost baseness, act a very different part.

Verse 5. *His (Jacob's) sons were in the field*—Probably at a very considerable distance; for it was usual to drive their flocks many miles for pasture. *Jacob held his peace till they were come*—Oppressed

Jacob's daughter; ⁱ which thing ought not to be done. A. M. 2272.
B. C. 1732.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and ^k the land shall be before you; dwell and ^l trade ye therein, and ^m get you possessions therein.

11 And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me, I will give.

12 Ask me never so much ⁿ dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

^g Chap. xlix. 7; 2 Sam. xiii. 21. — ^h Joshua vii. 15; Judges xx. 6. — ⁱ Deut. xxiii. 17; 2 Sam. xiii. 12. — ^k Chap. xiii. 9; xx. 15. — ^l Chap. xlii. 34. — ^m Chap. xlvii. 27. — ⁿ Exodus xxii. 16, 17; Deut. xxii. 29; 1 Sam. xviii. 25.

with grief and shame, on account of his daughter's disgrace, and being unable to determine himself what steps it would be best to take, he waits for their coming and advice.

Verse 6. *Hamor went to commune with Jacob*—It seems that Jacob would have acted wisely if he had followed his own judgment in this affair, instead of consulting his sons, who were young, rash, and violent. But it is evident that they had gained a considerable degree of influence with him: and on this occasion they plunged him into great trouble, and his whole family into great disgrace and danger.

Verse 7. *He had wrought folly*—All sin is folly: but some sinful actions are attended with such circumstances of ignorance and thoughtlessness, and are so inimical to our temporal as well as eternal interests, that they peculiarly merit the name of *folly*. Shechem's sin is termed *folly in Israel*, according to the language of after-times; for Israel was not yet a people, but a family only.

Verse 8. *Hamor communed with them*—Not only with Jacob, but with his sons, to whom Jacob had imprudently referred him. And here we have a particular account of the treaty, in which, it is a shame to say, the Canaanites were more honest than the Israelites.

Verse 10. *The land shall be before you*—That is, in your power, to dwell where you please, and to have the same rights and privileges in it which we have. *Get you possessions therein*—Or *take possession in it*, that is, in any vacant part of it: use it for pasture or tillage, as you think good, and take the benefit to yourselves.

Verses 12, 13. *Ask me never so much dowry and gift*—*Dowry* to her for her portion, according to the ancient custom of men's buying their wives, Exod.

A. M. 2272. 13 ¶ And the sons of Jacob answered Shechem and Hamor his father °deceitfully, and said, because he had defiled Dinah their sister:)

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised: for °that were a reproach unto us:

15 But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem, Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was °more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men are peaceable with us, therefore let them dwell in the land, and trade

therein: for the land, behold, it is large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.

23 Shall not their cattle, and their substance, and every beast of theirs be ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor, and unto Shechem his son, hearkened all that °went out of the gate of his city: and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, °Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with the °edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city; because they had defiled their sister.

° See 2 Sam. xiii. 24, &c.—° Josh. v. 9.—° 1 Chron. iv. 9.

° Chap. xxiii. 10.—° Chap. xlix. 5, 6, 7.—° Heb. mouth.

xxii. 17; and gift to you, either for reparation of the past injury, or in testimony of my respect to you, and desire of her. *The sons of Jacob answered deceitfully*—Pretending and promising marriages with them upon that condition, which they never intended.

Verse 14. *We cannot give our sister to one who is uncircumcised*—They were not prohibited from doing this by any law yet in force, as the examples of Isaac and Jacob show, who both married the daughters of uncircumcised persons; and therefore they do not here reject the proposal as simply unlawful, but only as dishonourable and reproachful. Religion is too often pleaded for the vilest practices.

Verses 18, 19. Hamor and Shechem gave consent themselves to be circumcised. To this perhaps they were moved, not only by the strong desire they had to bring about this match, but by what they might have heard of the sacred and honourable intentions of this sign, in the family of Abraham, which it is probable they had some *confused notions* of, and of the promises confirmed by it; which made them the more desirous to incorporate with the family of Jacob. *He (Shechem) was more honourable than all the house of his father*—More highly esteemed by

the people, which was the reason he prevailed so much with them in so strange a request.

Verse 23. *Shall not their cattle and substance be ours?*—Either for our use and benefit in the way of trade and commerce, or because they will descend to the issue of our children as well as theirs. Thus they cover their private designs with the specious show of public good.

Verse 24. *Unto Hamor and Shechem hearkened all, &c.*—They consented to be circumcised, partly in compliance with their young prince, whom they either feared or loved; and partly in prospect of their own advantage; for which men are frequently willing to expose themselves to great pains and hazards.

Verses 25–27. *They slew all the males*—Nothing can excuse this execrable villany. It was true Shechem had wrought *folly in Israel*, in defiling Dinah: but it ought to have been considered how far Dinah herself had been accessory to it. Had Shechem abused her in her mother's tent, it had been another matter; but she went upon his ground, and struck the spark which began the fire. When we are severe upon the sinner, we ought to consider who was the tempter. It was true that Shechem

A. M. 2272. 28 They took their sheep, and their
B. C. 1732. oxen, and their asses, and that which

was in the city, and that which was in the field,
29 And all their wealth, and all their little
ones, and their wives took they captive, and
spoiled even all that was in the house.

30 ¶ And Jacob said to Simeon and Levi,
‘Ye have troubled me to make me to stink

Ch. xlix. 6.—Josh. vii. 25.—Exod. v. 21; 1 Sam. xiii. 4.

had done ill; but he was endeavouring to atone for it, and was as honest and honourable afterward as the case would admit. It is true that Shechem had done ill, but what was that to all the Shechemites? Doth one man sin, and must the innocent fall with the guilty? This was barbarous indeed. But that which above all aggravated the cruelty, was the most perfidious treachery that was in it. The Shechemites had submitted to their conditions, and had done that upon which they had promised to become one people with them. Yet they act as sworn enemies to those to whom they were lately become sworn friends, making as light of their covenant as they did of the laws of humanity. And these are the sons of Israel! *Cursed be their anger, for it was fierce.* Though Simeon and Levi only were the murderers, yet others of the sons of Jacob came upon the slain, and spoiled the city—And so became accessory to the murder.

Verse 29. *Their little ones and their wives took they captive*—No mention is made of these captives afterward: nor is it easy to conjecture what became of them. Perhaps the most probable supposition is, that Jacob restored both them and the property taken by his sons to their surviving relatives and countrymen.

Verse 30. *Ye have troubled me, to make me to stink*—That is, you have rendered me and my fami-

among the inhabitants of the land, A. M. 2272.
among the Canaanites, and the Pe- B. C. 1732.

rizzites: and I being few in number, they shall gather themselves together against me, and slay me, and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with a harlot?

Deut. iv. 27; Psalm cv. 12.

ly odious among the inhabitants of the land. Abraham and Isaac had been much respected, though strangers in the country, and their wise, righteous, and benevolent conduct, and that of their families, had gained honour to their religion: but Jacob was apprehensive, and not without reason, that these shameful proceedings of his sons would cause him and his religion to be execrated among these Canaanites, whose crimes they had exceeded. Well might he say, they had troubled him! Well might he always keep their conduct in remembrance, and mention it with indignation on his death-bed, for nothing could be more treacherous, base, and cruel. *I shall be destroyed, I and my house*—Indeed, what else could he expect, but that, numerous and formidable as the Canaanites were, they would unite together against him, and that he and his little family would be an easy prey to them? He knew, indeed, that God had promised to preserve his house; but he might justly fear that these vile practices of his children would amount to a forfeiture, and cut off the entail. When sin is in the house, there is reason to fear ruin at the door.

Verse 31. *Should he deal with our sister as with a harlot?*—No, he should not; but, if he do, must they be their own avengers? and nothing less than so many lives, and the ruin of a whole city, serve to atone for the abuse?

CHAPTER XXXV.

In this chapter we have, (1.) Three instances of communion between God and Jacob. 1, God ordered Jacob to Beth-el, and, in obedience to this order, he purged his house of idols, and prepared for that journey, 1-5. 2, Jacob built an altar at Beth-el to the honour of God that had appeared to him, and in performance of his vow, 6, 7. 3, God appeared to him again, and confirmed the change of his name, and the covenant with him, 9-13; of which appearance Jacob made a grateful acknowledgment, 14, 15. (2.) Three funerals. 1, Deborah's, 8. 2, Rachel's, 16-20. 3, Isaac's, 27-29. (3.) Here is also Reuben's incest, 22, and an account of Jacob's sons, 23-26.

A. M. 2272. AND God said unto Jacob, Arise,
B. C. 1732. go up to Beth-el, and dwell
there: and make there an altar unto God,

a Chap. xxviii. 19.

b that appeared unto thee c when thou A. M. 2272.
fleddest from the face of Esau thy B. C. 1732.
brother.

b Chap. xxviii. 13.—c Chap. xxvii. 43.

NOTES ON CHAPTER XXXV.

Verse 1. *God said, Arise, go up to Beth-el*—This was a word in season to comfort his disquieted mind, and direct him to a safer place. *Make there an altar*—Consider and pay thy vows there, made in the

time of thy distress. Jacob had said in the day of his distress, *If I come again in peace, this stone shall be God's house*, chap. xxviii. 22. God had performed his part, and given Jacob more than he then desired, namely, “bread to eat, and raiment

A. M. 2272. 2 Then Jacob said unto his ^d house-
B. C. 1732. hold, and to all that *were* with him,
Put away ^e the strange gods that *are* among
you, and ^f be clean, and change your garments:
3 And let us arise and go up to Beth-el;
and I will make there an altar unto God,
^g who answered me in the day of my distress,
^h and was with me in the way which I went.
4 And they gave unto Jacob all the strange
gods which *were* in their hand, and *all their*
ⁱ ear-rings which *were* in their ears; and Ja-
cob hid them under ^k the oak which *was* by
Shechem.
5 And they journeyed: and ^l the terror of

A. M. 2272. God was upon the cities that *were* A. M. 2272.
B. C. 1732. round about them, and they did not
pursue after the sons of Jacob.

6 ¶ So Jacob came to ^m Luz, which *is* in the
land of Canaan, (that *is*, Beth-el,) he and all the
people that *were* with him.

7 And he ⁿ built there an altar, and called
the place ¹ El-beth-el; because ^o there God
appeared unto him, when he fled from the face
of his brother.

8 ¶ But ^p Deborah, Rebekah's nurse, died,
and she was buried beneath Beth-el, under an
oak: and the name of it was called ² Allon-
bachuth.

^d Chap. xviii. 19; Josh. xxiv. 15.—^e Chap. xxxi. 19, 34;
Josh. xxiv. 2, 23; 1 Sam. vii. 3.—^f Exod. xix. 10.—^g Chap.
xxxii. 7, 24; Psalm cvii. 6.—^h Chap. xxviii. 20; xxxi. 3, 42.
ⁱ Hos. ii. 13.—^k Josh. xxiv. 26; Judg. ix. 6.

¹ Exod. xv. 16; xxiii. 27; xxxiv. 24; Deut. xi. 35; Josh. ii. 9;
v. 1; 1 Sam. xiv. 15; 2 Chron. xiv. 14.—^m Chap. xxviii. 19, 22.
ⁿ Eccles. v. 4.—^o That is, *The God of Beth-el*.—^p Ch. xxviii.
13.—^q Chap. xxiv. 59.—² That is, *the oak of weeping*.

to put on;" but it seems, if he had not forgotten his
vow, he had at least deferred the performance of it,
waiting, probably, for a fit time for that purpose; or
an admonition from God concerning the proper sea-
son of paying it. *And dwell there*—That is, he was
not only to go himself, but to take his family with
him, that they might join with him in his devo-
tions.

Verse 2. *Put away the strange gods that are
among you*—This is evidently a mistranslation; the
Hebrew אלהי הנכר means, not *the strange gods* that
are among you, but *the gods of the stranger* that is
among you, alluding probably to the captive She-
chemite women, who now made a part of his house-
hold, or to other Gentiles who had joined themselves
to his family, and who might secretly worship idols.
Thus, like a good man, and a good master of a fami-
ly, he takes care not only for himself, but for all his
family, to keep them from the exercise of a false re-
ligion, and to engage them, as far as he could, in the
profession and practice of the true. *And be clean*—
Cleanse yourselves by outward and ritual washing,
(compare Exod. xix. 10–14,) which even then was in
use, and was considered as an emblem of cleansing
the soul, by repentance, from all those impure lusts
and vile affections, whereby a man becomes polluted
in the sight of God. This, no doubt, Jacob had
chiefly in view; namely, that they should cleanse
their hands from blood, and from their late detesta-
ble cruelty, and purify their hearts from those evil
dispositions which had given birth to such abomina-
ble wickedness, that they might be fit to approach
God in his worship. *And change your garments*—
In token of your changing your minds and manners.

Verse 3. *Who answered me in the day of my dis-
tress*—He considers God's gracious promise then
made to him, and the assurance of his favour toward
him, and care of him, impressed by God upon his
mind, as an answer to his prayers, although he had
then seen no success, nor any accomplishment of
God's word to him.

Verse 4. *They gave unto Jacob all the strange
gods*—Rather, *the gods of the stranger*; and *all
their ear-rings*—Either because they had been
abused to idolatry and superstition, and were there-
fore to be destroyed, (Deut. vii. 5, and xii. 3,) or for
fear they should be so abused. For the Holy Scrip-
tures insinuate, and other writers expressly affirm,
that divers heathen nations did wear ear-rings for
the honour of their idols, and with the representa-
tions or ensigns of their idols engraven upon them,
such as the rings and vessels mentioned by Mai-
monides, marked with the image of the sun and
moon. *Jacob hid them under the oak*—In a place
only known to himself. It is probable they were
first melted or broken.

Verse 5. *The terror of God*—A great terror from
God; *was upon the cities*—Especially the cities
nearest to Shechem, so that, although, humanly
speaking, they were able, they were restrained from
pursuing or destroying Jacob and his family. No-
thing less could have secured them, considering the
number, power, and rage of their enemies. God
governs the world more by secret terrors on men's
minds than we are aware of.

Verse 7. *He built an altar*—And, no doubt, offered
sacrifice upon it, perhaps the tenth of his cattle, ac-
cording to his vow, *I will give the tenth unto thee*.
And *he called the place*—That is, the altar, *El-Beth-
el*—*The God of Beth-el*. As when he made a thank-
ful acknowledgment of the honour God had done
him in calling him *Israel*, he worshipped God by
the name of *El-elohe-Israel*; so now he was making
a grateful recognition of God's former favour at
Beth-el, he worships God by the name of the *God
of Beth-el*, because *there God appeared to him*.

Verse 8. *Deborah, Rebekah's nurse, died*—It ap-
pears, on computation, that this event took place not
less than a hundred and twenty-five years after Re-
bekah's marriage with Isaac. No doubt Rebekah
was now dead, and this old nurse, who had come with
her into Canaan, (chap. xxiv. 59,) and had tarried

A. M. 2272. 9 ¶ And ^a God appeared unto Jacob
B. C. 1732. again when he came out of Padan-
aram; and blessed him.

10 And God said unto him, Thy name is Jacob: ^rthy name shall not be called any more Jacob, ^sbut Israel shall be thy name; and he called his name Israel.

11 And God said unto him, ^tI am God Almighty: be fruitful and multiply; ^ua nation and a company of nations shall be of thee, and kings shall come out of thy loins.

12 And the land ^w which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God ^xwent up from him, in the place where he talked with him.

^a Hosea xii. 4.—^r Chapter xvii. 5.—^s Chapter xxxii. 28.
^t Chapter xvii. 1; xlviii. 3, 4; Exodus vi. 3.—^u Chapter xvii.
5, 6, 16; xxviii. 3; xlviii. 4.—^w Chap. xii. 7; xiii. 15; xxvi.
3, 4; xxviii. 13.

with her while she lived, was, after her death, taken into Jacob's family, in which, as she was a person of great prudence and piety, her presence and advice must have been very useful. Hence her death is recorded in Jacob's history, rather than in Isaac's. Now, while they were at Beth-el, she died, and died so much lamented, that the oak, under which she was buried was called *Allon-bachuth*, the oak of weeping.

Verses 10, 11. *He called his name Israel*—So he had been named by the angel that wrestled with him, (chap. xxxii. 28,) and the change of his name, then made, is here confirmed and ratified by the Divine Majesty, to encourage him against the fear of the Canaanites, and to assure him that, as he had prevailed over Esau, so he should now prevail over those of whom he was afraid. And he here renews and ratifies the covenant with him by the name of *El-Shaddai*, God all-sufficient, to fulfil his promises in due time, and to protect and provide for him at the present. Two things are here promised him; 1st, That he should be the father of a great nation; great in number, a company of nations shall be of thee. Every tribe of Israel was a nation, and all the twelve, a company of nations; great in honour and power; kings shall come out of thy loins. 2d, That he should be master of a good land, (verse 12,) the land that was given to Abraham and Isaac being here entailed on Jacob and his seed. These two promises had also a spiritual signification, which we may suppose Jacob himself had some notion of; for, without doubt, Christ is the promised seed, and heaven is the promised land; the former is the foundation, and the latter the top-stone of all God's favours.

Verse 13. *God went up from him*—In some visible display of his glory, which had hovered over him while he talked with him; or by withdrawing the signs of his special presence, as chap. xvii. 22,

A. M. 2272. 14 ¶ And Jacob ^yset up a pillar in ^zthe place where he talked with him,
B. C. 1732. even a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, ^zBeth-el.

16 ¶ And they journeyed from Beth-el; and there was but ³a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; ^athou shalt have this son also.

18 And it came to pass, as her soul ^{About}was in departing, (for she died,) that ^{B. C. 1729.}she called his name ⁴Ben-oni: but his father called him ⁵Benjamin.

^x Chap. xvii. 22.—^y Chap. xxviii. 18.—^z Chap. xxviii. 19.
³ Heb. a little piece of ground; 2 Kings v. 19.—^a Chap. xxx
24; 1 Sam. iv. 20.—⁴ That is, the son of my sorrow.—⁵ That
is, the son of the right hand.

and Judges xiii. 20; as, on the contrary, God is said to *come down*, not by change of place, but by some signal manifestation of his presence and favour, Exod. iii. 8; Num. xi. 17.

Verse 14. *And Jacob set up a pillar*—When he was going to Padan-aram he set up that stone which he had laid his head on for a pillow; but now he took time to erect one more stately and durable, probably inserting that stone in it. And in token of his intending it for a sacred memorial of his communion with God, *he poured oil*, and the other ingredients of a *drink-offering*, upon it. And he confirmed the name he had formerly given to the place, *Beth-el, the house of God*. Yet this very place afterward lost the honour of its name, and became *Beth-aven*, a house of iniquity; for here it was that Jeroboam set up one of his calves. It is impossible for the best men to entail so much as the profession and form of religion upon a place.

Verses 16, 17. *She had hard labour*—Harder than usual. Rachel had said when she bore Joseph, *God shall give me another son*, which now the midwife remembers, and tells her, her words were made good. Yet this did not avail; unless God command away fear, no one else can. We are apt in extreme perils to comfort ourselves and our friends with the hopes of a temporal deliverance, in which we may be disappointed; we had better ground our comforts on that which cannot fail us, the hope of eternal life. Rachel had passionately said, *Give me children, or else I die*; and now she had children (for this was her second) she died.

Verse 18. *As her soul was departing*—בצאת נפשה, when her soul was going out, namely, of the body: an argument this of the soul's immortality, especially if compared with Eccles. xii. 7; from which places collated, we learn both whence it goes, and whither it goes. *She called his name Ben-oni*—The son of my sorrow. Thus, by her own confession,

A. M. 2272. 19 And ^b Rachel died, and was
B. C. 1732. buried in the way to ^c Ephrath, which
is Beth-lehem.

20 And Jacob set a pillar upon her grave: that
is the pillar of Rachel's grave ^d unto this day.

21 And Israel journeyed, and spread his tent
beyond ^e the tower of Edar.

22 ¶ And it came to pass, when Israel dwelt
in that land, that Reuben went and ^f lay with
Bilhah his father's concubine: and Israel heard
it. Now the sons of Jacob were twelve:

23 The sons of Leah; ^g Reuben, Jacob's first-
born, and Simeon, and Levi, and Judah, and
Issachar, and Zebulon:

24 The sons of Rachel; Joseph, and Benja-
min:

^b Chap. xlviii. 7.—^c Ruth i. 2; iv. 11; Mic. v. 2; Matt. ii. 6.
^d 1 Sam. x. 2; 2 Sam. xviii. 18.—^e Mic. iv. 8.—^f Chap. xlix.
4; 1 Chron. v. 1; See 2 Sam. xvi. 22; xx. 3; 1 Cor. v. 1.

the gaining her desire became her sorrow: a lively instance this of the folly of inordinately desiring any thing temporal: the object obtained generally becomes a source of sorrow to us. *But his father called him Benjamin—The son of my right hand.* As near, dear, and precious to him as his right hand, which is both more useful and more honourable than the left, Psa. lxxx. 17; or, instead of his right hand, the staff, stay, and comfort of his old age. Jacob seems to have given him this name rather than the other, because he would not renew the sorrowful remembrance of his mother's death every time he called his son by name. It may be observed, that both names were remarkably verified in his posterity; the tribe of Benjamin being remarkably brave and active, and yet involved in more sorrowful disasters than were experienced by any of the other tribes.

Verse 19. *Rachel was buried in the way to Ephrath*—Not in the city, though it was near; for in ancient times their sepulchres were not in places of resort, but in places separated and out of the cities, Matt. xxvii. 60; Luke vii. 12. If the soul be at rest, the matter is not great where the body lies. In the place where the tree falls there let it lie.

Verse 20. *Jacob set a pillar upon her grave*—As a monument, or memorial of her life and death, and as a testimony of her future resurrection. *That is the pillar of Rachel's grave unto this day*—Unto the time when Moses wrote this book. But it was known to be Rachel's sepulchre long after, 1 Sam. x. 2, and Providence so ordered it that this place afterward fell into the lot of Benjamin. Jacob set up a pillar in remembrance of his joys, (verse 14,) and here he sets up one in remembrance of his sorrows. Such is human life with the generality of mankind, a checkered scene! sorrows and joys follow one another in rapid succession. Happy they who, through that faith which is the evidence of things not seen, rise superior to them both, and have

25 And the sons of Bilhah, Rachel's A. M. 2272.
handmaid; Dan, and Naphtali: B. C. 1732.

26 And the sons of Zilpah, Leah's hand-
maid; Gad, and Asher. These *are* the sons
of Jacob, which were born to him in Padan-
aram.

27 ¶ And Jacob came unto Isaac his father
unto ^h Mamre, unto the ⁱ city of Arbah (which
is Hebron) where Abraham and Isaac so-
journed.

28 ¶ And the days of Isaac were a hundred
and fourscore years.

29 And Isaac gave up the ghost and B. C. 1716.
died, and ^k was gathered unto his ———
people, *being* old and full of days; and ^l his
sons Esau and Jacob buried him.

^g Chap. xlv. 8; Exod. i. 2.—^h Chap. xiii. 18; xxviii. 2, 19.
ⁱ Josh. xiv. 15; xv. 13.—^k Chap. xv. 15; xxv. 8.—^l Chap.
xxv. 9; xlix. 31.

their conversation in heaven, where such changes have no place!

Verse 21. *Israel journeyed, and spread his tent*—Though a prince with God, yet he dwells in tents; the city is reserved for him in the other world.

Verse 22. *When Israel dwelt in that land*—And probably was absent from his family, which might be the unhappy occasion of these disorders. Though, perhaps, Bilhah was the greater criminal, yet Reuben's crime was so provoking, that for it he lost his birthright and blessing, chap. xlix. 4. *Israel heard it*—No more is said: that is enough: he heard it with the utmost grief and shame, horror and displeasure. No doubt he forsook Bilhah's bed upon it, as David afterward acted in a like case. *The sons of Jacob were twelve*—Moses makes this observation here, because Benjamin being now born, Jacob had no more sons. When he says, (verse 26,) *which were born to him in Padan-aram*, he speaks by a synecdoche, a figure of speech often used in Scripture, whereby that which belonged to the greater part is ascribed to all. They were all born there except Benjamin, the place of whose birth had been just mentioned.

Verse 27. *Jacob came unto Isaac his father*—Probably to dwell with or near him; bringing, it seems, his family with him. We can hardly suppose that this was the first visit he paid him since his return from Mesopotamia. Without question he had often visited him, though the Scripture be silent as to this particular.

Verses 28, 29. *The days of Isaac were a hundred and fourscore years*—He lived the longest of all the patriarchs, even five years longer than Abraham. He was a mild and quiet man, and these qualities probably contributed no little to his health and long life. Isaac lived about forty years after he made his will. We shall not die an hour the sooner, but abundantly the better, for our timely setting our

heart and house in order. *Isaac gave up the ghost and died*—Although it appears by computation that he did not die till many years after Joseph was sold into Egypt, and, indeed, not till about the time he was preferred there; yet his death is here recorded that his story might be finished, and the subsequent narrative proceed without interruption. *His sons Esau and Jacob buried him*—Solemnized his fune-

ral in an amicable manner, being now perfectly united in brotherly affection. This is mentioned to show how wonderfully God had changed Esau's mind, since he vowed his brother's murder, upon his father's death, chap. xxvii. 41. God has many ways of preventing ill men from doing the mischief they intended; he can either tie their hands, or change their hearts.

CHAPTER XXXVI.

Here we have, (1,) *Esau's wives*, 1-5. (2,) *His removal to mount Seir*, 6-8. (3,) *The names of his sons*, 9-14. (4,) *The dukes which descended of his sons*, 15-19. (5,) *The dukes of the Horites*, 20-30. (6,) *The kings and dukes of Edom*, 31-43.

A. M. 2275. B. C. 1729. **N**OW these are the generations of Esau, ^a who is Edom.

2 ^b Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and ^c Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

B. C. 1760. 3 And ^d Bashemath, Ishmael's daughter, sister of Nebajoth.

4 And ^e Adah bare to Esau, Eliphaz; and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah. These are the sons of Esau, which were born unto him in the land of Canaan.

B. C. 1740. 6 ¶ And Esau took his wives, and his sons, and his daughters, and all

A. M. 2275. B. C. 1729. the ¹ persons of his house, and his cattle, and all his beasts, and all his substance which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 ^f For their riches were more than that they might dwell together: and ^g the land wherein they were strangers could not bear them, because of their cattle.

8 Thus dwelt Esau in ^h mount Seir: ⁱ Esau is Edom.

9 ¶ And these are the generations of Esau the father of ² the Edomites, in mount Seir:

10 These are the names of Esau's son's; ^k Eliphaz the son of Adah the wife of Esau; Reuel the son of Bashemath the wife of Esau.

^a Ch. xxv. 30.—^b Ch. xxvi. 34.—^c Ver. 25.—^d Ch. xxviii. 9. ^e 1 Chron. i. 35.—^f Heb. souls.—^g Ch. xiii. 6, 11.

^h Ch. xvii. 8; xxviii. 4.—ⁱ Ch. xxxii. 3; Deut. ii. 5; Josh. xxiv. 4.—^j Verse 1.—^k Heb. Edom.—^l 1 Chron. i. 35, &c.

NOTES ON CHAPTER XXXVI.

Verse 1. *These are the generations of Esau*—Esau has the honour of having an account of his posterity recorded, for the sake of his progenitors, Abraham and Isaac, and because the Edomites, his descendants, were neighbours to Israel, and their genealogy would be of use to cast light on the following relations of what passed between them. Hereby also is shown more fully the performance of the promise to Abraham, that he should be the father of many nations, of that declaration made to Rebekah, when she inquired of the Lord, "Two nations are in thy womb," and of the blessing given to Esau by Isaac, *Thy dwelling shall be the fatness of the earth. Who is Edom*—That name perpetuated the remembrance of the foolish bargain he made when he sold his birthright for *that red pottage*.

Verse 6. *Esau took his wives and all his substance, &c.*—Although he had begun to settle among his wives' relations in Seir, before Jacob came from Padan-aram, chap. xxvii. 3; yet, it is probable, that during the life of Isaac, he had still some effects remaining in Canaan; but after his death, he wholly

withdrew to mount Seir, took with him what came to his share of his father's personal estate, and left Canaan to Jacob, not only because Jacob had the promise of it, but because he saw, if they should both continue to thrive, as they had begun, there would not be room for both.

Verse 8. *Thus dwelt Esau in mount Seir*—Whatever opposition may be made, God's word will take place, and his counsels shall stand concerning the times before appointed, and the bounds of our habitation.

Verse 10. *These are the names*—Observe here, 1st, That only the names of Esau's sons and grandsons are recorded: not their history, for it is the Church that Moses preserves the records of, not of those that were *without*. The elders only, that lived by faith, *obtained a good report*. 2d, That the sons and grandsons of Esau are called *dukes*. Probably they were military commanders, that had soldiers under them; for Esau and his family lived *by the sword*, chap. xxvii. 40. 3d, We may suppose those dukes had numerous families of children and servants. God promised to multiply Jacob and to en-

A. M. 2275. 11 And the sons of Eliphaz were
B. C. 1729. Teman, Omar, ³ Zepho, and Gatam,
and Kenaz.

12 And Timna was concubine to Eliphaz,
Esau's son; and she bare to Eliphaz, ¹ Ama-
lek: these *were* the sons of Adah, Esau's wife.

13 And these *are* the sons of Reuel; Nahath,
and Zerah, Shammah, and Mizzah: these
were the sons of Bashemath, Esau's wife.

14 And these were the sons of Aholibamah,
the daughter of Anah, the daughter of Zibeon,
Esau's wife: and she bare to Esau, Jeush, and
Jaalam, and Korah.

B. C. 1715. 15 ¶ These *were* dukes of the sons
of Esau: the sons of Eliphaz, the
firstborn son of Esau; duke Teman, duke
Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke
Amalek: these *are* the dukes *that came* of
Eliphaz, in the land of Edom: these *were* the
sons of Adah.

17 And these *are* the sons of Reuel, Esau's
son; duke Nahath, duke Zerah, duke Sham-
mah, duke Mizzah: these *are* the dukes *that*
came of Reuel, in the land of Edom: these
are the sons of Bashemath, Esau's wife.

About
B. C. 1810. 18 And these *are* the sons of Aho-
libamah, Esau's wife; duke Jeush,
duke Jaalam, duke Korah: these *were* the
dukes *that came* of Aholibamah the daughter
of Anah, Esau's wife.

19 These *are* the sons of Esau, who *is* Edom,
and these *are* their dukes.

A. M. 2289. 20 ¶ ^m These *are* the sons of Seir
B. C. 1715. ⁿ the Horite, who inhabited the land;

Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these
are the dukes of the Horites, the children of
Seir in the land of Edom.

22 And the children of Lotan were Hori, and
⁴ Heman: and Lotan's sister *was* Timna.

23 And the children of Shobal *were* these;
⁵ Alvan, and Manahath, and Ebal, ⁶ Shepho,
and Onam.

24 And these *are* the children of Zibeon;
both Ajah, and Anah: this *was that* Anah that
found ^o the mules in the wilderness, as he fed
the asses of Zibeon his father.

25 And the children of Anah *were* these:
Dishon, and Aholibamah the daughter of Anah.

26 And these *are* the children of Dishon;
⁷ Hemdan, and Eshban, and Ithran, and
Cheran.

27 The children of Ezer *are* these; Bilhan,
and Zaavan, and ⁸ Akan.

28 The children of Dishan *are* these; Uz,
and Aran.

29 These *are* the dukes *that came* About
of the Horites; duke Lotan, duke B. C. 1765
Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan:
these *are* the dukes *that came* of Hori, among
their dukes in the land of Seir.

31 ¶ And ^p these *are* the kings that reigned
in the land of Edom, before there reigned any
king over the children of Israel.

³ Or, *Zephi*; 1 Chron. i. 36.—¹ Exodus xvii. 8, 14; Num.
xxiv. 20; 1 Sam. xv. 2, 3, &c.—^m 1 Chron. i. 38.—ⁿ Chapter
xiv. 6; Deut. ii. 12, 22.—⁴ Or, *Homam*; 1 Chron. i. 39.

⁵ Or, *Allan*; 1 Chron. i. 40.—⁶ Or, *Shephi*; 1 Chron. i. 40.
^o See Lev. xix. 19.—⁷ Or, *Amram*; 1 Chron. i. 41.—⁸ Or,
Jakan; 1 Chron. i. 42.—^p 1 Chron. i. 43.

rich him; yet Esau increases and is enriched first.
God's promise to Jacob began to work late, but the
effect of it remained longer, and it had its complete
accomplishment in the spiritual Israel.

Verse 20. *These are the sons of Seir*—In the
midst of the genealogy of the Edomites is inserted
the genealogy of the Horites, that were the natives
of mount Seir before the Edomites took possession
of it, Deut. ii. 12, 22. This comes in here, not only
to give light to the story, but to be a standing reflec-
tion upon the Edomites for intermarrying with them,
by which it is likely they learned their ways, and
corrupted themselves.

Verse 24. *Found mules*—As the Hebrew word,
here rendered *mules*, occurs nowhere else in Scrip-
ture, it is difficult to ascertain the meaning of this
passage. Various have been the conjectures con-
cerning what it was that Anah found. Some render

the word *waters*, or *hot waters*, and understand the
meaning to be, that he found some springs of water
which in those hot countries were both rare and
valuable, or some *hot* and *medicinal* springs. But
the Chaldee renders it *giants*, and the Samaritan
version *Emims*, a sort of giants mentioned Deut.
ii. 10, 11, who were neighbours to the Horites, here
spoken of, (chap. xiv. 5, 6,) and therefore, according
to the manner of those times, might make inroads
upon them. It has been generally supposed, how-
ever, that our translators are right, and that, in
keeping asses, he discovered the method of breeding
mules; probably by accident.

Verse 31. By degrees the Edomites worked out
the Horites, and got full possession of the country.
They were ruled by kings who governed the whole
country, and seem to have come to the throne by
election, and not by lineal descent: these kings

A. M. 2289. 32 And Bela the son of Beor reigned
B. C. 1715. in Edom : and the name of his city
was Din-habah.

33 And Bela died, and Jobab the son of Ze-
rah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land
of Temani reigned in his stead.

35 And Husham died, and Hadad the son of
Bedad (who smote Midian in the field of Moab)
reigned in his stead : and the name of his city
was Avith.

36 And Hadad died, and Samlah of Mas-
rekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth
by the river reigned in his stead.

38 And Saul died, and Baal-hanan the son
of Achbor reigned in his stead.

¹ 1 Chron. i. 50 ; *Hadad Pai*. After his death was an aristocracy ;

A. M. 2508. 39 And Baal-hanan the son of Ach-
B. C. 1496. bor died, and ^a Hadar reigned in his
stead : and the name of his city was Pau ; and
his wife's name was Mehetabel, the daughter
of Matred, the daughter of Mezahab.

40 ¶ And these are the names of ^{B. C. 1496.}
^r the dukes that came of Esau, accord-
ing to their families, after their places, by their
names ; duke Timnah, duke ⁹ Alvah, duke
Jetheth,

41 Duke Aholibamah, duke Elah, duke
Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram : these be the
dukes of Edom, according to their habitations,
in the land of their possession : he is Esau, the
father of ¹⁰ the Edomites.

Ex. xv. 15. — ^r 1 Chron. i. 51. — ⁹ Or, *Atiah*. — ¹⁰ Heb. *Edom*.

Verse 43. *In the land of their possession*—While
the Israelites dwelt in the house of bondage, and
their Canaan was only the land of promise, the
Edomites dwelt in their own habitations, and Seir
was in their possession. The children of this world
have their all in hand, and nothing in hope, while
the children of God have often their all in hope, and
next to nothing in hand. But, all things considered,
it is better to have Canaan in promise than mount
Seir in possession.

reigned in Edom before there reigned any king over
the children of Israel—That is, before Moses's time,
for he was king in Jeshurun. God had lately prom-
ised Jacob that kings should come out of his loins :
yet Esau's blood becomes royal long before any of
Jacob's did. Probably it was a trial to the faith of
Israel, to hear of the power of the kings of Edom,
while they were bond-slaves in Egypt : but those
that look for great things from God must be content
to wait for them. God's time is the best time.

CHAPTER XXXVII.

At this chapter begins the story of Joseph, Jacob's eldest son by his beloved wife Rachel. We have, (1,) The malice his brethren bore against him : they hated him, 1, Because he informed his father of their wickedness, 1, 2. 2, Because his father loved him, 3, 4. 3, Because he dreamed of his dominion over them, 5–11. (2,) The mischiefs his brethren designed and did to him. 1, The visit he made them, at his father's command, gave them an opportunity, 12–17. 2, They first designed to slay him, but afterward determined to starve him, 18–24. 3, They again changed their purpose, and sold him for a slave, 25–28. 4, They made their father believe that he was torn in pieces, 29–35. 5, He was sold in Egypt to Potiphar, 36. And all this was working together for good. His whole story is so remarkably divided between his humiliation and his exaltation, that he evidently appears to have been designed to be a type of Christ, who was first humbled and then exalted. His history also shows the lot of all true Christians, who must, through many tribulations, enter the kingdom.

A. M. 2275. AND Jacob dwelt in the land
B. C. 1729. ¹ wherein ^a his father was a
stranger, in the land of Canaan.

¹ Heb. of his father's sojournings.

NOTES ON CHAPTER XXXVII.

Verse 2. *These are the generations of Jacob*—
The events or occurrences which happened to Jacob
in his family and issue ; as the word is used, chap.
vi. 9, and Num. iii. 1. The genealogy of Esau,
which was brought in by way of parenthesis, being

2 These are the generations of Ja- A. M. 2275.
cob. Joseph being seventeen years B. C. 1729.
old, was feeding the flock with his brethren ; and

^a Chap. xvii. 8 ; xxiii. 4 ; xxviii. 4 ; xxxvi. 7 ; Heb. xi. 9.

finished, Moses returns to the family of Jacob, and
proceeds in his narration of their concerns. And it
is not a barren genealogy like that of Esau, but a
memorable, useful history. *Joseph brought to his
father their evil report*—Jacob's sons did that when
they were from under his eye, which they durst not

A. M. 2275. the lad *was* with the sons of Bilhah,
B. C. 1729. and with the sons of Zilpah, his father's wives: and Joseph brought unto his father ^b their evil report.

3 Now Israel loved Joseph more than all his children, because he *was* ^c the son of his old age: and he made him a coat of *many* ² colours.

4 And when his brethren saw that their father loved him more than all his brethren, they ^d hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

^b 1 Sam. ii. 22, 23, 24.—^c Chap. xlv. 20.—^a Or, *pieces*; Judg. v. 30; 2 Sam. xiii. 18.

have done if they had been at home with him; but Joseph gave his father an account of their ill carriage, that he might reprove and restrain them.

Verse 3. *The son of his old age*—Born when Jacob was ninety-one years old. Such children are commonly best beloved of their parents. Several of the ancient translations, *Chaldee, Persian, Arabic, and Samaritan*, render the words a *wise or prudent son, old age* being an emblem of prudence; one born old, wise above his years. Jacob's other sons had in many things grieved and disgraced him; but Joseph, it seems, gave, while young, indications of that wisdom and piety which adorned his riper years. *A coat of divers colours*—Interwoven with threads, or made of pieces of divers colours. This probably was meant to signify that further honours were intended him; but it seems to have been an injudicious distinction, and excited the envy of Jacob's other sons.

Verse 5. *Joseph dreamed a dream*—Which it is probable he did not understand at first, and therefore, in great simplicity, told it to his brethren; for, had he understood it, he certainly would not have mentioned it to them, for he could not but know they were likely to make an evil construction and use of it. But God's special providence was seen both in giving him these dreams, and in causing him to reveal them, because hereby it was made manifest, when the things which they signified came to pass, that these events had not happened by chance, but were of God's ordering. It must be observed, that though Joseph was so young, as is here stated, yet his piety and devotion were such, that he was fitted thereby for God's gracious discoveries to him: and as he had a great deal of trouble before him, God, in his great goodness, was pleased betimes to give him this prospect of his advancement, to support and comfort him.

Verse 7. *Behold, we were binding sheaves in the*

7 For ^e behold, we *were* binding A. M. 2275.
sheaves in the field, and lo, my sheaf B. C. 1729.
arose, and also stood upright; and behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said unto him, *Shalt thou* indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren and said, Behold, I have dreamed a dream more: and behold, ^f the sun and the moon and the eleven stars made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast

^g Chapter xxvii. 41; xlix. 23.—^e Chap. xlii. 6, 9; xliii. 26; xlv. 14.—^f Chap. xlv. 29.

field—This was a secret intimation of the occasion of Joseph's advancement, which was from his counsel and care about the corn in Egypt. *Your sheaves stood round about*—A posture this of ministry and service; and *made obeisance to my sheaf*—How wonderfully was this fulfilled when his brethren, making application to him for corn, *came and bowed down themselves before him with their faces to the earth!*

Verse 8. *Shalt thou indeed reign over us?*—See here, 1st, How truly they interpreted his dream! The event exactly answered this interpretation, chap. xlii. 6, &c. 2d, How scornfully they resented it, *Shalt thou*, that art but one, *reign over us*, that are many? Thou that art the youngest, over us that are elder? The reign of Jesus Christ, our *Joseph*, is despised and opposed by an unbelieving world, who cannot endure to think that *this man* should *reign over them*. The dominion also of *the upright in the morning* of the resurrection is thought of with the utmost disdain. *They hated him yet the more for his words*—For this relation of his dream, which they imputed to his arrogance.

Verse 9. *Yet another dream*—The repetition of the same thing in another shape, might have taught them that it was both certain and very observable. *Behold the sun and the moon—His father and mother*, here signified by the sun and moon, were not represented in the first dream, because, in the event, his brethren only went at first to Egypt, and there did him obeisance, and it was not till afterward that his father went with them.

Verse 10. *He told it to his father*—The dream was so strongly impressed upon his mind, and that, no doubt, by the Spirit of God, that he could not rest till he had acquainted his father with it. *His father rebuked him*—Not through anger or contempt of his dream, for it follows, *he observed it*; but partly lest Joseph should be elated with the idea of

A. M. 2275. dreamed? Shall I and thy mother
B. C. 1729. and ^g thy brethren indeed come to bow down ourselves to thee to the earth?

11 And ^h his brethren envied him; but his father ⁱ observed the saying.

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? Come, and I will send thee unto them. And he said to him, Here *am I*.

14 And he said to him, Go, I pray thee, ³ see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of ^k Hebron, and he came to Shechem.

15 And a certain man found him, and behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

^g Chap. xxvii. 29.—^h Acts vii. 9.—ⁱ Dan. vii. 28; Luke ii. 19, 51.—³ Heb. *see the peace of thy brethren*, &c.; Chap. xxix. 6.
^k Chap. xxxv. 27.—^l Cant. i. 7.—^m 2 Ki. vi. 13.—ⁿ 1 Sam.

superiority over his brethren, and give place to pride on account of his dreams, and principally to allay the envy and hatred of his brethren. In his thus rebuking him, although in regard to Joseph without cause, Jacob is an example worthy of the imitation of all parents, who, when they observe any appearance of arrogance, self-exaltation, or aspiring after high things in any of their children, ought always to check it, as being a sinful disposition, and often productive of very evil consequences. *Shall I and thy mother*—Leah, his step-mother, one that filled his mother's place, and was now Jacob's only wife, and the mother of the family. Or he means, "Shall thy mother Rachel rise from the dead to come and join with me in worshipping thee?" In which sense of the words he seems to infer the idleness of the dream, the fulfilling of it being impossible.

Verse 11. *But his father observed the saying*—The words of Joseph, or the dream which he told, well knowing that God did frequently reveal his will, or foretell future events by dreams, and perceiving something singular and extraordinary in this dream, and especially in its being doubled.

Verse 12. *To feed in Shechem*—In the parts adjoining to Shechem, probably in the lands Jacob had purchased there. After the cruel and barbarous massacre which Jacob's sons had been guilty of toward the Shechemites, it is a wonder they should venture to seek pasture for their flocks in that neighbourhood; but it is no wonder that their father should be anxious for their safety. It must be observed, however, as the LXX. make a difference in the spelling of the name of that place where they had so lately robbed and murdered the people, and this where they were now feeding their flocks, some suppose that this was not the same Shechem, but

16 And he said, I seek my brethren: A. M. 2275.
¹ tell me, I pray thee, where they feed B. C. 1729.
their flocks.

17 And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in ^m Dothan.

18 ¶ And when they saw him afar off, even before he came near unto them, ⁿ they conspired against him to slay him.

19 And they said one to another, Behold this ⁴ dreamer cometh.

20 ° Come now therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams.

21 And ^p Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

xix. 1; Psalm xxxi. 13; xxxvii. 12, 32; xciv. 21; Matt. xxvii. 1; Mark xiv. 1; John xi. 53; Acts xxiii. 12.—⁴ Heb. *master of dreams*.—^o Prov. i. 11, 16; vi. 17; xxvii. 4.—^p Chap. xlii. 22.

another at some considerable distance from it. Be this as it will, as either place was at least forty, if not sixty miles from Hebron, if Jacob had any idea of the envy and malice which actuated his other sons against Joseph, it is not to be supposed that he would have sent him among them, and have thus put his life in their hands. The providence of God, however, was in the whole affair, for his own glory, and the preservation of the lives of many.

Verses 18, 19. *When they saw him they conspired against him*—It was not in a heat, or upon a sudden provocation, that they thought to slay him, but from malice prepense, and in cold blood. *Behold this dreamer cometh*—Hebrew, *this master of dreams*; that covers his own ambitious desires and designs, with pretences and fictions of dreams. See the progress of vice! From envy and malice they proceeded to conspire against the life of their brother, and then contrived a lie to impose upon their own father!

Verse 21. *Reuben heard it*—God can raise up friends for his people, even among their enemies. Reuben, of all the brothers, had most reason to be jealous of Joseph; for he was the firstborn, and so entitled to those distinguishing favours which Jacob was conferring on Joseph; yet he proves his best friend. Reuben's temper seems to have been soft and effeminate, which had betrayed him into the sin of uncleanness; while the temper of the two next brothers, Simeon and Levi, was fierce, which betrayed them into the sin of murder, a sin which Reuben startled at the thought of. He made a proposal which they thought would effectually destroy Joseph, and yet which he designed should answer his intention of rescuing him out of their hands, probably hoping thereby to recover his father's

A. M. 2275. 22 And Reuben said unto them,
B. C. 1729.

Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass when Joseph was come unto his brethren, that they stripped Joseph out of his coat, *his* coat of *many* ⁵ colours that *was* on him.

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 ^a And they sat down to eat bread: and they lifted up their eyes and looked, and behold, a company of ^r Ishmaelites came from Gilead, with their camels bearing spicery, and ^s balm, and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and ^t conceal his blood?

27 Come, and let us sell him to the Ishmaelites, and ^u let not our hand be upon him; for he *is* ^x our brother, and ^y our flesh: and his brethren ^o were content.

28 Then there passed by ^z Midianites, mer-

⁵ Or, *pieces*.—^a Prov. xxx. 20; Amos vi. 6.—^r See Verses 28, 36.—^s Jer. viii. 22.—^t Chap. iv. 10; Verse 20; Job xvi. 18.—^u 1 Sam. xviii. 17.—^x Chap. xlii. 21.—^y Chap. xxix. 14.—^o Heb. *hearkened*.

favour, which he had lately lost; but God overruled all to serve his own purpose of making Joseph an instrument to *save much people alive*. Joseph was here a type of Christ. Though he was the beloved Son of his Father, and hated by a wicked world, yet the Father sent him out of his bosom to *visit us*; he came from heaven to earth to seek and save us; yet then malicious plots were laid against him; *he came to his own*, and *his own* not only *received him not*, but consulted, *This is the heir, come, let us kill him*. This he submitted to, in pursuance of his design to save us.

Verses 24, 25. *They cast him into a pit*—To perish there with hunger and cold; so cruel were their tender mercies. *They sat down to eat bread*—They felt no remorse of conscience, which, if they had, would have spoiled their stomachs to their meat. A great force put upon conscience commonly stupifies it, and for the time deprives it both of sense and speech. *A company of Ishmaelites*—In verses 28 and 36, they are termed also *Midianites*, or, as it is in the Hebrew of verse 36, *Medanites*. It seems these different tribes, which were descended from the sons of Abraham, Medan, and Midian, by Keturah, and of Ishmael, by Hagar, were joined in one caravan, or company of merchants, bringing spicery, balm, and myrrh upon their camels from Gilead, a

chant-men; and they drew and lifted up Joseph out of the pit, ^a and sold Joseph to the Ishmaelites for ^b twenty *pieces* of silver: and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit; and behold, Joseph was not in the pit: and he ^c rent his clothes.

30 And he returned unto his brethren, and said, The child ^d *is* not: and I, whither shall I go?

31 ¶ And they took ^e Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:

32 And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat; an ^f evil beast hath devoured him: Joseph is without doubt rent in pieces.

34 And Jacob ^g rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters ^h rose up to comfort him; but he refused to be

^a Judg. vi. 3; Chap. xlv. 4, 5.—^b Psalm cv. 17; Acts vii. 9.
^c See Matt. xxvii. 9.—^d Job i. 20.—^e Chap. xlii. 13, 36; Jer. xxxi. 15.—^f Verse 23.—^g Verse 20; Chapter xlv. 28.
^h Verse 29; 2 Sam. iii. 31.—^h 2 Sam. xii. 17.

place noted for these articles, and carrying them into Egypt.

Verse 26. *What profit is it if we slay our brother?*—It will be less guilt and more gain to sell him. They all agreed to this. And as Joseph was sold by the contrivance of Judah for twenty pieces of silver, so was our Lord Jesus for thirty, and by one of the same name too, Judas. Reuben, it seems, was gone away from his brethren when they sold Joseph, intending to come round some other way to the pit, and to help Joseph out of it. But had this taken effect, what had become of God's purpose concerning his preferment in Egypt? There are many devices of the enemies of God's people to destroy them, and of their friends to help them, which perhaps are both disappointed, as these here; but the *counsel of the Lord, that shall stand*. Reuben thought himself undone because the child was sold; *I, whither shall I go?*—He being the eldest, his father would expect from him an account of him; but it proved they had all been undone, if he had not been sold.

Verse 31. *They took Joseph's coat, and killed a kid*—It is difficult to say here whether their falsehood or their cruelty to their father be the more to be execrated!

Verse 35. *All his sons and all his daughters*—Namely, Dinah and his daughters-in-law, for several

A. M. 2275. comforted; and he said, For ⁱ I will
B. C. 1729. go down into the grave unto my son
mourning. Thus his father wept for him.

ⁱ Chap. xlii. 38; xlii. 29, 31.—^k Chap. xxxix. 1.—⁷ Heb. *eunuch*; but the word doth signify not only *eunuchs*, but also

of his sons were married; *rose up to comfort him*—In this his excess of sorrow to which he had imprudently and sinfully abandoned himself. *He refused to be comforted*—Resolving to go down to, the grave mourning. And yet there was no foundation for all this sorrow. Joseph, whose supposed premature and violent death he thus deeply and inconsolably lamented, was still alive and in health; and God was preparing him for, and conducting him to, a state of felicity and glory much beyond what Jacob could reasonably have expected or desired for him. Nay, and God by these very means, which had deprived Jacob of him for a time, was pursuing the measures which his infinite wisdom had devised to make Joseph the instrument of preserving Jacob and all

36 ¶ And ^k the Midianites sold him A. M. 2275.
into Egypt unto Potiphar, an ⁷ officer B. C. 1729.
of Pharaoh's, and ⁸ captain ⁹ of the guard.

chamberlains, courtiers, and officers; Esther i. 10.—⁸ Heb. *chief of the slaughtermen, or, executioners.*—⁹ Or, *chief marshal.*

his family from perishing by famine! Thus do we often mourn, with the bitterest anguish, those very ways and acts of Providence, which are designed to be productive of the greatest good to us; and consider as the greatest evils those things which God intends to be real and lasting blessings! Let us then learn to resign ourselves and all our affairs to the disposal of that infinitely wise and gracious Being, who is engaged, by promise, to make all things work for good to them that love and trust in him. And let us be aware that great affection to any creature doth but prepare for so much the greater affliction, when it is either removed from us, or imbittered to us: inordinate love commonly ends in immoderate grief.

CHAPTER XXXVIII.

How little reason had the Jews, who were so called from this Judah, to boast, as they did, that they were not born of formation! John viii. 41. We have in this chapter, (1.) Judah's marriage and issue, and the untimely death of his two eldest sons, 1-11. (2.) Judah's incest with his daughter-in-law Tamar, 12-23. (3.) His confusion when it was discovered, 24-26. (4.) The birth of his twin sons, in whom his family was built up, 27-30.

A. M. 2269. AND it came to pass at that time,
B. C. 1735. that Judah went down from his
brethren, and ^a turned in to a certain Adullamite, whose name was Hirah.

2 And Judah ^b saw there a daughter of a certain Canaanite, whose name was ^c Shuah; and he took her, and went in unto her.

3 And she conceived, and bare a son; and he called his name ^d Er.

^a Chap. xix. 3; 2 Kings iv. 8.—^b Chap. xxxiv. 2.—^c 1 Chron. ii. 3.—^d Chap. xlii. 12; Num. xxvi. 19.

NOTES ON CHAPTER XXXVIII.

Verse 1. *At that time*—That is, *about that time*; this expression, as also the words *then, in those days*, often referring in Scripture to a considerable space of time. For though these words, as Le Clerc well observes, seem to connect the following events with those spoken of in the former chapter, yet some of them, particularly Judah's marriage, which leads to the rest, must have happened long before Joseph was sold into Egypt. This chapter must therefore be here placed out of the order of time, and the events here recorded must have happened soon after Jacob came from Mesopotamia into Canaan, though Moses, for some special reasons, relates them in this place. *Judah went down from his brethren*—With-

4 And she conceived again, and A. M. 2277.
bare a son; and she called his name B. C. 1727.

^e Onan.

5 And she yet again conceived and bare a son; and called his name ^f Shelah: and he was at Chezib when she bare him.

6 ¶ And Judah ^g took a wife for Er his firstborn, whose name was Tamar.

7 And ^h Er, Judah's firstborn, was wicked in:

^e Chap. xlii. 12; Num. xxvi. 19.—^f Chap. xlii. 12; Num. xxvi. 20.—^g Chap. xxi. 21.—^h Chap. xlii. 12; Num. xxvi. 19.

drew for a time from his father's family, and got intimately acquainted with one Hirah an Adullamite. When young people that have been well educated, begin to change their company, they will soon change their manners, and lose their good education. They that *go down from their brethren*, that forsake the society of the seed of Israel, and pick up Canaanites for their companions, are going down the hill apace.

Verse 2. *He took her*—To wife. His father, it should seem, was not consulted, but he acted by the advice of his new friend Hirah.

Verses 7, 8. *Er was wicked in the sight of the Lord*—That is, in defiance of God, and his law. *And the Lord slew him*—Cut him off by an untimely

A. M. 2283. the sight of the LORD; ⁱ and the LORD
B. C. 1721. slew him.

8 And Judah said unto Onan, Go in unto ^k thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be ^l his: and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

10 And the thing which he did ^l displeased the LORD: wherefore he slew ^m him also.

11 Then said Judah to Tamar his daughter-in-law, ⁿ Remain a widow at thy father's house, till Shelah my son be grown: (for he said, Lest peradventure he die also as his brethren *did* :) and Tamar went and dwelt ^o in her father's house.

12 ¶ And ² in process of time, the daughter of Shuah Judah's wife died: and Judah ^p was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

ⁱ 1 Chron. ii. 3.—^k Deut. xxv. 5; Matt. xxii. 24.—^l Deut. xxv. 6.—^l Heb. *was evil in the eyes of the LORD*.—^m Chap. xlv. 12; Num. xxvi. 19.—ⁿ Ruth i. 13.—^o Lev. xxii. 13.
^p Heb. *the days were multiplied*.

death, before he had any children by Tamar. As long life among the Jews was generally reckoned a blessing from God; so an untimely death was accounted a punishment. The next brother, Onan, was, according to the ancient usage, married to the widow, to preserve the name of his deceased brother that died childless. This custom of marrying the brother's widow was afterward made one of the laws of Moses, Deut. xxv. 5. Onan, though he consented to marry the widow, yet, to the great abuse of his own body, and of the wife he had married, and to the dishonour of the memory of his brother that was gone, refused to *raise up seed unto his brother*. And this story seems to be recorded by the Holy Ghost purposely to condemn, not only his malignant and envious disposition with respect to his deceased brother, but also and especially that vile pollution of his body of which he was guilty. For, observe, *The thing which he did displeased the Lord*, and brought upon him the Lord's vengeance. And it is to be feared that thousands, especially of single persons, still displease the Lord in a similar way, and destroy their own bodies and souls. All such sins, at the same time that they dishonour the body, evidence the power of *vile affections*, and are not only condemned in the Scriptures, but by the light of nature, and were held even by the heathen moralists to be a degree of murder. See *Universal History*.

Verse 11. *Remain a widow till Shelah my son be*

13 And it was told Tamar, saying, A. M. 2286.
Behold, thy father-in-law goeth up B. C. 1718.
^a to Timnath, to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and ^s sat in ³ an open place, which *is* by the way to Timnath: for she saw ^t that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* a harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee: (for he knew not that she *was* his daughter-in-law:) and she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, ^u I will send *thee* ⁴ a kid from the flock: and she said, ^v Wilt thou give *me* a pledge, till thou send *it*?

18 And he said, What pledge shall I give thee? and she said, ^x Thy signet, and thy bracelets,

^a 2 Sam. xiii. 39.—³ Joshua xv. 10, 57; Judges xiv. 1.
^s Proverbs vii. 12.—³ Heb. *the door of eyes*, or, of *Enajim*.
^t Verses 11, 26.—^u Ezek. xvi. 33.—⁴ Heb. *a kid of the goats*.
^v Verse 20.—^x Verse 25.

grown—The contract of marriage, it seems, was so understood, even before any positive law was made on the subject, that, if the husband died without any issue, his next brother was to marry his wife, and as long as any of his brethren remained they were bound to marry her, if left a widow. Accordingly Shelah, the third son, was reserved for Tamar, yet with design that he should not marry so young as his brothers had done. For it would seem from Judah's expression, *Lest peradventure he die also*, that he thought marrying too young was the cause of their death; though some consider his conduct as an evidence that he never intended to give his son to her.

Verse 14. *She put her widow's garments off, &c.*—Some excuse her conduct in this by suggesting that she believed the promise made to Abraham and his seed, particularly that of the Messiah, and that she was therefore desirous to have a child by one of that family, that she might have the honour, or at least stand fair for being the mother of the Messiah. *She covered her with a veil*—It was the custom of harlots in those times to cover their faces, that though they were not ashamed, yet they might seem to be so: the sin of uncleanness did not go so bare-faced as it now doth.

Verses 17–21. *A kid from the flock*—A goodly price at which her chastity and honour were valued! Had the consideration been a thousand rams, and ten thousands of rivers of oil, it had not been a valuable

A. M. 2287. and thy staff that *is* in thy hand :
B. C. 1717. and he gave *it* her, and came in unto her, and she conceived by him.

19 And she arose and went away and ^v laid by her veil from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand : but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot that *was* ^s openly by the way-side ? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her ; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest we ^e be ashamed : behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath ^z played the harlot ; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, ^a and let her be burnt.

25 When she *was* brought forth, she sent to her father-in-law, saying, By the man whose these *are*, *am* I with child : and she said, ^b Discern, I pray thee, whose *are* these, ^c the signet, and bracelets, and staff.

26 And Judah ^d acknowledged *them*, and said, ^e She hath been more righteous than I ; because that ^f I gave her not to Shelah my son : and he knew her again ^g no more.

27 ¶ And it came to pass in the time of her travail, that behold, twins *were* in her womb.

28 And it came to pass when she travailed,

^v Verse 14.—^s Or, in *Enajim*.—^a Heb. *become a contempt*.
^z Judg. xix. 2.—^a Lev. xxi. 9 ; Deut. xxii. 21.

^b Chapter xxxvii. 32.—^c Verse 18.—^d Chapter xxxvii. 33.
^e 1 Sam. xxiv. 17.—^f Verse 14.—^g Job xxxiv. 31, 32.

consideration. The favour of God, the purity of the soul, the peace of the conscience, and the hope of heaven, are too precious to be exposed to sale at any such rates. It is a good account, if it be but true, of any place, that which they here gave, that *there is no harlot in this place*, for such sinners are the scandals and plagues of any place. Judah sits down content to lose his *signet* and *his bracelets*, and forbids his friend to make any further inquiry.

Verse 23. *Lest we be ashamed*—Either, 1st, Lest his sin should come to be known publicly ; or, 2d, Lest he should be laughed at as a fool for trusting a whore with his signet and his bracelets. He expresses no concern about the sin, only about the shame. There are many who are more solicitous to preserve their reputation with men, than to secure the favour of God ; *lest we be ashamed*, goes further with them than *lest we be damned*.

Verse 24. *Judah said, Bring her forth, and let her be burnt*—Some have inferred from this that fathers then had the power of life and death over their children. But if so, it is probable that some instance would have occurred and have appeared on record in which such a power was actually exercised. It seems very unlikely that Judah should have such a power, at least over her, who was a Canaanite, and who was not in his, but in her own father's house. He probably only meant, Bring her forth to the magistrate, from whom she may receive her sentence and deserved punishment, as a person guilty of adultery, (having been betrothed to Shelah,) a crime formerly punished with death by the laws of God, and of divers nations. See Deut. xxii. 23, 24 ; Jer. xxix. 22, 23. This eagerness of Judah, however, proceeded not from zeal for justice, for then he would not have endeavoured to destroy

the innocent child with the guilty mother, but from worldly policy, that he might take *her* out of the way whom he viewed as a disgrace and burden to his family. But perhaps, though he uttered this severe sentence in the heat of his passion, he would not have urged the putting of it in execution ; or, as some think, by *burning* her he might mean no more than branding her in the forehead to denote her being a harlot.

Verse 26. *And Judah acknowledged them*—His guilty conscience and the horror of so foul a fact, together with the sudden surprise, forced him to make an immediate and ingenuous confession. *She hath been more righteous than I*—This he says because he had broken his word with her in withholding Shelah from her, whom he had promised ; whereas she had kept her faith with him, and had lived as a widow honestly ; besides, she had committed the fact out of desire to have a child, he to satisfy his lust. She was, however, more guilty than he in another respect, as having knowingly committed both adultery and incest, when he designed neither. *And he knew her again no more*—Thus showing the sincerity of his confession, by forsaking the sin confessed, the only sure way of showing it.

Verses 28, 29. *When she travailed*—It should seem the birth was hard to the mother, by which she was corrected for her sin : the children also, like Jacob and Esau, struggled for the birthright, and Pharez, who got it, is ever named first, and from him Christ descended. He had his name from *his breaking forth* before his brother : *this breach be upon thee*—The Jews, as Zarah, bid fair for the birthright, and were marked, as it were, with a *scarlet thread*, as those that *came first* ; but the Gentiles, like Pha

A. M. 2288. that *the one* put out *his* hand; and
B. C. 1716. the midwife took and bound upon
his hand a scarlet thread, saying, This came
out first.

29 And it came to pass as he drew back his
hand, that behold, his brother came out; and

⁷ Or, *Wherefore hast thou made this breach against thee?*
^a That is, a breach.

she said, ⁷How hast thou broken forth? A. M. 2288.
this breach be upon thee: therefore B. C. 1716.
his name was called ⁸Pharez.^h

30 And afterward came out his brother that
had the scarlet thread upon his hand; and his
name was called Zarah.

^h Chapter xlv. 12; Numbers xxvi. 20; 1 Chronicles ii. 4:
Matthew i. 3.

rez, or a son of violence, got the start of them, by
that *violence* which the *kingdom of heaven* suffers,
and attained to the righteousness which the Jews
came short of: yet when the fulness of time is come,

all Israel shall be saved. Both these sons are named
in the genealogy of our Saviour, Matt. i. 3, to per-
petuate the story, as an instance of the humiliation
of our Lord Jesus.

CHAPTER XXXIX.

At this chapter we return to the story of Joseph. We have him here, (1.) A servant, a slave in Potiphar's house, 1; and yet
there greatly honoured and favoured, 1, By the providence of God, which made him in effect a master, 2-6. 2, By the
grace of God, which made him more than conqueror over a strong temptation, 7-12. (2.) We have him a sufferer, falsely
accused, 13-18. Imprisoned, 19, 20. And yet his imprisonment made both honourable and comfortable by the tokens of
God's special presence with him, 21-23.

A. M. 2277. AND Joseph was brought down to
B. C. 1727. Egypt: and ^aPotiphar, an officer
of Pharaoh, captain of the guard, an Egyptian,
^bbought him of the hands of the Ishmaelites,
which had brought him down thither.

2 And ^cthe LORD was with Joseph, and he

^a Chapter xxxvii. 36; Psalm cv. 17.—^b Chapter
xxxvii. 28.

was a prosperous man: and he was B. M. 2277.
in the house of his master the Egypt- B. C. 1727.
tian.

3 And his master saw that the LORD *was*
with him, and that the LORD ^dmade all that
he did to prosper in his hand.

^c Verse 21; Chap. xxi. 22; xxvi. 24; xxviii. 15; 1 Sam. xvi. 18;
xviii. 14, 28; Acts vii. 9.—^d Psa. i. 3.

NOTES ON CHAPTER XXXIX.

Verse 1. *And Joseph was brought down into Egypt*
—The history of Joseph is one of the most remark-
able, interesting, and instructive of any contained
in the Scriptures or elsewhere. It affords us the
clearest evidence of the providence of God con-
ducting all things with amazing and stupendous
wisdom, and making them “work together for good
to those that love him;” nay, and causing even the
wickedness of men to become subservient to the
accomplishment of its designs. One design of God,
with regard to Joseph, was to raise him to such a
degree of greatness and power, as should oblige his
brethren to bow down humbly before him: his bre-
thren opposed this, and meant to humble him: but
what they did with this view was the first step by
which God led him to elevation and glory; and the
horrible calumny of his unchaste mistress, which
seemed to complete his misfortunes, was the cir-
cumstance which advanced him almost to the throne!
This may afford us great comfort under all our trou-
bles, as we may from hence be assured that God
can make whatever shall be designed against us the
means of promoting our happiness.

The Jews have a proverb, If the world did but
know the worth of good men, they would hedge

them about with pearls. Joseph was sold to an *offi-
cer of Pharaoh*, with whom he might get acquaint-
ed with public persons and public business, and so
be fitted for the preferment he was designed for.
What God intends men for, he will be sure, some
way or other, to qualify them for.

Verse 2. *The Lord was with Joseph*—Those that
can separate us from all our friends cannot deprive
us of the gracious presence of our God. When Jo-
seph had none of his relations with him, he had his
God with him, even in the *house of the Egyptian*:
Joseph was banished from his father's house, but
the Lord was with him. It is God's presence with
us that *makes all we do prosperous*. Those that
would prosper must therefore make God their friend;
and those that do prosper must therefore give God the
praise. *He was in the house of his master the Egypt-
tian*—He did not endeavour, as might have been ex-
pected, to effect an escape to his father, but demeaned
himself patiently and faithfully in the station into
which God's providence had brought him.

Verse 3. *His master saw that the Lord was with
him*—Many of the heathen acknowledged a supreme
God, and his overruling providence in the affairs of
men, although they did not glorify him as God, but wor-
shipped the creature with, and more than, the Crea-

A. M. 2277. 4 And Joseph ^e found grace in his
B. C. 1727. sight, and he served him: and he
made him ^f overseer over his house, and all
that he had he put into his hand.

5 And it came to pass from the time that he
had made him overseer in his house, and over
all that he had, that ^g the LORD blessed the
Egyptian's house for Joseph's sake; and the
blessing of the LORD was upon all that he had
in the house, and in the field.

6 And he left all that he had in Joseph's
hand; and he knew not aught he had, save
the bread which he did eat: and Joseph ^h was
a goodly person, and well-favoured.

7 ¶ And it came to pass, after these things,
that his master's wife cast her eyes upon Jo-
seph: and she said, ⁱ Lie with me.

8 But he refused, and said unto his master's

^e Chapter xviii. 3; xix. 19; Verse 21.—^f Genesis xxiv. 2.
^g Chap. xxx. 27.—^h 1 Sam. xvi. 12.—ⁱ 2 Sam. xiii. 11.

tor: Potiphar, however, would doubtless learn from Joseph many things concerning the one living and true God; and proving by experience that his affairs prospered, and that Joseph ascribed this prosperity to the especial blessing of Jehovah, he might be inclined to believe that Jehovah blessed him for Joseph's sake.

Verse 4. *He made him overseer over all that he had*—Committed all to his care and management. But it may be asked how this could be, since Joseph understood not the Egyptian language? In answer to which it may be observed, that, undoubtedly, as soon as he came thither he would do his utmost to obtain the knowledge of that language, and being a person of good parts, would soon obtain it, especially as there was a great affinity between that language and his own. Besides, it is not to be supposed that Joseph was highly advanced at once, but step by step, and after some considerable time. For, considering Potiphar's office and station, it is not likely that he would thus prefer Joseph till he had had full evidence of his fidelity, as well as of his ability to manage so great a trust.

Verse 6. *He knew not aught he had*—Persuaded of Joseph's faithfulness and diligence, and relying on his care, he took no part in the management of his own affairs, but left them wholly to this young but trusty Hebrew. The servant had all the care and trouble of the estate, and the master only the enjoyment of it. In this Potiphar is an example not to be imitated by any master, unless he could be sure that he had one like Joseph for a servant.

Verse 9. *How can I do this great wickedness?*—How can I, to whom my master has shown so much kindness, when I was a poor, forlorn stranger from a foreign land, and was offered to him in the capacity of a slave; on whom he has conferred so many, and such great favours, keeping back from my enjoyment no part of his property but thee, be-

wife, Behold, my master wotteth not ^{A. M. 2277.}
what is with me in the house, and he ^{B. C. 1727.}
hath committed all that he hath to my hand;

9 *There is none greater in this house than I*; neither hath he kept back any thing from me, but thee, because thou art his wife: ^k how then can I do this great wickedness, and ^l sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

11 And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

12 And ^m she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

^k Prov. vi. 29, 32.—^l Chap. xx. 6; Lev. vi. 2; 2 Sam. xii. 13; Psa. li. 4.—^m Prov. vii. 13, &c.

cause thou art his wife;—how can I be guilty of such ingratitude as thus to wound him in the tenderest part? How can I, in whom he has reposed such confidence, and to whom he has committed so great a trust as to make me steward and governor of all he has, thus shamefully deceive that confidence, and betray that trust? How can I be so unjust to him as to injure him, in a matter which of all others would give him the greatest pain, and rob him of his greatest and most valuable treasure, the affections and honour of his wife, and his own honour involved therein? How can I be so unkind and cruel to thee, as to countenance and entangle thee in so much guilt and wickedness, laying thee open to the daily reproaches of thy own mind, making an eternal breach and separation between thee and thy husband, and rendering thy whole future life a scene of bitterness and distress? How can I expose thee to the displeasure and wrath of the righteous Lawgiver and just Judge of all the earth, who is the everlasting avenger of all such crimes? And how can I, who profess to be a worshipper and servant of Jehovah, the God of truth, justice, and holiness, do any wickedness, especially such great wickedness as that of committing adultery with the wife of my bountiful benefactor and kind master? How can I thus sin, not only against my master, my mistress, myself, my own body and soul, but against God?—Gracious souls look upon this as the worst thing in sin, that it is against God; against his nature and his dominion, against his love and his design. They that love God for this reason hate sin.

Verses 10-12. *She spake to Joseph from day to day*—Joseph was single, was in the vigour of youth, was a man of like passions with us, was solicited and importuned to gratify those passions, and that in a way that promised both present pleasure and profit, and by one on whom he was dependant, and whom

A. M. 2277. 13 And it came to pass, when she
B. C. 1727. saw that he had left his garment in
her hand, and was fled forth,

14 That she called unto the men of her house,
and spake unto them, saying, See, he hath
brought in a Hebrew unto us to mock us: he
came in unto me to lie with me, and I cried with
a ¹ loud voice:

15 And it came to pass, when he heard that
I lifted up my voice and cried, that he left his
garment with me, and fled, and got him out.

16 And she laid up his garment by her, until
his lord came home.

17 And she ⁿ spake unto him according to
these words, saying, The Hebrew servant which
thou hast brought unto us, came in unto me to
mock me:

18 And it came to pass as I lifted up my voice
and cried, that he left his garment with me, and
fled out.

¹ Heb. *great*.—ⁿ Exod. xxiii. 1; Psa. cxx. 3.—^o Prov. vi.
34, 35.—^p Psalm cv. 18; 1 Pet. ii. 19.—^a See Chap. xl. 3,
15; xli. 14.

it was dangerous to provoke; whose frown might be followed by great sufferings, and whose favour might advance and establish his prosperity: opportunity and privacy also were afforded. But Joseph feared God; Joseph believed in a judgment to come. He therefore denied himself, and would not, for the sake of those pleasures of sin which are but for a season, involve himself in the divine wrath, and in certain and lasting misery and ruin. Hence he *hearkened not to her*, so much as *to be with her*. Finding her dead to all sense of shame, and deaf to the calls of duty, honour, conscience, and the fear of God, and that she was not to be reclaimed, he avoided her company, being distrustful of himself. For those that would be kept from harm must keep out of harm's way. And when she laid hold on him, he *left his garment in her hand*—He would not stay

19 And it came to pass, when his ^{A. M. 2277}
^{B. C. 1727.} master heard the words of his wife,
which she spake unto him, saying, After this
manner did thy servant to me; that his ^o wrath
was kindled.

20 And Joseph's master took him, and ^p put
him into the ^a prison, a place where the king's
prisoners *were* bound: and he was there in the
prison.

21 ¶ But the LORD was with Joseph, and
² showed him mercy, and ^r gave him favour in
the sight of the keeper of the prison.

22 And the keeper of the prison ^s committed
to Joseph's hand all the prisoners that *were* in
the prison; and whatsoever they did there, he
was the doer of it.

23 The keeper of the prison looked not to any
thing *that was* under his hand; because ^t the
LORD was with him: and *that* which he did,
the LORD made it to prosper.

² Heb. *extended kindness unto him*.—^r Exod. iii. 21; xi. 3
xii. 36; Psalm cvi. 46; Prov. xvi. 7; Dan. i. 9; Acts vii. 9, 10
^s Chap. xl. 3, 4.—^t Verse ii. 3.

to parley with the temptation, but flew from it with the utmost abhorrence, as one escaping for his life.

Verses 20, 21. *Where the king's prisoners were bound*—Potiphar, it is likely, chose that prison because it was the *worst*; for there “the irons entered into the soul,” Psa. cv. 18, but God designed it to pave the way to his enlargement. Our Lord Jesus, like Joseph, was *bound*, and *numbered with transgressors*. But *the Lord was with Joseph*, and *showed him mercy*. No gates nor bars can shut out his gracious presence from his people. *God gave him favour in sight of the keeper of the prison*—God can raise up friends for his people, even where they little expect them. The keeper saw that *God was with him*, and that every thing prospered under his hand, and therefore intrusted him with the management of the affairs of the prison.

CHAPTER XL.

In this chapter things are working toward Joseph's advancement. (1.) Two of Pharaoh's servants are committed to prison, and there, to Joseph's care, and so become witnesses of his extraordinary conduct, 1-4. (2.) They dreamed each of them a dream, which Joseph interpreted, and they verified the interpretation, 20-22. (3.) Joseph recommends his case to one of them, whose preferment he foresaw, 14, 15; but in vain, 23.

A. M. 2284. AND it came to pass after these
B. C. 1720. things, *that* the ^a butler of the king

of Egypt and *his* baker had offended ^{A. M. 2284}
^{B. C. 1720} their lord the king of Egypt.

^a Nehemiah i. 11.

NOTES ON CHAPTER XL.

Verses 1-3. We should not have had this story of Pharaoh's butler and baker recorded in Scripture, if

it had not been serviceable to Joseph's preferment. The world stands for the sake of the church, and is governed for its good. *Where Joseph was bound*—

A. M. 2284. 2 And Pharaoh was ^b wroth against
B. C. 1720. two of his officers, against the chief
of the butlers, and against the chief of the
bakers.

3 ^c And he put them in ward in the house of
the captain of the guard, into the prison, the
place where Joseph was bound.

4 And the captain of the guard charged Joseph
with them, and he served them; and they
continued a season in ward.

B. C. 1718. 5 ¶ And they dreamed a dream
both of them, each man his dream in
one night, each man according to the interpretation
of his dream; the butler and the baker
of the king of Egypt, which were bound in the
prison.

6 And Joseph came in unto them in the
morning, and looked upon them, and behold,
they were sad.

7 And he asked Pharaoh's officers that were
with him in the ward of his lord's house, saying,
Wherefore ¹ look ye so sadly to-day?

8 And they said unto him, ^d We have dreamed
a dream, and there is no interpreter of it. And
Joseph said unto them, ^e Do not interpreta-

^b Prov. xvi. 14.—^c Chap. xxxix. 20, 23.—¹ Heb. are your
faces evil? Neh. ii. 2.—^d Chap. xli. 15.—^e Chap. xli. 16;
Dan. ii. 11, 23, 27.—^f Verse 18; Chap. xli. 12, 25; Judg. vii.
14; Dan. ii. 36; iv. 19.

That is, was a prisoner, as the word אסור is used,
Isaiah xxii. 3; or had been bound, Psalm cv. 18.
For being now made governor of the prisoners, he
was doubtless made free from his bonds.

Verses 4, 5. *The captain of the guard*—Namely,
Potiphar, chap. xxxvii. 36, who, probably being in-
formed by his under-keeper of Joseph's great care
and faithfulness, began to have a better opinion of
him, although for his own quiet and his wife's repu-
tation, he left him still in prison. *According to the
interpretation of his dream*—By Joseph. The
dream and the interpretation answered each other.

Verse 6. *They were sad*—It was not the prison
that made them sad; they were pretty well used to
that, but the dream; God has more ways than one to
sadden the spirits of those that are to be made sad.
Those sinners that are hardy enough under outward
trouble, yet God can find a way to trouble them, and
take off their wheels, by wounding their spirits, and
laying a load upon them.

Verse 8. *Do not interpretations belong to God?*—
He means the God whom he worshipped, to the
knowledge of whom he endeavours hereby to lead
them. And if interpretations belong to God, he is
■ free agent, and may communicate the power to
whom he pleases, therefore tell me your dreams.

Verse 13. *Lift up thy head*—Raise thee from
thy state of dejection and sorrow, and advance thee

tions belong to God? Tell me them, A. M. 2286.
I pray you. B. C. 1718.

9 And the chief butler told his dream to Joseph,
and said unto him, In my dream, behold,
a vine was before me;

10 And in the vine were three branches: and
it was as though it budded, and her blossoms
shot forth; and the clusters thereof brought
forth ripe grapes:

11 And Pharaoh's cup was in my hand: and I
took the grapes, and pressed them into Pharaoh's
cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, ^f This is the
interpretation of it: The three branches ^g are
three days:

13 Yet within three days shall Pharaoh ^h lift ²
up thy head, and restore thee unto thy place:
and thou shalt deliver Pharaoh's cup into his
hand, after the former manner when thou wast
his butler.

14 But ³ think ⁱ on me when it shall be well
with thee, and ^k show kindness, I pray thee,
unto me, and make mention of me unto Pharaoh,
and bring me out of this house:

15 For indeed I was stolen away out of the

^g Chap. xli. 26.—^h 2 Kings xxv. 27; Psalm iii. 3; Jer. lli.
31.—² Or, reckon.—³ Heb. remember me with thee.—ⁱ Luke
xxiii. 42.—^k Joshua ii. 12; 1 Sam. xx. 14, 15; 2 Sam. ix. 1;
1 Kings ii. 7.

to thy former dignity; for in this sense, the same
phrase is used, 2 Kings xxv. 27, and Psalm cx. 7.
The expression, however, may be rendered, *shall
reckon thy head*, that is, thy name or person, namely,
among his servants, which interpretation seems to
agree better with the verse where the same phrase
is used also of the chief baker who was hanged. It
is supposed to refer to a custom which the kings of
Egypt, and probably other governors observed, of
having the names of all their servants called over on
their birthdays, and at other set times; when such as
were judged to be guilty of great crimes were struck
off the list and punished, and the less guilty were
pardoned, and, if they had been imprisoned, were
released and restored to their former trusts and
offices.

Verses 14, 15. *Think on me*—Though the respect
paid to Joseph made the prison as easy to him as a
prison could be, yet none can blame him for being desirous
of liberty. See what a modest representation
he makes of his own case. He doth not reflect upon
his brethren that sold him, he only saith, *I was stolen
out of the land of the Hebrews*. Nor doth he reflect
on the wrong done him in this imprisonment by his
mistress, that was his prosecutor, and his master,
that was his judge, but mildly avers his own inno-
cence. *Here have I done nothing, that they should
put me into the dungeon*—When we are called to

A. M. 2286. land of the Hebrews : ¹ and here also
B. C. 1718. have I done nothing that they should
put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and behold, *I had* three ^a white baskets on my head :

17 And in the uppermost basket *there was* of all manner of ^b bake-meats for Pharaoh : and the birds did eat them out of the basket upon my head.

18 And Joseph answered, and said, ^m This *is* the interpretation thereof: The three baskets *are* three days :

19 ⁿ Yet within three days shall Pharaoh

⁶ lift up thy head from off thee, and ^{A. M. 2286.}
^{B. C. 1718.} shall hang thee on a tree ; and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day, *which was* Pharaoh's ^o birth-day, that he ^p made a feast unto all his servants : and he ^q lifted ^r up the head of the chief butler and of the chief baker among his servants.

21 And he ^r restored the chief butler unto his butlership again ; and ^s he gave the cup into Pharaoh's hand :

22 But he ^t hanged the chief baker, as Joseph had interpreted to them.

23 ¶ Yet did not the chief butler remember Joseph, but ^u forgot him.

¹ Ch. xxxix. 20.—^a Or, full of holes.—^b Heb. meat of Pharaoh, the work of a baker, or, cook.—^m Verse 12.—ⁿ Verse 13.
⁶ Or, reckon thee, and take thy office from thee.—^o Matt. xiv. 6.

^p Mark vi. 21.—^q Verses 13, 19 ; Matt. xxv. 19.—^r Or, reckoned.—^s Verse 13.—^t Neh. ii. 1.—^u Verse 19.—^v Job xix. 14 ; Ps. xxxi. 12 ; Eccles. ix. 15, 16 ; Amos vi. 6.

vindicate ourselves, we should carefully avoid, as much as may be, speaking ill of others. Let us be content to prove ourselves innocent, and not fond of upbraiding others with their guilt.

Verse 20. *He lifted up the head*—Of these servants ; took an account of them, examined their cases, and, either according to the merit of their cause, or through caprice, disposed of them as is here mentioned.

Verse 21. Calmet has observed, that, as Joseph was a type of Christ, so these two officers of Pharaoh point out the two thieves between whom he was crucified ; our Lord pardoning the one and con-

demning the other, as Joseph predicted the butler's restoration to his office, and the baker's execution.

Verse 23. *But forgot him*—Being again possessed of the emoluments of his office, and enjoying the pleasures of the court, the kindness which Joseph had shown him in interpreting his dreams, as well as all the instruction and advice he had received from him respecting the true God and religion, vanished from his recollection : a specimen this of the friendship of the world, and a true sample of the disappointment which they will meet with who rely on it !

CHAPTER XLI.

Two things Providence is here bringing about, 1, The advancement of Joseph. 2, The maintenance of Jacob and his family in a time of famine ; for the eyes of the Lord run to and fro through the earth, and direct the affairs of the children of men. In order to these, here is, (1,) Pharaoh's dreams, 1-8. (2,) The recommendation of Joseph to him for an interpreter, 9-13. (3,) The interpretation of the dreams, and the prediction of seven years' plenty, and seven years' famine in Egypt, with the prudent advice given to Pharaoh thereupon, 14-36. (4,) The preferment of Joseph to a place of the highest power and trust, 37-45. (5,) The accomplishment of Joseph's prediction, and his fidelity to his trust, 46-57.

A. M. 2289. **AND** it came to pass at the end
B. C. 1715. of two full years, that Pharaoh dreamed : and behold, he stood by the river.

2 And behold, there came up out of ^{A. M. 2289.}
^{B. C. 1715.} the river seven well-favoured kine and fat-fleshed ; and they fed in a meadow.

NOTES ON CHAPTER XLI.

Verse 1. *At the end of two full years*—After the butler's restoration to his place. No doubt Joseph was some considerable time in prison before the keeper of the prison would so far trust him as to commit the other prisoners, especially the state prisoners, to his charge ; and he was some time confined with them. Yet two years more pass away before his deliverance came. By this great and long-continued humiliation and trial, he was prepared for the

extraordinary exaltation which God designed for him.

Verse 2. *There came out of the river*—A just and proper emblem this, because both the fruitfulness and barrenness of the land of Egypt depended, under God, on the increase or diminution of the waters of that river. *Well-favoured kine, and fat-fleshed*—Signifying plenty of grass, whereby they had been thus fed, and promising milk and flesh-meat in abundance.

A. M. 2289. 3 And behold, seven other kine came
B. C. 1715. up after them out of the river, ill-favoured and lean-fleshed; and stood by the other kine upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and behold, seven ears of corn came up upon one stalk, ¹rank and good.

6 And behold, seven thin ears and blasted with the east wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and behold, *it was a dream.*

8 And it came to pass in the morning, ^athat his spirit was troubled; and he sent and called for all ^bthe magicians of Egypt, and all the ^cwise men thereof: and Pharaoh told them his dreams; but *there was* none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

¹ Heb. *fat*.—^a Dan. ii. 1; iv. 5, 19.—^b Exod. vii. 11, 22; Isaiah xxix. 14; Daniel i. 20; ii. 2; iv. 7.—^c Matthew ii. 1.
^d Chapter xl. 2, 3.—^e Chapter xxxix. 20.—^f Chapter xl. 5.
^g Chap. xxxvii. 36.—^h Chap. xl. 12, &c.

Verse 5. *Seven ears of corn on one stalk*—These also were fit emblems of the thing intended, especially as the fertility of that country did chiefly consist in its producing abundance of corn.

Verse 6. *Blasted by the east wind*—Coming through the parched deserts of Arabia, and very pernicious in Egypt. Thevenot, in his *Travels*, part 1, l. 2, c. 34, says, that in the year 1658 two thousand men were destroyed in one night by one of these blasting winds.

Verse 8. *His spirit was troubled*—Because he was impressed with an idea that the dreams were supernatural, that something extraordinary was intended by them, and because he understood not their meaning, and dreaded the consequences. Compare chapter xl. 6; Dan. ii. 1–3; and Matt. xxvii. 19. He called for the *magicians*, who professed to discover secret and future things, either by consulting the stars, or by other superstitious practices; but if they ever did any thing of that kind, no doubt it was by the help of evil spirits. The *wise men*, distinguished from these, were employed, it seems, in the study of nature, and, by their great sagacity, often made happy conjectures respecting abstruse and future things. On what principles they interpreted dreams, does not appear. In this instance, however, they were puzzled, and the rules of their art failed them. But this was intended to render Joseph's interpretation of these dreams, by the Spirit of God, the more wonderful.

10 Pharaoh was ^dwroth with his ^eservants, and put me in ward in the captain of the guard's house, *both* me, and the chief baker:

11 And ^fwe dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, a Hebrew, ^gservant to the captain of the guard; and we told him, and he ^hinterpreted to us our dreams; to each man according to his dream did he interpret.

13 And it came to pass, ⁱas he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 ¶ ^kThen Pharaoh sent and called Joseph, and they ^lbrought ^mhim hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: ⁿand I have heard say of thee, *that* ^othou canst understand a dream to interpret it.

^d Chap. xl. 22.—^e Psalm cv. 20.—^f Dan. ii. 25.—^g Heb. *made him run*.—^h 1 Sam. ii. 8; Psa. cxiii. 7, 8.—ⁱ Verse 12; Psa. xxv. 14; Dan. v. 16.—^j Or, when thou hearest a dream, thou canst interpret it.

Verse 9. *I remember my faults this day*—In forgetting Joseph; or rather, he means his faults against Pharaoh, for which he was imprisoned; and thus he would insinuate, that, though Pharaoh had forgiven him, he had not forgiven himself. God's time for the enlargement of his people will appear, at last, to be the fittest time. If the chief butler had at first used his interest for Joseph's enlargement, and had obtained it, it is probable he would have gone back to the land of the Hebrews, and then he had neither been so blessed himself, nor such a blessing to his family. But staying two years longer, and coming out upon this occasion to interpret the king's dreams, a way was made for his preferment.

Verse 13. *Me he restored unto mine office*—That is, Joseph foretold his restoration to his office, and the execution of the other. Thus Jeremiah is said to *pull down* and *destroy* those nations, whose downfall and destruction he only foretold, Jer. i. 10.

Verse 14. *Brought him out of the dungeon*—Or prison; for, as Joseph was now so much employed, and intrusted with all the affairs of the prison and prisoners, it is not probable that he should still be kept confined in the dungeon, properly so called. The king could scarce allow him time, but that decency required it, to *shave himself*, and to *change his raiment*. It is done with all possible expedition, and Joseph is brought in perhaps almost as much surprised as Peter was, Acts xii. 9; so suddenly is his *captivity brought back*, that he is *as one that*

A. M. 2289. B. C. 1715. 16 And Joseph answered Pharaoh, saying, ^o *It is not in me*: ^p God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, ^q *In my dream, behold, I stood upon the bank of the river*:

18 And behold, there came up out of the river seven kine, fat-fleshed, and well-favoured; and they fed in a meadow:

19 And behold, seven other kine came up after them, poor, and very ill-favoured, and lean-fleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill-favoured kine did eat up the first seven fat kine:

21 And when they had ⁴ *eaten them up*, it could not be known that they had eaten them; but they *were* still ill-favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and behold, seven ears came up in one stalk, full and good:

23 And behold, seven ears, ⁵ *withered, thin, and blasted with the east wind*, sprung up after them:

24 And the thin ears devoured the seven good ears: and ^r I told *this* unto the magicians; but *there was none* that could declare *it* unto me.

25 ¶ And Joseph said unto Pharaoh, The

dream of Pharaoh is one: ^s God hath showed Pharaoh what he *is* about to do.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27 And the seven thin and ill-favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be ^t *seven years of famine*.

28 ^u *This is the thing which I have spoken unto Pharaoh: what God is about to do he sheweth unto Pharaoh.*

29 Behold, there come ^x *seven years of great plenty* throughout all the land of Egypt:

30 And there shall ^y *arise after them seven years of famine*; and all the plenty shall be forgotten in the land of Egypt; and the famine ^z *shall consume the land*:

31 And the plenty shall not be known in the land by reason of that famine following: for it *shall be* very ⁶ *grievous*.

32 And for that the dream was doubled unto Pharaoh twice; *it is* because the ⁷ *thing is established by God*, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

^o Dan. ii. 30; Acts iii. 12; 2 Cor. iii. 5.—^p Chap. xl. 8; Dan. ii. 22, 28, 47; iv. 2.—^q Verse 1.—⁴ Heb. *come to the inward parts of them*.—⁵ Or, *small*.—^r Verse 8; Dan iv. 7.

^s Dan. ii. 28, 29, 45; Rev. iv. 1.—^t 2 Kings viii. 1.—^u Ver. 25. ^x Verse 47.—^y Verse 54.—^z Chap. xlvii. 13.—⁶ Heb. *heavy*. ^a Num. xxiii. 19; Isa. xlv. 10, 11.—⁷ Or, *prepared of God*.

dreams, Psa. cxxvi. 1. Pharaoh immediately, without inquiring who or whence he was, tells him his business, that he expected he should interpret his dream.

Verse 16. *It is not in me*—I cannot do this by any virtue, or power, or art of my own; but only by the inspiration of the great God. 1st, Thus he gives the honour to God, to whom it was due, and leads Pharaoh to the knowledge of him. Great gifts then appear most graceful and illustrious, when those that have them use them humbly, and take not the praise of them to themselves, but give it to God. 2d, He shows respect to Pharaoh, and hearty goodwill to him, supposing that the interpretation would be an answer of peace. Those that consult God's oracles may expect an answer of peace.

Verse 29. *Seven years of great plenty*—See the goodness of God, in sending the seven years of plenty before those of famine, that provision might be made accordingly. How wonderful wisely has Providence that great house-keeper, ordered the affairs of his numerous family from the beginning! Great variety of seasons there have been, and the

produce of the earth sometimes more, and sometimes less; yet, take one time with another, what was miraculous concerning the manna is ordinarily verified in the common course of Providence; “He that gathers much has nothing over, and he that gathers little has no lack,” Exod. xvi. 18.

Verse 30. *Seven years of famine*—See the perishing nature of our worldly enjoyments. The great increase of the years of plenty was *quite lost and swallowed up* in the years of famine; and the overplus of it, which seemed very much, yet did but just serve to keep men alive.

Verse 33. *Let Pharaoh look out a man*—It was not presumption in Joseph to offer this advice to Pharaoh, considering that God, by him, had given Pharaoh the fore-knowledge of what was about to come to pass, and what greatly concerned both him and his whole kingdom. Indeed, the advice was only that he should make a practical and proper use of the revelation now made to him. Joseph, in giving this counsel, could have no view to his own advancement to this office; as any thing of that kind, at that time, when he was just brought out of

A. M. 2289. 34 Let Pharaoh do *this*, and let him
B. C. 1715. appoint ^o officers over the land, and
^b take up the fifth part of the land of Egypt in
the seven plenteous years.

35 And ^c let them gather all the food of those
good years that come, and lay up corn under
the hand of Pharaoh; and let them keep food
in the cities.

36 And that food shall be for store to the
land against the seven years of famine, which
shall be in the land of Egypt; that the land
^d perish ^e not through the famine.

37 And ^f the thing was good in the eyes of
Pharaoh, and in the eyes of all his servants.

38 ¶ And Pharaoh said unto his servants,
Can we find *such a one as this is*, a man ^g in
whom the Spirit of God *is*?

39 And Pharaoh said unto Joseph, Foras-
much as God hath showed thee all this, *there*

^a Or, *overseers*.—^b Prov. vi. 6, 7, 8.—^c Verse 48.—^d Heb. *be not cut off*.—^e Chap. xlvii. 15, 19.—^f Psa. cv. 19; Acts vii. 10.—^g Num. xxvii. 18; Job xxxii. 8; Prov. ii. 6; Dan. iv. 8, 18; v. 11, 14; vi. 3.—^h Psa. cv. 21, 22; Acts vii. 10.

prison, and did not know but he must be sent
back thither, must have appeared highly impro-
bable.

Verse 34. *Let him appoint officers to take up a fifth part*—Not by force or violence, but by purchase at the common price, which would probably be very low during these years of plenty. But why only a *fifth part*, seeing the years of famine were to be as many as the years of plenty? 1st, Because people would live more sparingly in the time of the famine. 2d, It is likely that many persons, in all parts of the country, besides the king, would lay up great quantities of corn, both because they could not easily consume it all, and in expectation of a time of greater scarcity and dearth, when they might either use it themselves, or sell it to their advantage. Add to this, 3d, That even the fifth part of the produce of those years of plenty might be more than the half, yea, equal to the whole crop of ordinary years.

Verse 40. *According to thy word*—Thy direction and command, the word *mouth*, as the Hebrew is, being often put for command; *shall all my people be ruled*—Or be fed. They shall receive their provisions from thy hand, and according to thy disposal. But the Hebrew is, *at thy mouth shall my people kiss*, which may be understood literally; for inferiors used sometimes to kiss their superiors in token of their homage; or rather metaphorically, as the same phrase is used, Psa. ii. 12, and Prov. xxiv. 26, they shall receive all thy commands with reverence and submission.

Verses 42, 43. *Pharaoh took off his ring*—Which was both a token of the highest dignity, and an instrument of the greatest power; *and put it on*

is none so discreet and wise as thou A. M. 2289.
art : B. C. 1715.

40 ^g Thou shalt be over my house, and according unto thy word shall all my people ^h be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have ⁱ set thee over all the land of Egypt.

42 And Pharaoh ^j took off his ring from his hand, and put it upon Joseph's hand, and ^k arrayed him in vestures of ^l fine linen, ^m and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had: ⁿ and they cried before him, ^o Bow ^p the knee: and he made him ruler ^q over all the land of Egypt.

44 And Pharaoh said unto Joseph, *I am Pharaoh*, and without thee shall no man lift up his hand or foot in all the land of Egypt.

^h Heb. *be armed*, or *kiss*.—ⁱ Dan. vi. 3.—^j Esther iii. 10; viii. 2, 8.—^k Esth. viii. 15.—^l Or, *silk*.—^m Dan. v. 7, 29.—ⁿ Esth. vi. 9.—^o Or, *Tender father*; Chap. xlv. 8.—^p Heb. *Abrech*.—^q Chap. xlii. 6; xlv. 8, 26; Acts vii. 10.

Joseph's hand—Thereby giving him authority to make and sign what decrees he thought fit in the king's name. *He made him ride in the second chariot*—That he might be known to be next to the king in dignity and power.

Verse 44. *Without thee shall no man lift up his hand or foot*—A hyperbolic phrase, signifying that all the affairs of the kingdom should pass through his hands. *Only in the throne will I be greater than thou*—It is probable there were those about court that opposed Joseph's preferment, which occasioned Pharaoh so oft to repeat the grant, and with that solemn sanction, *I am Pharaoh*. Hence, besides the honours just mentioned, he also gave him a new name, and such a name as spoke the value he had for him, *Zaphnath-paaneah*, a *revealer of secrets*; and he married him honourably to a priest's, or rather, as the word also signifies, a prince's daughter. Thus where God had been liberal in giving wisdom and other merits, Pharaoh was not sparing in conferring honours. Now this preferment of Joseph was, 1st, an abundant recompense for his innocent and patient suffering, a lasting instance of the equity and goodness of Providence, and an encouragement to all to trust in a good God; 2d, it was typical of the exaltation of Christ, with great revealer of secrets, (John i. 18,) or, as some translate Joseph's new name, the *Saviour of the world*. The brightest glories of the upper world are upon him, the highest trusts lodged in his hand, and all power given him both in heaven and earth. He is gatherer, keeper, and disposer of all the stores of divine grace, and chief ruler of the kingdom of God among men. The work of ministers is to cry before him, *Bow the knee*; kiss the Son.

A. M. 2289. 45 And Pharaoh called Joseph's
B. C. 1715. name ¹⁴ Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah ¹⁵ priest of On: and Joseph went out over all the land of Egypt.

46 ¶ And Joseph *was* thirty years old when he ^o stood before Pharaoh king of Egypt: and Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn ^p as the sand of the sea, very much, until he left numbering; for *it was* without number.

50 ¶ ^a And unto Joseph were born two sons before the years of famine came: which Asenath the daughter of Poti-pherah ¹⁶ priest of On bare unto him.

51 And Joseph called the name of the first-

¹⁴ Which in the Coptic signifies, *A revealer of secrets*, or, *The man to whom secrets are revealed*.—¹⁵ Or, *prince*; Exod. ii. 16; 2 Sam. viii. 18; xx. 26.—^o 1 Sam. xvi. 21; 1 Kings xii. 6, 8; Dan. i. 19.—^p Chap. xxii. 17; Judges vii. 12; 1 Sam. xiii. 5; Psalm lxxviii. 27.

Verse 46. *Joseph was thirty years old*—So that his life had been a life of humiliation and suffering for about thirteen years. But the season of peculiar and great affliction, whereby his faith and patience, and all his graces, had been tried to the uttermost, had prepared him for his subsequent exaltation, which was of much longer duration, even for the space of eighty years. His age may also, perhaps, be mentioned here, to signify that his great wisdom, when he stood before Pharaoh, was not the fruit of long and large experience, but was the singular gift of God.

Verse 50. *Two sons*—In the names he gave them,

born ¹⁷ Manasseh; for God, *said he*, A. M. 2292.
hath made me forget all my toil, and B. C. 1712.
all my father's house.

52 And the name of the second called he ¹⁸ Ephraim: for God hath ^{About}
caused me to be ^{B. C. 1711.} fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness that was in the land of ^{About}
Egypt, were ended. B. C. 1708.

54 ^s And the seven years of dearth began to come, ^t according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: and Joseph opened ¹⁹ all the storehouses, and ^u sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 ^x And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was *so* sore in all lands.

^a Chapter xlv. 20; xlviii. 5.—¹⁶ Or, *prince*; Verse 48; 2 Sam. viii. 18.—¹⁷ That is, *forgetting*.—¹⁸ That is, *fruitful*.
^t Chap. xlix. 22.—^s Psa. cv. 16; Acts vii. 11.—^u Verse 30.
¹⁹ Hebrew, *all wherein was*.—^x Chapter xlii. 6; xlvii. 14, 24.
^x Deut. ix. 28.

he owned the divine providence giving this happy turn to his affairs. He was made to *forget his misery*, but could he be so unnatural as to *forget all his father's house*? And he was made *fruitful in the land of his affliction*. It had been the land of his affliction, and, in some sense, it was still so, for his distance from his father was still his affliction. *Ephraim* signifies *fruitfulness*, and *Manasseh*, *forgetfulness*.

Verse 54. *The seven years of dearth began to come*—Not only in Egypt, but in other lands, that is, all the neighbouring countries.

CHAPTER XLII.

We have in this chapter, (1,) *The humble application of Jacob's sons to Joseph, to buy corn*, 1–6. (2,) *The fright Joseph put them into, for their trial*, 7–20. (3,) *The conviction they were now under of their sin concerning Joseph long before*, 21–24. (4,) *Their return to Canaan with corn, and the great distress their good father was in, upon the account they gave him of their expedition*, 25–38.

A. M. 2297.
B. C. 1707.

NOW when ^a Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may ^b live, and not die.

3 And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, ^c Lest peradventure mischief befall him.

5 And the sons of Israel came to buy corn among those that came: for the famine was ^d in the land of Canaan.

6 ¶ And Joseph *was* the governor ^e over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and ^f bowed down themselves before him *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake ¹ roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

^a Acts vii. 12.—^b Chapter xliii. 8; Psalm cxviii. 17; Isaiah xxxviii. 1.—^c Verse 38.—^d Acts vii. 11.—^e Chap. xli. 41.
^f Chap. xxxvii. 7.

NOTES ON CHAPTER XLII.

Verses 1, 2. *When Jacob saw*—That is, heard, as the word is used, Exod. xx. 18; or saw the corn which his neighbours had bought there and brought home. *Why look ye one upon another?*—As careless and helpless persons, each one expecting relief from the other; but none offering either counsel or help for the subsistence of all. *Go down thither*—Masters of families must not only pray for daily bread for their families, but must, with care and industry, endeavour to provide it.

Verse 6. *Joseph's brethren came and bowed themselves before him*—Some have inferred from this, that the names of all the strangers that came to buy corn in Egypt were brought to Joseph and registered; and such persons or families as were any way remarkable, were brought before him. Thus his brethren would of course be introduced to him: but, in general, he undoubtedly sold the corn by deputies. *With their faces to the earth*—The common method of salutation in the eastern nations. Thus Joseph's first dream was already fulfilled; *their sheaves bowed to his sheaf*.

Verse 7. We may well wonder that Joseph, during the twenty years he had been in Egypt, especially during the last seven years that he had been in power there, never sent to his father to acquaint him with

8 And Joseph knew his brethren, ^{A. M. 2297.} but they knew not him. ^{B. C. 1707.}

9 And Joseph ² remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons; we *are* true men; thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan: and behold, the youngest *is* this day with our father, and one ^h *is* not.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies:

15 Hereby ye shall be proved: ¹ By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be ² kept in prison, that your words may be proved, whether *there be* any truth in you: or else, by the life of Pharaoh, surely ye *are* spies.

¹ Hebrew, *hard things with them*.—² Chapter xxxvii. 5, 9.
^h Chap. xxxvii. 30; Lam. v. 7; Chap. xlii. 20.—ⁱ See 1 Sam. i. 26; xvii. 55.—² Heb. *bound*.

his circumstances; nay, it is strange that he, who so oft *went through all the land of Egypt*, never made a step to Canaan, to visit his aged father. When he was in the borders of Egypt that lay next to Canaan, perhaps it would not have been above three or four days' journey for him in his chariot. It is a probable conjecture, that his whole management of himself in this affair was by special direction from Heaven, that the purpose of God, concerning Jacob and his family, might be accomplished. When Joseph's brethren came, he *knew them* by many a good token, but they *knew not him*, little thinking to find him there.

Verse 9. *He remembered the dreams*—But they had forgotten them. The laying up of God's oracles in our hearts will be of excellent use to us in all our conduct. Joseph had an eye to his dreams, which he knew to be divine, in his carriage toward his brethren, and aimed at the accomplishment of them, and the bringing his brethren to repentance; and both those points were gained.

Verse 15. *By the life of Pharaoh*—As sure as Pharaoh lives, or as I value the life of Pharaoh. A solemn protestation, as Judah, who heard it, and must have understood its meaning, explains it to his father, chap. xliii. 3; *The man did solemnly protest unto us*. It seems, however, to have been the form

A. M. 2297. 17 And he ³put them all together
B. C. 1707. into ward three days.

18 And Joseph said unto them the third day, This do, and live; ^kfor I fear God:

19 If ye *be true men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But ¹bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, ^mWe are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; ⁿtherefore is this distress come upon us.

22 And Reuben answered them, saying, °Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore behold also his blood is ^prequired.

23 And they knew not that Joseph understood *them*; for ⁴he spake unto them by an interpreter.

24 And he turned himself about from them,

and wept; and returned to them A. M. 2297.
again, and communed with them, B. C. 1707.
and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and ¹thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as ^rone of them opened his sack to give his ass provender in the inn, he espied his money; for behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and lo, *it is* even in my sack: and their heart ⁵failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them, saying,

³ Heb. *gathered*.—^k Lev. xxv. 43; Neh. v. 15.—^l Verse 34; Chapter xliii. 5; xlv. 23.—^m Job xxxvi. 8, 9; Hosea v. 15.—ⁿ Proverbs xxi. 13; Matthew vii. 2.—^o Chap. xxxvii. 21.

^p Chap. ix. 5; 1 Kings ii. 32; 2 Chron. xxiv. 22; Psalm ix. 12; Luke xi. 50, 51.—^q Heb. *an interpreter was between them*.
^r Matt. v. 44; Rom. xii. 17, 20, 21.—^s See Chapter xliiii. 21.
^t Heb. *went forth*.

of an oath in use among the Egyptians, as afterward the Romans used to swear by the name and life of their emperors. And it is no wonder that Joseph was carried by the stream of the general practice of the court, especially as the law of God concerning the appropriation of oaths unto God, that men are to swear only by his name, or are only to appeal to him for the truth of what they affirm, was not yet delivered.

Verse 18. *For I fear God*—This was a very encouraging word unto them. It is as if he had said, You may assure yourselves I will do you no wrong; I dare not, for I know that, as high as I am, there is one higher than I. With those that *fear God* we have reason to expect fair dealing: the fear of God will be a check upon those that are in power, to restrain them from abusing their power to oppression and tyranny.

Verse 21. *We are verily guilty*—This is the just punishment of that wickedness which we committed against our brother. Though we could conceal it from men, we now see and feel it was known to God, who is reckoning with us for it. Thus the divine vengeance overtakes them, and conscience tortures them for a sin committed twenty years before, and their affliction, we may hope, brought them to repentance. *We saw the anguish of his soul when he besought us*—This particular is not mentioned in the history of this affair, recorded chap. xxxvii., from which circumstance we learn, that the

silence of Scripture concerning certain matters, is not a sufficient proof that they did not take place. We do not read that Joseph's brethren were brought to feel this remorse of conscience, or made this confession to each other, during their three days of imprisonment; but now, when the matter was come to some issue, and they saw themselves still embarrassed, they began to relent. Perhaps Joseph's mention of the *fear of God*, put them upon consideration, and extorted this reflection from them.

Verse 23. *He spake by an interpreter*—Joseph's pretending not to understand their language was a wise piece of art, as by that means he discovered their real sentiments, as it appears they spoke to one another in their own language without reserve before him, probably when the interpreter was gone forth.

Verse 28. *Their heart failed them, and they were afraid*—Their awakened consciences set their sins in order before them, made them afraid of every thing, and threw them into the utmost dismay and consternation. *Saying one to another, What is this that God hath done unto us?*—They knew that the Egyptians abhorred a Hebrew, (chap. xliii. 32,) and therefore, since they could not expect to receive any kindness from them, they concluded that their money was put into their sacks with a design to pick a quarrel with them, and the rather, because the man, the lord of the land, had charged them as spies. Thus they construed every circumstance in this

A. M. 2297. 30 The man *who is* the lord of the
B. C. 1707. land ^sspake ⁶roughly to us, and took
us for spies of the country.

31 And we said unto him, *We are true men*;
we are no spies:

32 *We be* twelve brethren, sons of our father:
one *is* not, and the youngest *is* this day with
our father in the land of Canaan.

33 And the man, the lord of the country, said
unto us, ^tHereby shall I know that ye *are true*
men: leave one of your brethren *here* with
me, and take *food* for the famine of your house-
holds, and be gone:

34 And bring your youngest brother unto me:
then shall I know that ye *are* no spies, but
that ye are true men: so will I deliver you
your brother, and ye shall ^utraffick in the land.

35 ¶ And it came to pass as they emptied their

^s Verse 7.—⁶ Heb. *with us hard things*.—^t Verses 15, 19,
20.—^u Chap. xxxiv. 10.—^v See Chap. xliii. 21.

affair as the purpose of God to bring evil upon
them, for their unnatural and cruel usage of their
brother. When the events of Providence concern-
ing us are surprising, it is good to inquire what it
is that God has done, and is doing with us.

Verse 36. *Me have ye bereaved of my children*—
Who can read Jacob's lamentation here without be-
ing moved by it? He considers Simeon as already
dead, being in the power of so rough a man as they
described the lord of the country to be: he reflects
on his former loss of Joseph, and he looks on Ben-
jamin, the only remaining pledge of his beloved Ra-
chel, as already taken from him. And what makes
it the more moving is, that by his expressions it
seems as if he thought his sons did not sympathize
with him, and were little affected with these calami-
ties. Nay, the unhappy father seems to have sus-
pected that it was a plot of his sons to bereave him
of Benjamin. *All these things are against me*—
How ready have we all been to think and say the
same amid disappointments, and afflictive dispensa-

sacks, that behold, ^xevery man's
bundle of money *was* in his sack; ^{A. M. 2297.}
^{B. C. 1707.} and when *both* they and their father saw the
bundles of money, they were afraid.

36 And Jacob their father said unto them,
Me have ye ^ybereaved of *my children*: Jo-
seph *is* not, and Simeon *is* not, and ye will
take Benjamin *away*. all these things are
against me.

37 And Reuben spake unto his father, saying,
Slay my two sons, if I bring him not to thee:
deliver him into my hand, and I will bring him
to thee again.

38 And he said, My son shall not go down
with you; for ^zhis brother is dead, and he is
left alone: ^aif mischief befall him by the way
in the which ye go, then shall ye ^bbring down
my gray hairs with sorrow to the grave.

^y Chap. xliii. 14.—^z Verse 23; Chap. xxxvii. 33; xliv. 28.
^a Verse 4; Chap. xliv. 29.—^b Chap. xxxvii. 35; xliv. 31.

tions of Providence, even at a time when all things,
although in a mysterious way, were working to-
gether for our good!

Verse 37. *Slay my two sons*—This was a very
rash and absurd proposal. What authority had
Reuben to dispose of the lives of his children? And
how could the murder of two grandchildren com-
pensate Jacob for the loss of Benjamin? Besides,
how did he know that Benjamin, if he went, would
live to return, or that he should be able to restore
him to his father? He ought, at least, to have said,
“If the Lord will.” But he seems to have been lit-
tle sensible of his dependance on Divine Providence.

Verse 38. *My son shall not go down with you*—
Nothing can be more tender than this verse: it
melts us while we read it, and is so expressive that it
sets the venerable old patriarch full before our eyes.
His brother is dead, and he is left alone—He plain-
ly intimates a distrust of them, remembering that he
never saw Joseph since he had been with them;
therefore Benjamin should not go with them.

CHAPTER XLIII.

Here the story of Joseph's brethren is carried on. (1.) Their melancholy parting with their father Jacob, in Canaan, 1-14.
(2.) Their meeting with Joseph in Egypt, 15-34.

A. M. 2297. AND the famine *was* ^asore in the
B. C. 1707. land.

2 And it came to pass, when they had eaten

^a Chap. xli.

NOTES ON CHAPTER XLIII.

Verse 8. *Judah said unto his father*—He, on ac-
count of his age, prudence, and penitent carriage for

up the corn which they had brought ^{A. M. 2297.}
out of Egypt, their father said unto ^{B. C. 1707.}
them, Go again, buy us a little food.

54, 57.

his youthful follies, was much beloved and regarded
by his father, and, on this occasion, was likely to
have the greatest influence in persuading him. *Send*

A. M. 2297. 3 And Judah spake unto him, say-
B. C. 1707. ing, The man ¹did solemnly protest
unto us, saying, Ye shall not see my face, ex-
cept your ^bbrother *be* with you.

4 If thou wilt send our brother with us, we
will go down and buy thee food :

5 But if thou wilt not send *him*, we will not
go down : for the man said unto us, Ye shall
not see my face, except your brother *be* with
you.

6 And Israel said, Wherefore dealt ye *sô* ill
with me, *as* to tell the man whether ye had yet
a brother ?

7 And they said, The man ²asked us straitly
of our state, and of our kindred, saying, *Is* your
father yet alive ? have ye *another* brother ?
and we told him according to the ³tenor of these
words : ⁴Could we certainly know that he would
say, Bring your brother down ?

8 And Judah said unto Israel his father, Send
the lad with me, and we will arise and go ; that
we may live, and not die, both we, and thou,
and also our little ones.

9 I will be surety for him ; of my hand shalt
thou require him : ⁵if I bring him not unto
thee, and set him before thee, then let me bear
the blame for ever :

10 For except we had lingered, surely now
we had returned ⁶this second time.

11 And their father Israel said unto them,

A. M. 2297. If it must be so now, do this ; take
B. C. 1707. of the best fruits in the land in your
vessels, and ^dcarry down the man a present, a
little ^ebalm, and a little honey, spices, and
myrrh, nuts, and almonds :

12 And take double money in your hand ;
and the money ^fthat was brought again in the
mouth of your sacks, carry *it* again in your
hand ; peradventure it *was* an oversight :

13 Take also your brother, and arise, go again
unto the man :

14 And God Almighty give you mercy before
the man, that he may send away your other
brother, and Benjamin : ^gIf ^hI be bereaved of
my children, I am bereaved.

15 ¶ And the men took that present, and
they took double money in their hand, and
Benjamin ; and rose up, and went down to
Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with
them, he said to the ⁱruler of his house,
Bring *these* men home, and ^jslay, and make
ready : for *these* men shall ^kdine with me at
noon.

17 And the man did as Joseph bade : and
the man brought the men into Joseph's house.

18 And the men were afraid, because they
were brought into Joseph's house ; and they
said, Because of the money that was returned
in our sacks at the first time, are we brought in ;

¹ Heb. protesting protested.—^b Chapter xlii. 20 ; xlv. 23.
² Heb. asking asked us.—³ Heb. mouth.—⁴ Heb. Knowing
could we know ?—^c Chapter xlv. 32 ; Phil. xviii. 19.—^d Or,
twice by this.—^e Chap. xxxii. 20 ; Prov. xviii. 16.

⁵ Chapter xxxvii. 25 ; Jer. viii. 22.—^f Chapter xlii. 25, 35.
^g Esther iv. 16.—^h Or, and I, as I have been, &c.—ⁱ Chap.
xxiv. 2 ; xxxix. 4 ; xlv. 1.—^j Heb. kill a killing ; 1 Sam.
xxv. 11.—^k Heb. eat.

the lad with me—So he terms him, because he was
the youngest of all, though he was now thirty years
old, and a father of divers children.

Verse 9. *Let me bear the blame for ever*—He-
brew, *Be an offender to thee* : let me bear the guilt,
and shame, and punishment due to so great an of-
fender—Judah's conscience had lately smitten him
for what he had done a great while ago against Jo-
seph ; and as an evidence of the truth of his repent-
ance, he is ready to undertake, as far as a man could
do it, for Benjamin's security. He will not only not
wrong him, but will do all he can to protect him.
This is such restitution as the case will admit : when
he knew not how he could retrieve Joseph, he would
make some amends for the irreparable injury he
had done him, by doubling his care concerning
Benjamin.

Verse 11. *If it must be so now, take your brother*
—If no corn can be had but upon those terms, as
good expose him to the perils of the journey, as
suffer ourselves and families, and Benjamin among

the rest, to perish for want of bread : it is no fault,
but our wisdom and duty, to alter our resolutions,
when there is a good reason for so doing : constancy
is a virtue, but obstinacy is not : it is God's preroga-
tive to make *unchangeable* resolves.

Verse 12. *Take double money*—As much again as
they took the time before, upon supposition that the
price of corn might be risen, or that, if it should be
insisted upon, they might pay a ransom for Simeon.
And he sent a present of such things as the land af-
forded, and were scarce in Egypt, the commodities
that Canaan exported.

Verse 14. *God Almighty give you mercy before
the man*!—Jacob had formerly turned an angry
brother into a kind one with a present and a prayer,
and here he betakes himself to the same tried meth-
od. Those that would find mercy with men must
seek it of God. He concludes all with this, *If I be
bereaved of my children, I am bereaved*—If I must
part with them thus, one after another, I acquiesce,
and say, *The will of the Lord be done.*

A. M. 2297 that he may ⁹ seek occasion against
B. C. 1707 us, and fall upon us, and take us for
bondmen, and our asses.

19 ¶ And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, ⁱ we ¹⁰ came indeed down at the first time to buy food :

21 And ^k it came to pass, when we came to the inn, that we opened our sacks, and behold, *every* man's money *was* in the mouth of his sack, our money in full weight : and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food : we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not : your God, and the God of your father, hath given you treasure in your sacks : ¹¹ I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and ¹ gave *them* water, and they washed their feet ; and he gave their asses provender.

25 And they made ready the present against

Joseph came at noon : for they heard
that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and ^m bowed themselves to him to the earth.

27 And he asked them of *their* ¹² welfare, and said, ¹³ *Is* your father well, the old man ⁿ of whom ye spake ? *Is* he yet alive ?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive : ^o and they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, ^p his mother's son, and said, *Is* this your younger brother, ^q of whom ye spake unto me ? And he said, God be gracious unto thee, my son.

30 And Joseph made haste ; for ^r his bowels did yearn upon his brother : and he sought *where* to weep ; and he entered into *his* chamber, and ^s wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on ^t bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians

⁹ Heb. *roll himself upon us* ; Job xxx. 14. — ⁱ Chap. xlii. 3, 10.

¹⁰ Heb. *coming down we came down*. — ^k Chapter xlii. 27, 35.

¹¹ Heb. *your money came to me*. — ^l Chap. xviii. 4 ; xxiv. 32. — Chap. xxxvii. 7, 10.

¹² Heb. *peace* ; Chap. xxxvii. 14. — ¹³ Heb. *Is there peace to your father ?* — ⁿ Chap. xlii. 11, 13. — ^o Chap. xxxvii. 7, 10. — ^p Chap. xxxv. 17, 18. — ^q Chap. xlii. 13. — ^r 1 Kings iii. 26. — ^s Chap. xlii. 24. — ^t Verse 25.

Verse 23. *And he said, Peace be to you*—No harm shall come to you for that matter. *God hath given you treasure in your sacks*—By his power and providence secretly putting it there. He speaks thus, because Joseph had instructed him, as well as others of his family, in the knowledge and worship of the true God. By this he meant to show that he had no suspicion of dishonesty in them : for what we get by deceit we cannot say God gives it us. He silences their further inquiry about it : ask not how it came thither ; Providence brought it you, and let that satisfy you. We must own ourselves indebted to God as *our God, and the God of our fathers*, (a God in covenant with us and them,) for all our successes and advantages, and the kindnesses of our friends ; for every creature is that to us, and no more, than God makes it to be.

Verse 28. When they brought him the present, they *bowed themselves before him*, and again, when they gave him an account of their father's health, they *made obeisance*, and called him, *Thy servant, our father*—Thus were Joseph's dreams fulfilled more and more ; and even the father, by the sons, *bowed before him*. Probably Jacob had directed them, if they had occasion to speak of him to the man, the lord of the land, to call him *his servant*.

Verses 29, 30. *God be gracious to thee, my son*—So he terms him, not from special affection, which he did not yet intend to discover ; but because it is a courteous appellation, whereby superiors were wont to salute those below them. Joseph's favour, although he was *the lord of the land*, would do Benjamin little good, unless God were gracious to him. *His bowels did yearn*—His heart and inward parts were vehemently moved, as they commonly are upon occasion of any excessive passion of love, pity, grief, or joy.

Verse 32. *That is an abomination to the Egyptians*—The most generally received opinion has been, according to the paraphrases of Onkelos and Jonathan, that the reason of this was the Hebrews eating the animals which the Egyptians held sacred. To this must be added, however, that the Egyptians were addicted to such superstitious ceremonies in dressing and eating their victuals, that they could not endure to sit at table with persons of other nations. According to Herodotus, it was not only to the Hebrews that they had such an aversion, for he assures us they would not use the pots or knives of the Grecians about their food, lest these utensils should have been defiled with cutting or containing the flesh of those animals which they accounted sacred.

A. M. 2297. which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is ^uan abomination unto the Egyptians.

33 And they sat before him, the firstborn according to his birthright, and the youngest

^u Chap. xlv. 34; Exod. viii. 26.—^x Chap. xlv. 22.

There is some reason, notwithstanding, to think that these superstitions had not begun to prevail in Joseph's days, and that the cause of this abhorrence must be sought for in the difference of the civil rather than the religious manners of the two nations.

Verse 33. *The men marvelled one at another*—They were greatly surprised how he should know

according to his youth: and the men ^{A. M. 2297.} marvelled one at another. ^{B. C. 1707.}

34 And he took *and sent* messes unto them from before him: but Benjamin's mess was ^xfive times so much as any of theirs. And they drank, and ¹⁴were merry with him.

¹⁴Heb. drank largely; See Hag. i. 6; John ii. 10.

their respective ages, so as to place them, or cause them to sit down, exactly according to their seniority, as if he could certainly divine. Some, indeed, think they placed themselves so, according to their custom; but if so, why should particular notice be taken of it? And why should they marvel at it? This was, as it were, a preparative to the discovery of himself.

CHAPTER XLIV.

Joseph, having entertained his brethren, dismissed them: but here we have them brought back in a greater fright than any they had been in yet. Observe, (1.) What method he took, both to humble them further, and to try their affections to his brother Benjamin, by which he would be able to judge of the sincerity of their repentance for what they had done against him. This he contrived to do by bringing Benjamin into distress, 1-17. (2.) The good success of the experiment: he found them all heartily concerned, and Judah particularly, both for the safety of Benjamin, and for the comfort of their aged father, 18-34.

A. M. 2297. **A**ND he commanded ¹the steward ^{B. C. 1707.} of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money: and he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they, and their asses.

4 *And* when they were gone out of the city, *and not yet* far off, Joseph said unto his stew-

¹ Heb. him that was over his house.

NOTES ON CHAPTER XLIV.

Verse 2. *Put my cup, the silver cup*—Probably a large cup of great value, and much used by Joseph; *in the sack's mouth of the youngest*—Hereby, it seems, Joseph meant to try his brethren's affection to Benjamin, whether they would assist him in his extremity, and also their regard for their father, whether they would willingly give up and leave in confinement his favourite son. Had they hated Benjamin as they had Joseph, and been influenced by the same unfeeling disposition as they formerly were toward their father, they certainly would have

ard, Up, follow after the men; and ^{A. M. 2297.} when thou dost overtake them, say ^{B. C. 1707.} unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he ²divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, ^athe money which we found in our

² Or, maketh trial.—^a Chap. xliii. 21.

discovered themselves on this occasion: and no doubt Joseph would have taken his measures in dealing with them accordingly.

Verse 5. *Whereby indeed he divineth*—The original word may be rendered, *For which he would search thoroughly*, or, *Concerning which he would certainly divine*, or *make trial* and discovery. As if he had said, Did you think that you could deceive my master? Did you not know that he could divine and discover secret things, whence he hath both his name and preferment? And this cup being much prized and used by him, you might easily

A. M. 2297. sacks' mouth, we brought again unto
B. C. 1707. thee out of the land of Canaan: how
then should we steal out of thy lord's house
silver or gold?

9 With whomsoever of thy servants it be
found, ^b both let him die, and we also will be
my lord's bond-men.

10 And he said, Now also *let it be* according
unto your words: he with whom it is found
shall be my servant; and ye shall be blame-
less.

11 Then they speedily took down every man
his sack to the ground, and opened every man
his sack.

12 And he searched, *and* began at the eldest,
and left at the youngest: and the cup was
found in Benjamin's sack.

13 Then they ^c rent their clothes, and laded
every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to
Joseph's house, (for he *was* yet there :) and they
^d fell before him on the ground.

15 And Joseph said unto them, What deed is

^b Chap. xxxi. 32.—^c Chap. xxxvii. 29, 34; Num. xiv. 6;
2 Sam. i. 11.—^d Chap. xxxvii. 7.

think that he would use his art to recover it. *You have done evil*—Very evil, have acted unjustly, unthankfully, and foolishly *in so doing*.

Verses 8, 9. *How then should we steal, &c.*—It is not probable that we, who restored that which it was in our power to keep, and to conceal without any danger, should steal that which was likely to be discovered with so much shame and hazard to ourselves. *With whomsoever it is found, let him die*—They suspected no fraud, and were so conscious of their innocence, that they consented to suffer the severest punishment, if found guilty. Their offer, however, was rash and inconsiderate.

Verses 13, 14. *They rent their clothes, and laded every man his ass, &c.*—Nothing can be more moving than this verse. Never was there a more striking picture drawn in words. Whole passages on the subject would not have affected the mind so much. These two or three words have a greater effect than the most pompous description of their amazement and trouble. Imagination supplies all the circumstances to us, and we see them before our eyes returning to the city, with silent sorrow, dreadful fear, the utmost confusion and perplexity, wholly at a loss what to say or do. *They fell before him on the ground*—Here again Joseph's dream was fulfilled; but it must needs affect him greatly to see his brethren thus covered with shame and rent with anguish.

Verse 16. *And Judah said, &c.*—Judah speaks in this cause, as being one of the eldest, and a person of most gravity and readiness of speech, and most

this that ye have done? wot ye not ^{A. M. 2297.}
that such a man as I can certainly ^{B. C. 1707.}
³ divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold ^e we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, 'God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and ^f let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and ^g a child of his old age, a little one: and his brother is dead, and he

³ Or, *make trial*; Verse 5.—^e Verse 9.—^f Prov. xvii. 15.
^g Chap. xviii. 30; Exod. xxxii. 22.—^h Chap. xxxvii. 3.

eminently concerned for his brother; and nothing can be more affecting than what he advances on this occasion. *God hath found out the iniquity of thy servants*—Though the cup was found only in Benjamin's sack, yet he speaks of himself and the rest as guilty, being his brothers, and in company with him. But, probably, he refers rather to their sins in general, for which, he meant to signify that God was now punishing them, and to the injury which they had done Joseph in particular. Even in those afflictions wherein we apprehend ourselves to be wronged by men, yet we must own that God is righteous, and finds out our iniquity. We cannot judge what men are, by what they have been formerly, nor what they will do, by what they have done. Age and experience may make men wiser and better. They that had sold Joseph, yet would not abandon Benjamin.

Verses 18–34. *And Judah said*—We have here a most pathetic speech which Judah made to Joseph on Benjamin's behalf. Either Judah was a better friend to Benjamin than the rest, and more solicitous to bring him off; or he thought himself under greater obligations to endeavour it than they were, because he had passed his word to his father for his safe return. His address, as it is here recorded, is so very natural, and so expressive of his present passion, that we cannot but suppose Moses, who wrote it so long after, to have written it under the special direction of Him that *made man's mouth*. Indeed the whole speech is most exquisitely beautiful, and perhaps the most complete piece of genuine

A. M. 2297. alone is left of his mother, and his
B. C. 1707. father loveth him.

21 And thou saidst unto thy servants, ¹ Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, ^k Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.

25 And ^lour father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that ^mmy wife bare me two *sons*:

28 And the one went out from me, and I

said, ⁿSurely he is torn in pieces; A. M. 2297.
and I saw him not since: B. C. 1707.

29 And if ye ^otake this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; (seeing that ^phis life is bound up in the lad's life;)

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, ^qIf I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, ^rlet thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall ^scome on my father.

ⁱ Chapter xlii. 15, 20.—^k Chapter xliii. 3, 5.—^l Chapter xliii. 2.—^m Chap. xlvii. 19.—ⁿ Chap. xxxvii. 33.—^o Chap. xlii. 36, 38.

^p 1 Sam. xviii. 1.—^q Chap. xliii. 9.—^r Exodus xxxii. 32.
^s Heb. *find my father*; Exodus xviii. 8; Job xxxi. 29; Psalm cxvi. 3; cxix. 143.

and natural eloquence to be found in any language. 1st, He addressed himself to Joseph with a great deal of respect, calls him his lord, himself and his brethren his servants, begs his patient hearing, and passeth a mighty compliment upon him, *Thou art even as Pharaoh*—A person whose favour we desire, and whose wrath we dread, as we do Pharaoh's. 2d, He represented Benjamin as one well worthy of his compassionate consideration; he was *a little one*, compared with the rest; the youngest, not acquainted with the world, nor inured to hardship, having been always brought up tenderly with his father. It made the case the more piteous that he *alone was left of his mother*, and *his brother was dead*—Namely, Joseph; little did Judah think what a tender point he touched upon now. Judah knew that Joseph was sold, and therefore had reason enough to think that he was not alive. 3d, He urged it closely that Joseph had himself constrained them to bring Benjamin with them, had expressed a desire to see him, had forbidden them his presence, unless they brought him with them, all which intimated that he designed him some kindness. And must he be brought with so much difficulty to the preferment of a perpetual slavery? Was he not brought to Egypt in obedience, purely in obedience to the command of Joseph, and would not he show him some mercy? 4th, The great argument he insists upon was the insupportable grief it would be to his aged father, if Benjamin should be left behind in servitude. *His father loveth him*, verse 20. Thus

they had pleaded against Joseph's insisting on his coming down, verse 22. *If he should leave his father, his father would die*—Much more, if he now be left behind, never to return. This the old man of whom they spake had pleaded against his going down: *If mischief befall him, ye shall bring down my gray hairs*, that crown of glory, *with sorrow to the grave*. This therefore Judah pressed with a great deal of earnestness. *His life is bound up in the lad's life*—When he seeth that the lad is not with us, he will faint away and die immediately, or will abandon himself to such a degree of sorrow, as will, in a few days, make an end of him. And, lastly, Judah pleads, that, for his part, he could not bear to see this: *Let me not see the evil that shall come on my father*. 5th, Judah, in honour to the justice of Joseph's sentence, and to show his sincerity in this plea, offers himself to become a bondman instead of Benjamin. Thus the law would be satisfied; Joseph would be no loser, for we may suppose Judah a more able-bodied man than Benjamin; Jacob would better bear that than the loss of Benjamin. Now, so far was he from grieving at his father's particular fondness for Benjamin, that he is himself willing to be a bondman to indulge it.

Now, had Joseph been, as Judah supposed, an utter stranger to the family, yet even common humanity could not but be wrought upon by such powerful reasonings as these; for nothing could be said more moving, more tender; it was enough to melt a heart of stone: but to Joseph, who was nearer akin

to Benjamin than Judah himself, and who, at this time, felt a greater passion for him and his aged father than Judah did, nothing could be more pleasingly nor more happily said. Neither Jacob nor Benjamin needed an intercessor with Joseph, for he himself loved them. Upon the whole, let us take notice, 1st, How prudently Judah suppressed all mention of the crime that was charged upon Benjamin. Had he said any thing by way of acknowledgment of it, he had reflected on Benjamin's honesty. Had he said any thing by way of denial of it,

he had reflected on Joseph's justice; therefore he wholly waives that head, and appeals to Joseph's pity. 2d, What good reason dying Jacob had to say, *Judah, thou art he whom thy brethren shall praise*; (chap. xlix. 8;) for he excelled them all in boldness, wisdom, eloquence, and especially tenderness for their father and family. 3d, Judah's faithful adherence to Benjamin, now in his distress, was recompensed long after, by the constant adherence of the tribe of Benjamin to the tribe of Judah, when all the other ten tribes deserted it.

CHAPTER XLV.

Joseph, finding his brethren humbled for their sins, mindful of himself, (for Judah had mentioned him twice in his speech,) respectful to their father, and very tender of their brother Benjamin; and perceiving that they were now ripe for the comfort he designed them, makes himself known to them. This was to them as clear shining after rain; nay, it was as life from the dead. Here is, (1,) Joseph's discovery of himself to his brethren, and his discourse with them upon that occasion, 1-15. (2,) The orders Pharaoh gave to fetch Jacob and his family down to Egypt, and Joseph's despatch of his brethren back to his father with these orders, 16-24. (3,) The joyful tidings of this brought to Jacob, 25-28.

A. M. 2297.
B. C. 1707.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me: and there stood no man with him, while Joseph made himself known unto his brethren.

2 And he ¹wept aloud; and the Egyptians and the house of Pharaoh heard.

A. M. 2297.
B. C. 1707.

3 And Joseph said unto his brethren, ^a*I am Joseph*; doth my father yet live? And his brethren could not answer him; for they were ²troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you: and they came near. And he said, *I am Joseph your brother*, ^bwhom ye sold into Egypt.

¹ Heb. gave forth his voice in weeping, Num. xiv. 1.
^a Acts vii. 13.

² Or, terrified; Job iv. 5; xxiii. 15; Matt. xiv. 26; Mark vi. 50.
^b Chap. xxxvii. 28.

NOTES ON CHAPTER XLV.

Verse 1. *Then Joseph could not refrain himself*—Several times before he had found great difficulty to refrain himself, but now, being overcome by Judah's most affecting speech, he was constrained to yield to the emotions of his mind, even before all them that stood before him. He therefore cried, *Cause every man to go out from me*—That is, all the Egyptians, for he would not have them to be acquainted with the guilt of his brethren, whose reputation he wished to preserve: nor would he have any restraint on those affections and tears which he could no longer repress. How must it have amazed Judah and his brethren, who were waiting for an answer, to discover in him, instead of the gravity of a judge, the natural affection of a father or brother!

Verse 2. *He wept aloud*—His tears and his voice, which had hitherto been repressed by main force, now burst forth with the greater violence, and he threw off that austerity with which he had hitherto carried himself, for he could bear it no longer. This represents the divine compassion toward returning penitents, illustrated by that of the father of the prodigal, Luke xv. 20; Hosea xi. 8, 9.

Verse 3. *I am Joseph*—Doubtless he had all along been addressed and spoken of by his Egyptian name, *Zaphnath-paaneah*, or by his titles of office: so that,

although in the narrative he is named *Joseph*, it is probable his brethren had never heard him called by that name by any person in Egypt. *Doth my father yet live?*—A most natural inquiry this, after he had informed them who he was, and evidently suggested by his love to his father, respecting whose welfare he was anxious to have full information; and it comes in here with great beauty, and by a most easy transition. But who can describe what his brethren now felt? The historian does not attempt to describe it: he only informs us, *They could not answer him: for they were troubled at his presence*—From a sudden and deep sense of their guilt, and their just fear of some dreadful punishment. Therefore, to encourage them and alleviate their sorrow, he calls them kindly and familiarly to him: *Come near to me, I pray you*—Thus, when Christ manifests himself to his people, he encourages them to *draw near to him with a true heart*—Perhaps, being about to speak of their selling of him, he would not speak aloud, lest the Egyptians should overhear, and it should make the Hebrews to be yet more an abomination to them; therefore he would have them come near, that he might whisper with them, which, now the tide of his passion was a little over, he was able to do, whereas, at first, he could not but cry out.

A. M. 2297. 5 Now therefore ^e be not grieved,
B. C. 1707. ³ nor angry with yourselves, that ye
sold me hither: ^d for God did send me before you
to preserve life.

6 For these two years *hath* the famine *been* in
the land: and yet *there are* five years, in the
which *there shall* neither be earing nor harvest.

7 And God sent me before you, ⁴ to preserve
you a posterity in the earth, and to save your
lives by a great deliverance.

8 So now *it was* not you *that* sent me hither,
but God: and he hath made me ^e a father to
Pharaoh, and lord of all his house, and a ruler
throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say

^c Isaiah xl. 3; 2 Corinthians ii. 7.—^a Heb. *neither let there
be anger in your eyes.*—^d Chap. l. 20; Psalm cv. 16, 17; See
2 Sam. xvi. 10, 11; Acts iv. 24.

Verse 5. *Be not grieved nor angry with yourselves*
—Namely, immoderately, for the injury you did to
me; or for the danger you have brought upon your-
selves. Otherwise, he does not mean to dissuade
them from a godly sorrow and displeasure at them-
selves for their offence against God, their father, and
himself, to produce which sorrow and displeasure
was the principal end he had in view in his strange
and rough conduct toward them. Sinners must
grieve and be angry with themselves for their sins;
yea, though God, by his power, bring good out of
them: for no thanks are due to them on that account.
And true penitents should be greatly affected when
they see God bring good out of evil. But, although
we must not with this consideration extenuate our
own sins, and so take off the edge of our repentance;
yet it may be well thus to extenuate the sins of
others, and so take off the edge of our angry resent-
ments. Thus Joseph does here. *God, says he, did
send me before you to preserve life*—Not only your
lives, but the lives of all the people in this and the
neighbouring countries. And now, his brethren did
not need to fear lest he should revenge upon them
an injury which God's providence had made to turn
so much to his advantage and that of his family, as
well as thousands and myriads of others.

Verses 6, 7. *Five years there shall be neither ear-
ing* (an old English word for ploughing, which is the
meaning of the Hebrew) *nor harvest*—That is, ex-
cept in a few places near the river Nile; for, under-
standing from Joseph that the famine would be of
long continuance, and that their labour and seed,
which they could ill spare, would be lost, people
would neither plough nor sow, and, of course, could
not reap. *To preserve you a posterity in the earth*
—That you and your children might be sustained in
this time of famine, and afterward abundantly mul-
tiplied as God hath promised. *To save your lives
by a great deliverance*—Or, according to the He-
brew, *for a great escaping, or, a great remnant*;—
that is, that you, who are now but a handful, escaping

unto him, Thus saith thy son Joseph, A. M. 2297.
God hath made me lord of all Egypt; B. C. 1707.
come down unto me, tarry not:

10 And ^f thou shalt dwell in the land of
Goshen, and thou shalt be near unto me, thou,
and thy children, and thy children's children,
and thy flocks, and thy herds, and all that thou
hast:

11 And there will I nourish thee, (for yet
there are five years of famine;) lest thou, and
thy household, and all that thou hast come to
poverty.

12 And behold, your eyes see, and the eyes
of my brother Benjamin, that *it is* ^g my mouth
that speaketh unto you.

^a Heb. *to put for you a remnant.*—^e Chapter xli. 43; Judges
xvii. 10; Job xxix. 16.—^f Chapter xlvii. 1.—^g Chapter
xlii. 23.

this danger, might grow into a vast multitude; the
word *evasion*, or *escaping*, being put for the persons
that escape, as 2 Chron. xxx. 6, and Isaiah x. 20.
Joseph reckoned that his advancement was not so
much designed to save a whole kingdom of Egypt-
tians, as to preserve a small family of Israelites; for
the Lord's portion is his people: whatever goes with
others, they shall be secured. How admirable are
the projects of Providence! How remote their ten-
dencies! What wheels are there within wheels;
and yet all directed by the eyes in the wheels, and
the spirit of the living creature!

Verse 8. *It was not you that sent me hither, but
God*—That I came to this place and pitch of honour
and power is not to be imputed to your design,
which was of another nature, but to God's over-
ruling providence, which ordered the circumstances
of your action, so as that I should be brought to this
place and state; compare chap. l. 20. *He hath made
me a father to Pharaoh*—His principal counsellor
of state, to guide his affairs with a fatherly care, and
to have the authority, respect, and power of a father
with him; chap. xli. 40–44; Judges xvii. 10.

Verse 9. *Haste you, and go to my father*—He de-
sires that his father might speedily be made glad with
the tidings of his life and honour. He knew it would
be a refreshing oil to his hoary head, and a sovereign
cordial to his spirits. He desires them to give them-
selves, and take with them to their father, all possible
satisfaction of these surprising tidings.

Verse 10. *Thou shalt dwell in the land of Goshen*
—A part of Egypt bordering upon Canaan, well
watered and fit for cattle, and therefore most proper
for the Israelites, not only for present use, and to
keep them at some distance from the inward parts
of Egypt and from the court; but also that they
might have Canaan always in their eye and mind,
and, in God's time, might, with least disadvantage
march thither.

Verses 12, 13. *Your eyes see that it is my mouth*
—If they could recollect themselves, they might

A. M. 2297. 13 And ye shall tell my father of
B. C. 1707. all my glory in Egypt, and of all that ye have seen; and ye shall haste, and ^hbring down my father hither.

14 ¶ And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it ^spleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you into the land of Canaan;

18 And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat ⁱthe fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also, ⁶regard not your stuff: for A. M. 2297.
B. C. 1707. the good of all the land of Egypt is yours.

21 ¶ And the children of Israel did so: and Joseph gave them wagons, according to the ⁷commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of silver, and ^kfive changes of raiment.

23 And to his father he sent after this *manner*; ten asses ⁸laden with the good things of Egypt, and ten she-asses laden with corn, and bread, and meat, for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt.

¹And ⁹Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when

^h Acts vii. 14.—^s Heb. *was good in the eyes of Pharaoh*; Chapter xli. 37.—ⁱ Chapter xxvii. 28; Numbers xviii. 12, 29.
^k Heb. *let not your eye spare*, &c.

⁷ Heb. *mouth*; Num. iii. 16.—^k Chap. xliii. 34.—⁸ Heb. *carrying*.—¹ Job xxix. 24; Psalm cxxvi. 1; Luke xxiv. 11, 41.
⁹ Heb. *his*.

remember something of his features and speech, and be satisfied: or rather he means, You see, I speak to you not by an interpreter, as hitherto I have done, but immediately, and in the Hebrew language. *Ye shall tell my father of all my glory*—He enjoins this not out of pride and ostentation, but from love to his aged father, knowing what pleasure it would give him. *And ye shall haste, and bring down my father hither*—He is very earnest that his father and all his family (verse 18) should come to him without delay, promising to provide for them: *I will nourish thee*, verse 11. Thus our Lord Jesus being, like Joseph, exalted to the highest honours and powers of the upper world, it is his will that all that are his should be *with him where he is*. This is his commandment, that we be with him now in faith and hope, and a heavenly conversation; and this is his promise, that we shall be *for ever* with him.

Verse 24. *See that ye fall not out by the way*—He knew that they were but too apt to be quarrelsome; and that what had lately passed, as it revived the remembrance of what they had done formerly against their brother, might give them occasion to quarrel. Now Joseph, having forgiven them all, lays this obligation upon them, not to upbraid one another. This charge our Lord Jesus has given to us, that we love one another, that we live in peace,

that whatever occurs, or whatever former occurrences are remembered, we *fall not out*. For, 1st, We are brethren; we have all one Father. 2d, We are *his* brethren; and we shame our relation to him, who is our peace, if we fall out. 3d, We are all *guilty*, verily guilty, and, instead of quarrelling with one another, have a great deal of reason to fall out with ourselves. 4th, We are forgiven of God, whom we have all offended, and therefore should be ready to forgive one another. 5th, We are *by the way*, a way that lies through the land of *Egypt*, where we have many eyes upon us, that seek occasion and advantage against us; a way that leads to *Canaan*, where we hope to be for ever in perfect peace.

Verse 26. *They told him*—Probably without any preamble; *Joseph is yet alive*—The very mention of Joseph's name revived his sorrow, so that *his heart fainted*, and it was a good while before he came to himself. He was in such care and fear about the rest of them, that at this time it would have been joy enough to him to hear that Simeon was released, and Benjamin come safe home; for he had been ready to despair concerning them both; but to hear that Joseph was alive was too good news to be true; he *faints*, for he *believes it not*.

Verse 27. *When he saw the wagons*, his *spirit revived*—Now Jacob is called *Israel*, for he begins

A. M. 2297. he saw the wagons which Joseph
B. C. 1707. had sent to carry him, the spirit of
Jacob their father revived :

to recover his wonted vigour. It pleases him to think that *Joseph is alive*. He says nothing of Joseph's glory, which they had told him of; it was enough to him that *Joseph was alive*: it pleases him to think of going to *see him*. Though he was old, and the journey long, yet he would go to see Joseph, because Joseph's business would not permit

28 And Israel said, *It is enough*: A. M. 2297.
Joseph my son *is yet alive*: I will B. C. 1707.
go and see him before I die.

him to come to him. Observe, he will go *see him*, not, I will go *live with him*; Jacob was old, and did not expect to live long: but I will go see him *before I die*, and then let me *depart in peace*; let my eyes be refreshed with this sight before they are closed, and then it is *enough*; I need no more to make me happy in this world.

CHAPTER XLVI.

Jacob is here removing to Egypt in his old age. (1.) *God sends him thither, 1-4.* (2.) *All his family goes with him, 5-27.*
(3.) *Joseph bids him welcome, 28-34.*

A. M. 2298. **AND** Israel took his journey with
B. C. 1706. all that he had, and came to
Beer-sheba, and offered sacrifices ^b unto the
God of his father Isaac.

2 And God spake unto Israel ^c in the visions
of the night, and said Jacob, Jacob! and he
said, Here *am I*.

^a Chapter xxi. 31, 33; xxviii. 10.—^b Chapter xxvi. 24, 25;
xxviii. 13; xxxi. 42.—^c Chapter xv. 1; Job xxxiii. 14, 15.
^d Chapter xxviii. 15.

3 And he said, I *am* God, ^d the God A. M. 2298.
of thy father: fear not to go down B. C. 1706.
into Egypt; for I will there ^e make of thee a
great nation.

4 ^f I will go down with thee into Egypt; and
I will also surely ^g bring thee up *again*: and
^h Joseph shall put his hand upon thine eyes.

^a Chapter xii. 2; Deut. xxvi. 5.—^f Chapter xxviii. 15.
xlviii. 21.—^g Chapter xv. 16; 1. 13, 24, 25; Exodus iii. 8.
^h Chap. i. 1.

NOTES ON CHAPTER XLVI.

Verse 1. *Israel came to Beer-sheba*—Which place he chose in remembrance of the communion which his father and grandfather had had with God in that place. *And offered sacrifices*—That is, extraordinary sacrifices, besides those he was wont to offer at stated times; and this he did, as well to express his gratitude for the preservation of Joseph's life, and the many other blessings which he had received, as by way of supplication to God for his direction in this important affair, whether he might leave the promised land of Canaan, and remove into the idolatrous country of Egypt; and if so, for the divine protection and blessing to be vouchsafed toward himself and family, both in his journey and in Egypt. *Unto the God of his father Isaac*—Whom Isaac had honoured and served, and who had constantly provided for and confirmed his covenant with him. He mentions *Isaac* rather than *Abraham*, to show that though Isaac was much inferior to Abraham in gifts and grace, yet God was no less Isaac's than Abraham's God, and therefore would be his God also, notwithstanding his unworthiness.

Verse 2. *God spake unto Israel in the visions of the night*—Probably the next night after he had offered his sacrifices. Those who desire to keep up communion with God, shall find that it never fails on his side. If we speak to him as we ought, he will not fail to speak to us.

Verse 3. *I am God, the God of thy father*—True to the covenant made with him. *Fear not to go*

down into Egypt—It seems though Jacob, upon the first intelligence of Joseph's life and glory in Egypt, resolved, without any hesitation, *I will go and see him*, yet, upon second thoughts, he saw difficulties in it. 1st, He was one hundred and thirty years old; it was a long journey, and he was unfit to travel. 2d, He feared lest his sons should be tainted with the idolatry of Egypt, and forget the God of their fathers. 3d, Probably he thought of what God had said to Abraham concerning the bondage and affliction of his seed. 4th, He could not think of laying his bones in Egypt. But whatever his discouragements were, this was enough to answer them all, *Fear not to go down into Egypt*.

Verse 4. *I will go down with thee into Egypt*—Those that go where God sends them shall certainly have God with them. *And I will surely bring thee up again*—Though Jacob died in Egypt, yet this promise was fulfilled. 1st, In the bringing up of his body to be buried in Canaan. 2d, In the bringing up of his seed to be settled in Canaan. Whatever low and darksome valley we are called into, we may be confident, if God go down with us, he will surely *bring us up again*. If he go with us *down* to death, he will surely *bring us up* again to glory. *And Joseph shall put his hand upon thine eyes*—This is a promise that Joseph should live as long as he lived, that he should be with him at his death, and close his eyes with all possible tenderness. Probably Jacob, in the multitude of his thoughts within him, had been wishing that Joseph might do this last

A. M. 2298. 5 ¶ And ⁱ Jacob rose up from Beer-sheba : and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons ^k which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, ^l Jacob, and all his seed with him ;

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 ¶ And ^m these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: ⁿ Reuben, Jacob's firstborn.

9 And the sons of Reuben ; Hanoch, and Phallu, and Hezron, and Carmi.

10 And ^o the sons of Simeon ; ¹ Jemuel, and Jamin, and Ohad, and ² Jachin, and ³ Zohab, and Shaul the son of a Canaanitish woman.

11 And the sons of ^p Levi ; ⁴ Gershon, Kohath, and Merari.

12 And the sons of ^q Judah ; Er, and Onan, and Shelah, and Pharez, and Zarah : but ^r Er and Onan died in the land of Canaan. And ^s the sons of Pharez were Hezron, and Hamul.

13 ^t And the sons of Issachar ; Tola, and ⁵ Phuvah, and Job, and Shimron.

14 And the sons of Zebulun ; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his

daughter Dinah : all the souls of his sons and his daughters *were* thirty and three.

16 And the sons of Gad ; ^u Ziphion, and Haggi, Shuni, and ^v Ezbon, Eri, and ⁷ Arodi, and Areli.

17 ^z And the sons of Asher ; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sons of Beriah ; Heber, and Malchiel.

18 ^y These *are* the sons of Zilpah, ^z whom Laban gave to Leah his daughter : and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel, ^a Jacob's wife ; Joseph, and Benjamin.

20 ^b And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah ^c priest of On bare unto him.

21 ^d And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, ^e Ehi, and Rosh, ^f Muppim, and ^g Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob : all the souls *were* fourteen.

23 ^h And the sons of Dan ; ¹⁰ Hushim.

24 ⁱ And the sons of Naphtali ; Jahzeel, and Guni, and Jezer, and Shillem.

25 ^j These *are* the sons of Bilhah, ⁱ which Laban gave unto Rachel his daughter, and she bare these unto Jacob : all the souls *were* seven.

26 ^k All the souls that came with Jacob into Egypt, which came out of his ¹¹ loins, besides

ⁱ Acts vii. 15.—^k Chapter xlv. 19, 21.—^l Deut. xxvi. 5 ; Joshua xxiv. 4 ; Psalm cv. 23 ; Isaiah lii. 4.—^m Exodus i. 1 ; vi. 14.—ⁿ Num. xxvi. 5 ; 1 Chron. v. 1.—^o Exodus vi. 15 ; 1 Chron. iv. 24.—^p Or, *Nemuel*.—^q Or, *Jarib*.—^r Or, *Zerah* ; 1 Chron. iv. 24.—^s 1 Chron. vi. 1, 16.—^t Or, *Gershon*.—^u 1 Chron. ii. 3 ; iv. 21.—^v Chap. xxxviii. 3, 7, 10.—^w Chap. xxxviii. 29 ; 1 Chron. ii. 5.—^x 1 Chron. vii. 1.—^y Or, *Puah*, and *Jashub*.—^z Num. xxvi. 15, &c. ; *Zephon*.

^a Or, *Ozni*.—^b Or, *Arod*.—^c 1 Chron. vii. 30.—^d Chap. xxx. 10.—^e Chap. xxix. 24.—^f Chap. xlv. 27.—^g Chap. xli. 50.—^h Or, *prince*.—ⁱ 1 Chron. vii. 6 ; viii. 1.—^j Num. xxvi. 38 ; *Ahiram*.—^k Numb. xxvi. 39, *Shupham* ; 1 Chron. vii. 12, *Shuppim*.—^l *Hupham* ; Num. xxix. 39.—^m 1 Chron. vii. 12.—ⁿ Or, *Shuham* ; Num. xxvi. 42.—^o 1 Chron. vii. 13.—^p Chap. xxx. 5, 7.—^q Chap. xxix. 29.—^r Ex. i. 5.—^s Heb. thigh ; Chap. xxxv. 11.

office of love for him ; and God thus answered him in the letter of his desire. Thus God sometimes gratifies the innocent wishes of his people, and makes not only their death happy, but the very circumstances of it agreeable.

Verse 7. *All his seed*—It is probable they continued to live together in common with their father, and therefore when he went, they all went ; which, perhaps, they were the more willing to do, because, though they had heard that the land of Canaan was promised them, yet, to this day, they had none of it in possession. We have here a particular account of the names of Jacob's family ; his sons' sons, most of whom are afterward mentioned as heads of houses in the several tribes. See Numbers xxvi. 5, &c.

The daughters mentioned seem to have been daughters-in-law. The whole number that went down into Egypt were sixty-six, to which add Joseph and his two sons, who were there before, and Jacob himself, the head of the family, and you have the number of seventy. It was now two hundred and fifteen years since God had promised Abraham to make of him *a great nation*, chap. xii. 2 ; and yet that branch of his seed, on which the promise was entailed, was as yet increased but to seventy, of which this particular account is kept, that the power of God in multiplying these seventy to so vast a multitude, even in Egypt, may be more illustrious. When he pleases, *a little one shall become a thousand*.

A. M. 2298. Jacob's sons' wives, all the souls *were*
B. C. 1706. threescore and six;

27 And the sons of Joseph which were born him in Egypt, *were* two souls: ¹all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

28 ¶ And he sent Judah before him unto Joseph, ^mto direct his face unto Goshen; and they came ⁿinto the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father to Goshen; and presented himself unto him: and he ^ofell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, ^pNow let me die, since I have seen thy face, because thou *art* yet alive.

31 ¶ And Joseph said unto his brethren, and

unto his father's house, ^qI will go up, and show Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me:

32 And the men *are* shepherds, for ¹²their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, ^rWhat *is* your occupation?

34 That ye shall say, Thy servants' ^strade hath been about cattle ^tfrom our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* ^uan abomination unto the Egyptians.

¹ Deuteron. x. 22; See Acts vii. 14.—^m Chapter xxxi. 21.
ⁿ Chap. xlvii. 1.—^o So Chap. xlv. 14.—^p So Luke ii. 29, 30.
^q Chap. xlviii. 1.

¹² Heb. *they are men of cattle*.—^r Chap. xlvii. 2, 3.—^s Verse 32.—^t Chap. xxx. 35; xxxiv. 5; xxxvii. 12.—^u Chap. xliii. 32; Exod. viii. 26.

Verses 28–30. *Direct his face unto Goshen*—Which was near the entrance of Egypt. The meaning seems to be, to give Joseph notice of his approach, that he might come to Goshen to meet him. *Now let me die*—Not but that it was desirable to live with Joseph, and to see his honour and usefulness; but he had so much satisfaction in this first meeting, that he thought it too much to desire or expect any more in this world.

Verse 34. *That ye may dwell in the land of Goshen*—In this choice, Joseph showed both his prudence and his piety. As he was not ashamed to own himself the brother of shepherds, although they were contemptible among the Egyptians; so he does not seek to advance them higher, which he certainly might have done, but continues them in their employment. And by placing them in Goshen, 1st, He kept them together, which was very much

for their convenience in many respects. 2d, He secured them against envy, and, as far as was in his power, from the corruption of their religion and manners, which probably would have taken place, had they mixed with the Egyptians. *Every shepherd is an abomination to the Egyptians*—Probably because they killed, eat, and offered in sacrifice, those animals which the Egyptians adored. Hence these animal sacrifices are said to be an abomination to the Egyptian. Another probable reason also has been assigned for this, namely, that some Phœnician shepherds had lately made an irruption into Egypt, and had committed great cruelties and depredations, burning divers cities and temples, and barbarously murdering a multitude of people. It is no wonder, therefore, that the employment of shepherds was out of credit with the Egyptians, and odious in their eyes.

CHAPTER XLVII.

In this chapter we have instances, (1.) Of Joseph's kindness to his relations, presenting his brethren first, and then his father to Pharaoh, 1–10; settling them in Goshen, and providing for them there, 11, 12; paying his respects to his father when he sent for him, 27–31. (2.) Of Joseph's justice between prince and people in a very critical affair; selling Pharaoh's corn to his subjects with reasonable profit to Pharaoh, and yet without any wrong to them, 13–26.

A. M. 2298. **T**HEN Joseph ^acame and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds,

and all that they have, are come out of the land of Canaan; and behold, they *are* in ^bthe land of Goshen.

^a Chap. xlv. 31.

^b Chap. xlv. 10; xlv. 28.

NOTES ON CHAPTER XLVII.

Verse 1. *They are in the land of Goshen*—Either

to abide there, or to remove thence to any other place which thou shalt appoint for them.

A. M. 2298. 2 And he took some of his brethren,
B. C. 1706. even five men, and ^c presented them
unto Pharaoh.

3 And Pharaoh said unto his brethren, ^d What
is your occupation? And they said unto Pha-
raoh, ^e Thy servants are shepherds, both we,
and also our fathers.

4 They said moreover unto Pharaoh, ^f For to
sojourn in the land are we come: for thy ser-
vants have no pasture for their flocks, ^g for the
famine is sore in the land of Canaan: now
therefore, we pray thee, let thy servants ^h dwell
in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying,
Thy father and thy brethren are come unto
thee:

6 ⁱ The land of Egypt is before thee; A. M. 2298.
B. C. 1706. in the best of the land make thy
father and brethren to dwell; ^k in the land of
Goshen let them dwell; and if thou knowest
any men of activity among them, then make
them rulers over my cattle.

7 And Joseph brought in Jacob his father, and
set him before Pharaoh: and Jacob blessed
Pharaoh.

8 And Pharaoh said unto Jacob, ^l How old
art thou?

9 And Jacob said unto Pharaoh, ¹ The days
of the years of my pilgrimage are a hundred
and thirty years: ^m few and evil have the days
of the years of my life been, and ⁿ have not
attained unto the days of the years of the life

^c Acts vii. 13.—^d Chapter xlii. 33.—^e Chapter xlii. 34.
^f Chap. xv. 13; Deut. xxvi. 5.—^g Chap. xliii. 1; Acts vii. 11.
^h Chap. xlii. 34.

ⁱ Chap. xx. 15.—^k Verse 4.—^l Heb. *How many are the
days of the years of thy life?*—¹ Heb. xi. 9, 13; Psalm xxxix.
12.—^m Job xiv. 1.—ⁿ Chap. xxv. 7; xxxv. 28.

Verse 2. *He took some of his brethren*—The origi-
nal words here, literally translated, are, *He took from
the end, extremity, or tail of his brethren, five men*
—And some have thought the sense is, *He took five
of the meanest of them*, as to their persons and ap-
pearance, as the word קצה is used, 1 Kings xii. 31,
lest, if he had presented the goodliest of them,
Pharaoh should have required their attendance upon
him either at court or in the camp.

Verse 3. *What is your occupation?*—Pharaoh
takes it for granted they had something to do. All
that have a place in the world should have an em-
ployment in it according to their capacity, some
occupation or other. Those that need not work for
their bread, yet must have something to do to keep
them from idleness.

Verse 4. *To sojourn in the land are we come*—
Not to settle there for ever; only to sojourn, while the
famine prevailed so in Canaan, which lay high, that
it was not habitable for shepherds, the grass being
burned up much more than in Egypt, which lay low,
and where the corn chiefly failed, but there was
tolerably good pasture. But although Jacob and his
sons intended only to sojourn in Goshen or Egypt
till the famine should be over, yet first the kindness
they received encouraged them to continue, and at
last the Egyptians rendered their posterity slaves,
and compelled them to stay.

Verse 6. *Any man of activity*—Literally, accord-
ing to the Hebrew, *If thou knowest, and there is
among them men of strength or vigour*, (יָרִי,) name-
ly, of body or mind, fit for the employment. From
which expression it seems rather probable that those
five presented to Pharaoh were of the meaner sort
of them.

Verse 7. *Jacob blessed Pharaoh*—Which is re-
peated, verse 10, as being a circumstance very
remarkable. And remarkable surely it was that the
greater, for such Pharaoh was in all external things,
in wealth, power and glory, *should be blessed of the*

less, Heb. vii. 7. But before God, and in reality,
Jacob was much greater than Pharaoh. It is prob-
able, therefore, that he not only *saluted him*, prayed
for and thanked him for all his favours to him and
his, all which the original word, here rendered
blessed, often means; but that he blessed him with
the authority of a patriarch and a prophet: and a
patriarch's blessing was a thing not to be despised,
no, not by a potent prince.

Verse 8. *How old art thou?*—A question usually
put to old men, for it is natural to us to admire old
age, and to reverence it. Jacob's countenance, no
doubt, showed him to be old, for he had been a man
of labour and sorrow. In Egypt people were not so
long-lived as in Canaan, and therefore Pharaoh
looks upon Jacob with wonder.

Verse 9. Observe, 1st, Jacob calls his life a *pil-
grimage*, looking upon himself as a stranger in this
world, and a traveller toward another. He reckoned
himself not only a pilgrim now he was in Egypt, a
strange country in which he never was before, but
his life, even in the land of his nativity, was a *pilgrim-
age*. 2d, He reckoned his life by *days*; for even
so it is soon reckoned; and we are not sure of the
continuance of it for a day to an end, but may be
turned out of this tabernacle at less than an hour's
warning. 3d, The character he gives of them was,
1st, That they were *few*. Though he had now lived
one hundred and thirty years, they seemed to him but
as a few days, in comparison of the days of many of
his ancestors, and especially of the *days of eternity*,
in which a *thousand years* are but as *one day*. 2d,
That they were *evil*. This is true concerning man
in general, Job xiv. 1, he is of *few days and full of
trouble*: Jacob's life particularly had been made up
of *evil days*; the pleasantest days of his life were
yet before him. 3d, That they were short of the
days of his fathers; not so many, not so pleasant as
their days. Old age came sooner upon him than it
had done upon some of his ancestors.

A. M. 2298. of my fathers in the days of their
B. C. 1706. pilgrimage.

10 And Jacob ^oblessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of ^pRameses, ^qas Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread ²according ³to their families.

13 ¶ And *there was* no bread in all the land; for the famine *was* very sore, ^rso that the land of Egypt, and *all* the land of Canaan, fainted by reason of the famine.

14 ^sAnd Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

B. C. 1702. 15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for ^twhy should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he ⁴fed them with bread, for all their cattle, for that year.

18 When that year was ended, they came unto him the second year, and said unto him,

^o Verse 7.—^p Exod. i. 11; xii. 37.—^q Verse 6.—^r Or, *as the little child is nourished*.—^s Heb. *according to the little ones*, Chap. i. 21.

Verse 12. *With bread according to their families*—לחם לפי הנהל, literally, *with bread to the mouth of the little one*.—That is, as much as every one desired, without any restraint, *mouth* being put for *desire*, as chap. xxiv. 57; Isaiah xxx. 2; or, *as a little child is nourished*: he, as it were, put their meat into their very mouths: it was brought to them without any more care or pains of their own, than an infant takes for its food.

Verse 13. *The land fainted*.—So the Chaldee renders the word תלה. That is, the spirits of the people were depressed and sunk within them, and their flesh also wasted for want of food. But many critics prefer translating the words, *The land raged*, or *became furious*. This is commonly the case with the lower class of people in a time of scarcity and famine. Instead of being humbled under the chasten-

We will not hide *it* from my lord, A. M. 2302.
how that our money is spent; my B. C. 1701.
lord also hath our herds of cattle: there is not aught left in the sight of my lord, but our bodies and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land B. C. 1701.
of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

22 ^uOnly the land of the ^vpriests bought he not; for the priests had a portion *assigned* them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands.

23 ¶ Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: ^xlet us find grace in the sight of my

^r Chap. xli. 30; Acts vii. 11.—^s Chap. xli. 56.—^t Verse 19.—^u Heb. *led them*.—^v Ezra vii. 24.—^w Or, *prince*, Chap. xli. 45; 2 Sam. viii. 18.—^x Chap. xxxiii. 15.

ing hand of God, they are filled with rage both against him and their governors, and become furious.

Verses 19-25. *Wherefore shall we die, we and our land?*—Land may be said to *die* when it is desolate and barren; or when the fruits of it *die*, or, which is the same in effect, do not live and flourish. *Buy us and our land for bread*.—The severity of the famine brought them to this. To obtain bread they not only readily parted with their money, their cattle, their lands, but even at last sold themselves nay, and thought themselves under great obligations to Joseph that they could, even on these apparently hard terms, obtain food! How thankful we ought to be in this country, that we seldom know, by experience, what either famine or scarcity means!

Verse 21. *He removed them*, &c.—He transplanted them, to show Pharaoh's sovereign power over them,

A. M. 2303. lord, and we will be Pharaoh's ser-
B. C. 1701. vants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; ^γ except the land of the ^δ priests only, *which* became not Pharaoh's.

27 ¶ And Israel ^z dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and ^a grew, and multiplied exceedingly.

About
B. C. 1689. 28 ¶ And Jacob lived in the land of

Egypt seventeen years: so ⁷ the whole age of Jacob was a hundred forty and seven years.

^γ Ver. 22.—^δ Or, *princes*, Ver. 22.—^z Ver. 11.—^a Chap. xlv. 3.—⁷ Heb. *the days of the years of his life*, See Verse 9.
^b So Deut. xxxi. 14; 1 Kings ii. 1.

and that they might, in time, forget their titles to their lands, and be the more easily reconciled to their new condition of servitude. How hard soever this seems to have been upon them, they themselves were sensible of it as a great kindness, and were thankful they were not worse used.

Verse 28. Jacob lived seventeen years after he came into Egypt, far beyond his own expectation: seventeen years he had nourished Joseph, for so old he was when he was sold from him, and now, seventeen years *Joseph nourished him*. Observe how kindly Providence ordered Jacob's affairs; that when he was old, and least able to bear care and fatigue, he had least occasion for it, being well provided for by his son without his own forecast.

Verse 29. *And the time drew nigh that Israel must die—Israel*, that had power over the angel,

29 And the time ^b drew nigh that ^{A. M. 2315.}
^{B. C. 1689.} Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, ^c put, I pray thee, thy hand under my thigh, and ^d deal kindly and truly with me; ^e bury me not, I pray thee, in Egypt:

30 But ^f I will lie with my fathers, and thou shalt carry me out of Egypt, and ^g bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me: and he sware unto him. And ^h Israel bowed himself upon the bed's head.

^c Chap. xxiv. 2.—^d Chap. xxiv. 49.—^e So Chap. i. 25.
^f 2 Sam. xix. 37.—^g Chap. xlix. 29; i. 5, 13.—^h Chap. xlviii. 2; 1 Kings i. 47; Heb. xi. 21.

and prevailed, yet must *yield to death*. He died by degrees; his candle was not blown out, but gradually burned down, so that he saw, at some distance, the time *drawing nigh*. He would be buried in Canaan, not because Canaan was the land of his nativity, but in faith, because it was the land of promise, which he desired thus, as it were, to keep possession of until the time should come when his posterity should be masters of it: and because it was a type of heaven, that better country, which he was in expectation of. When this was done, *Israel bowed himself upon the bed's head*—Worshipping God, as it is explained, Heb. xi. 21, giving God thanks for all his favours, and particularly for this, that Joseph was ready to put his hand upon his eyes. Thus they that *go down to the dust* should, with humble thankfulness, *bow before God*, the God of their mercies.

CHAPTER XLVIII.

In this chapter Jacob's dying words are recorded, because he speaks by a spirit of prophecy; Abraham's and Isaac's are not. God's gifts and graces shine forth much more in some than in others upon their death-beds. Here is, (1.) Joseph, hearing of his father's sickness, goes to visit him, and takes his two sons with him, 1, 2. (2.) Jacob solemnly adopts his two sons, and takes them for his own, 3-7. (3.) He blesseth them, 8-16. (4.) He explains and justifies the crossing his hands in blessing them, 17-20. (5.) He leaves a particular legacy to Joseph, 21, 22.

A. M. 2315. **A**ND, it came to pass after these
B. C. 1689. things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.

NOTES ON CHAPTER XLVIII.

Verses 2, 4. *Israel strengthened himself*—The tidings of Joseph's approach refreshed his spirits, and gave him new strength: and he put forth all the strength he had. *God blessed me*—And let that blessing be entailed upon them. God had promised

2 And *one* told Jacob, and said, ^{A. M. 2315.}
^{B. C. 1689.} Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

him two things, a numerous issue, and Canaan for an inheritance. And Joseph's sons, pursuant hereunto, should each of them multiply into a tribe, and each of them have a distinct lot in Canaan, equal with Jacob's own sons. See how he blessed them by *faith* in that which God had said to him, Heb. xi. 21.

A. M. 2315.
B. C. 1689.

3 ¶ And Jacob said unto Joseph, God Almighty appeared unto me at

^aLuz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee, ^bfor an everlasting possession.

5 And now, thy ^ctwo sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine: as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begetteth after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, ^dRachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the same *is* Beth-lehem.

8 ¶ And Israel beheld Joseph's sons, and said, Who *are* these?

^a Chapter xxviii. 13, 19; xxxv. 6, 9, &c.—^b Chapter xvii. 8. ^c Chap. xli. 50; xli. 20; Josh. xiv. 4.—^d Chap. xxxv. 9, 16.

Verse 4. *For an everlasting possession*—His natural seed should long inherit Canaan, and his spiritual seed enjoy the heavenly inheritance typified by Canaan, for ever.

Verse 5. *Thy two sons are mine*—By adoption: I shall own them as if they were my immediate children, and each of them shall have an equal share both in my present property, and in the future inheritance of Canaan with the rest of my children. Thus Jacob transfers the double portion, which was the right of the firstborn, upon Joseph, because Reuben fell from it by transgression; concerning which see chap. xlix. 4, and 1 Chron. v. 1. *As Reuben and Simeon*—Whom he names as being the eldest, and who, if any, might seem to claim a privilege above the rest.

Verse 6. *Thy issue after them*—The Scriptures nowhere mention, nor does it appear that Joseph had any more children than these. But Jacob speaks this on supposition that he might, and in case he should have any more. *Shall be thine*—Shall be reputed as thy children and my grand-children, and shall not have any distinct share of my present and future inheritance, but shall have a part of their brethren's lot in such manner and proportion as thou shalt think fit.

Verse 7. *Rachel died by me*—This circumstance he here mentions, partly because the sight of Joseph and his children brought his beloved Rachel, Joseph's mother, to his remembrance; and partly that he

A. M. 2315.
B. C. 1689.

9 And Joseph said unto his father, ^eThey *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and ^fI will bless them.

10 (Now ^gthe eyes of Israel were ¹dim for age, so *that* he could not see:) And he brought them near unto him; and ^hhe kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face; and lo, God hath showed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn.

^e Chap. xxxiii. 5.—^f Chap. xxvii. 4.—^g Chap. xxvii. 1. ^h Heb. *heavy*, Isaiah vi. 10; lix. 1.—ⁱ Chap. xxvii. 27.

might assign a reason for transferring the right of the firstborn to Joseph, which was not only because Rachel was his first rightful wife by designation and contract, but because by her early death he was cut off from all hopes of having more children by her, and therefore it was but fit that he should supply that defect by adopting Joseph's children. The removal of dear relations from us is an affliction the remembrance of which cannot but abide with us a great while. Strong affections in the enjoyment of any blessing cause long afflictions in the loss of it.

Verse 11. *I had not thought to see thy face*—Having many years given him up for lost; *and, lo, God hath showed me also thy seed!*—See here, how these two good men own God in their comforts. Joseph saith, *They are my sons whom God has given me*—And to magnify the favour he adds, *in this place* of my banishment, slavery, and imprisonment. Jacob saith here, *God hath showed me thy seed*—Our comforts are then doubly sweet to us, when we see them coming from God's hand.

Verse 12. *From between his knees*—Not his own, but *Jacob's*, between which they stood, while Jacob kissed and embraced them, and from which Joseph removed them, that they might not be burdensome to their aged and weak grandfather, and especially that he might place them in a fit order and a reverent posture to receive the blessing which he earnestly desired. *He bowed himself*—To testify his reverence for his father, his gratitude for the favour now

A. M. 2315. 15 And ⁱ he blessed Joseph, and
B. C. 1689. said, God, ^k before whom my fathers
Abraham and Isaac did walk, the God which
fed me all my life long unto this day,

16 The Angel ^l which redeemed me from all
evil, bless the lads; and let ^m my name be named
on them, and the name of my fathers Abraham
and Isaac: and let them ² grow into a multi-
tude in the midst of the earth.

17 And when Joseph saw that his father laid
his right hand upon the head of Ephraim, it
³ displeased him: and he held up his father's
hand, to remove it from Ephraim's head unto
Manasseh's head.

18 And Joseph said unto his father, Not so,

ⁱ Heb. xi. 21.—^k Chap. xvii. 1; xxiv. 40.—^l Chap. xxviii.
15; xxxi. 11, 13, 24; Psalm xxxiv. 22.—^m Amos ix. 12; Acts
xv. 17.—² Heb. *as fishes do increase*; Numbers xxvi. 34, 37.

shown to him and his children, and his humble re-
quest for his blessing upon them.

Verse 15. *The God who fed me, &c.*—As long as
we have lived in this world we have had continual
experience of God's goodness to us in providing for
the support of our natural life. Our bodies have
called for daily food, and we have never wanted *food*
convenient. He that has fed us *all our life long* will
not fail us at last.

Verse 16. *The Angel which redeemed me*—Not a
created angel surely, but Christ, termed an angel,
Exod. xxiii. 20, and *the Angel of the covenant*, Mal.
iii. 1, and who was the conductor of Israel in the
wilderness, 1 Cor. x. 4-9. Add to this, that this
Angel is called Jacob's *Redeemer*, a title appropri-
ated by God to himself, Isa. xliii. 14, and xlvii. 4; is
said to redeem him *from all evil*, and therefore from
sin, from which certainly no created angel, but only
Christ can deliver us, Matt. i. 21; and he is worship-
ped and prayed to by Jacob here, for the blessing
desired for Joseph's sons: all which circumstances
show, that he was God and not a creature. *From*
all evil—A great deal of trouble and hardship he
had had in his time, but God had graciously kept
him from the *evil* of his troubles. It becomes the
servants of God, when they are old and dying, to
witness for God that they have found him gra-
cious.

Verse 17. *It displeased him*—Joseph had placed
his children so as that Jacob's right hand should be
put on the head of Manasseh the eldest, verses 12, 13;
but Jacob would put it on the head of Ephraim the
youngest, verse 14. This displeased Joseph, who
was willing to support the reputation of his firstborn,
and would therefore have removed his father's hands,
(verses 17, 18,) but Jacob gave him to understand
that he knew what he did, and that he did it neither
by mistake nor in a humour, nor from a partial
affection to one more than the other, but from a spirit
of prophecy.

my father: for this *is* the firstborn; A. M. 2315.
put thy right hand upon his head. B. C. 1689.

19 And his father refused, and said, ^a I know
it, my son, I know *it*: he also shall become a
people, and he also shall be great: but truly
^o his younger brother shall be greater than he,
and his seed shall become a ⁴ multitude of
nations.

20 And he blessed them that day, saying,
^p In thee shall Israel bless, saying, God make
thee as Ephraim and as Manasseh: and he
set Ephraim before Manasseh.

21 ¶ And Israel said unto Joseph, Behold, I
die; but ^q God shall be with you, and bring you
again unto the land of your fathers.

^a Or, *was evil in his eyes*; Chapter xxviii. 8.—ⁿ Verse 14.
^o Num. i. 33, 35; ii. 19, 21; Deut. xxxiii. 17.—⁴ Heb. *fulness*.
^p Ruth iv. 11, 12.—^q Chap. i. 24.

Verse 19. *Truly his younger brother shall be
greater than he*—This prophecy was evidently ful-
filled in the posterity of these two children: a con-
vincing proof that Jacob spoke by inspiration of God;
for who but he can foresee what is to happen in
distant ages? About two hundred years after this,
when the *Israelites* were first numbered in the wil-
derness, the tribe of *Ephraim* had eight thousand
three hundred men more than that of *Manasseh*,
Num. i. 32, 35. In encamping about the tabernacle,
Ephraim had the standard, and was set before Ma-
nasseh, Num. xi. 18-20. Of him came *Joshua*, the
conqueror of *Canaan*, Num. xiii. 18, and *Jeroboam*,
king of *Israel*, 1 Kings xi. 26. So that the name of
Ephraim is often used to signify that whole king-
dom. God, in bestowing his blessings upon his peo-
ple, gives more to some than to others, more gifts,
graces, and comforts, and more of the good things
of this life. And he often gives most to those that
are least likely: he *chooseth the weak things of the*
world, raiseth the poor out of the dust. Grace ob-
serves not the order of nature, nor doth God prefer
those whom we think fittest to be preferred, but as
it *pleaseth him*.

Verse 21. *I die, but God shall be with you, and
bring you again*—This assurance was given them,
and carefully preserved among them, that they
might neither love Egypt too much when it favoured
them, nor fear it too much when it frowned upon
them. These words of Jacob furnish us with com-
fort in reference to the death of our friends: but
God shall be with us, and his gracious presence is
sufficient to make up the loss. They leave us, but
he will never fail us. He will *bring us to the land*
of our fathers, the heavenly *Canaan*, whither our
godly fathers are gone before us. If God be with
us while we stay behind in this world, and will
receive us shortly to be with them that are gone
before to a better world, we ought not to "sorrow as
those that have no hope."

A. M. 2315. 22 Moreover ^aI have given to thee
B. C. 1689. one portion above thy brethren, which

^a Josh. xxiv. 32; 1 Chron. v. 2; John iv. 5.

Verse 22. *I have given to thee one portion above thy brethren*—This seems to have been the parcel of ground near Shechem, which Jacob purchased of Hamor, the prince of the country, (chap. xxxiii. 19,) and which, it is probable, he took or recovered with his sword and bow, that is, by force of arms, from the Amorites, who had seized on it after his removal to another part of Canaan, although this is not mentioned in Scripture. This parcel of ground he gave

I took out of the hand ^aof the Amorite A. M. 2315.
with my sword and with my bow. B. C. 1689.

^a Chap. xv. 16; xxxiv. 28; Josh. xvii. 14, &c.

to Joseph, as is mentioned, John iv. 5, of whose sons we find it was the inheritance, Joshua xvii 1, and xx. 7. And in it Joseph's bones were buried, which perhaps Jacob had an eye to as much as to any thing in this settlement. It may sometimes be both just and prudent to give some children portions above the rest; but a grave is that which we can most count upon as our own in this earth.

CHAPTER XLIX.

Jacob is here upon his death-bed making his will: what he said here he could not say when he would, but as the Spirit gave him utterance, who chose this time, that divine strength might be perfected in his weakness. The twelve sons of Jacob were in their day men of renown; but the twelve tribes of Israel, which descended and were denominated from them, were much more renowned: we find their names upon the gates of the New Jerusalem, Rev. xxi. 12. In the prospect of which their dying father saith something remarkable of each son, or of the tribe that bore his name. Here is, (1.) The preface, 1, 2. (2.) The prediction concerning each tribe, 3-28. (3.) The charge repeated concerning his burial, 29-32. (4.) His death, 33.

A. M. 2315. **A**ND Jacob called unto his sons,
B. C. 1689. and said, Gather yourselves together, that I may ^atell you *that* which shall befall you ^bin the last days.

^a Deuteronomy xxxiii. 1; Amos iii. 7.—^b Deuteronomy iv. 30; Numbers xxiv. 14; Jeremiah xxiii. 20; Daniel ii. 28, 29;

NOTES ON CHAPTER XLIX.

Verse 1. *Gather yourselves together*—It was his will that they should all be sent for to see their father die, and to hear his dying words. It would be a comfort to him, who had sometimes thought himself bereaved, to see all his children about him when he was dying, and he hoped it would be a blessing to them to attend him in his last moments, and witness his confidence and hope in God, the serenity and peace of mind in which he could quit this world and all its concerns, to enter the invisible and eternal state. It appears that what he said to each he said in the audience of all the rest, for we may profit by the reproofs, counsels, and encouragements which are principally intended for others. *In the last days*—Or following times, when they should be settled in the land of promise. Hereby he signified that he was about to speak of things which concerned their posterity rather than themselves. "It is an opinion of great antiquity," says Bishop Newton, *on the Prophecies*, "that the nearer men approach to their dissolution, their souls grow more divine, and discern more of futurity. And what I conceive might principally give rise to this opinion, was the tradition of some of the patriarchs being divinely inspired in their last moments, to foretel the state and condition of the people descended from them; as Jacob summoned his sons together, that he might

2 Gather yourselves together, and A. M. 2315.
hear, ye sons of Jacob; and ^chearken B. C. 1689.
unto Israel your father.

3 ¶ Reuben, thou art ^dmy firstborn, my

Acts ii. 17; Hebrews i. 2.—^c Psalm xxxiv. 11.—^d Chapter xix. 32.

inform them of what should befall them in the latter days."—Vol. i. p. 85, second edition. We cannot tell our children what shall befall them or their families in this world; but we can tell them, from the word of God, what shall befall them in the last day of all, according as they conduct themselves in this world.

Verse 2. *Hearken unto Israel your father*—This chapter calls for our strictest attention, for it contains a number of predictions which were to be fulfilled at distant periods, through a long succession of ages; things depending upon so many various circumstances, upon such remote causes, so hid to all human view, so contrary to all appearances at the time they were spoken of, that it was impossible for any foresight or sagacity of man so much as to conjecture or imagine them. And yet they were all exactly and fully accomplished; many of them in distant ages, long after both the prophet and the recorder of the prophecies were dead. And surely nothing can give us a higher idea of the Scriptures, or more confirm our faith in them, than to observe events foretold in them, and spoken of with the most certain assurance, ages before they happened, and then to see all these things taking place accordingly. But what makes this chapter of still more value to us, and more worthy of our closest attention, is, that we have here *a sure word of prophecy*, marking out

A. M. 2315. might, ^eand the beginning of my
B. C. 1689. strength, the excellency of dignity,
and the excellency of power:

4 Unstable as water, ¹thou^f shalt not excel;
because thou ^gwentest up to thy father's bed;
then defiledst thou *it*: ²he went up to my
couch.

5 ¶ ^hSimeon and Levi *are* ⁱbrethren; ³in-
struments of cruelty *are in* their habitations.

6 O my soul, ^kcome not thou into their
secret; unto their assembly, ¹mine honour,

^h Deut. xxi. 17; Psa. lxxviii. 51.—¹ Heb. *do not thou excel*.
^f 1 Chron. v. 1.—^g Chap. xxxv. 22; 1 Chron. v. 1; Deut. xxvii.
20.—² Or, *my couch is gone*.—^h Chap. xxix. 33.

the time and some peculiar circumstances of the coming of the Messiah so particularly as will furnish us with an invincible argument, that not only the Messiah is come, but also that Jesus, in whom we believe, is that Messiah: so that, being fully convinced in our hearts, as Peter was, (John vi. 68, 69,) we may say with him, "Lord, to whom shall we go? Thou hast the words of eternal life; and we believe and are sure thou art the Christ, the Son of the living God."

Verses 3, 4. *Reuben, thou art my firstborn, my might*—Begotten in the prime and vigour of my days; *the excellency of dignity, and the excellency of power*—Such were the prerogatives of the birthright, which he would have enjoyed had he not forfeited and fallen from them by his sin; dignity above his brethren, and considerable power over them. *Unstable as water, thou shalt not excel*—As water is prone to flow, and still tends downward to an inferior situation, so Reuben should fall from the pre-eminence he had by birth. In the Chaldee Paraphrase it is, "Thou wast to have had three parts, the birthright, the priesthood, and the kingdom; but thou hast followed thy own will; as water spilled, thou shalt not prosper." Two shares of the inheritance, which are supposed to have belonged to the birthright, were given to Joseph, the priesthood to Levi, and the kingdom to Judah. And nothing great or excellent is recorded of the tribe of Reuben throughout the Scriptures. From it arose no judge, prophet, prince, nor any person of renown, only Dathan and Abiram, who were noted for their impious rebellion. This tribe, not aiming to excel, chose a settlement on the other side Jordan. Jacob here charges him with the sin for which he was disgraced. It was forty years ago that he had been guilty of this sin; yet now it is remembered against him. It left an indelible mark of infamy upon his family; a wound not to be healed without a scar.

Verse 5. *Simeon and Levi are brethren*—In disposition, but unlike their father: they were passionate and revengeful, fierce and wilful; *instruments of cruelty are in their habitations*, or, as מכרתיהם *mecherothethem* rather signifies, *their counsels*, or *compacts*, alluding to their treacherous agreement

be not thou united! for in their anger A. M. 2315.
they slew a man, and in their self- B. C. 1689.
will they ⁴digged down a wall.

7 Cursed *be* their anger, for *it was* fierce:
and their wrath, for it was cruel: I will
divide them in Jacob, and scatter them in
Israel.

8 ¶ Judah, thou *art he* whom thy brethren
shall praise; ^mthy hand *shall be* in the neck
of thine enemies; ⁿthy father's children shall
bow down before thee.

ⁱ Prov. xviii. 9.—³ Or, *their swords are weapons of violence*.
^k Prov. i. 15.—¹ Psa. xvi. 9; xxx. 12; lvii. 8.—⁴ Or, *houghed*
oxen.—^m Chap. xxix. 35; Deut. xxxiii. 7.—ⁿ 1 Chron. v. 2.

with the Shechemites: their swords, which should have been only weapons of defence, were (as the margin reads it) *weapons of violence*, to do wrong to others, not to save themselves from wrong.

Verse 6. *My soul, come not thou into their secret*—Their cursed plot hatched in secret: far be it from me to approve of their secret designs. And let not *mine honour*—Or good name, be stained by being associated with theirs. Thus he signifies to all posterity that that bloody enterprise was undertaken without his consent, and that he could not think of it without detestation, nor let it pass without a severe censure. *For in their anger they slew a man*—Shechem himself, and many others: and to effect that wickedness *they digged down a wall*—Broke into their houses to plunder them, and murder the inhabitants.

Verse 7. *Cursed be their anger*—Not their persons. We ought always, in the expressions of our zeal, carefully to distinguish between the sinner and the sin, so as not to love or bless the sin for the sake of the person, nor to hate or curse the person for the sake of the sin. *I will divide them*—The Levites were scattered throughout all the tribes, and Simeon's lot lay not together, and was so strait that many of that tribe were forced to disperse themselves in quest of settlements and subsistence. This curse was afterward turned into a blessing to the Levites; but the Simeonites, for Zimri's sin, Num. xxv., had it bound on.

Verse 8. *Judah, thou art he whom thy brethren shall praise*—As thy name signifies *praise*, and God was praised for thee, (chap. xxix. 35,) and shall be praised by and in thee, so shalt thou have praise and honour from thy brethren. The tribe of Judah led the van through the wilderness, Num. x. 14, and, in the conquest of Canaan, by the appointment of God, went first up against the Canaanites, after the death of Joshua, Judges i. 1, 2. They had the first lot assigned them in the division of the country, and a lot that was very extensive and fertile. Othniel, the first judge, was of this tribe; and Caleb, whose reputation was not much inferior to that of Joshua. And all the kings that ever God granted the Jewish nation *in mercy* were of them. In short, in every age, this tribe was more honoured than any of the others.

A. M. 2315. 9 Judah is ^a a lion's whelp; from
B. C. 1689. the prey, my son, thou art gone up:
^p he stooped down, he couched as a lion, and
as an old lion: who shall rouse him up?

^o Hosea v. 4; Revelation v. 5. — ^p Num. xxiii. 24; xxiv. 9.
^q Num. xxiv. 17; Jer. xxx. 21; Zech. x. 11. — ^r Psal. lx. 7;
cviii. 8. — ^s Deut. xxviii. 57.

Thy hand shall be on the neck of thine enemies—An expression which signified victory over their enemies, and was remarkably fulfilled in David, Psalm xviii. 40. *Thy father's children shall bow down before thee*—They shall not only acknowledge thy dignity above that of the other tribes, and pay such honour to thee as is wont to be conferred on the firstborn; but shall submit to the regal authority and power which shall be vested in thee. This was verified in God's choosing the tribe of Judah, and David out of it, to govern the Hebrew nation, and in settling the kingdom of Israel in his stock for ever; but especially in the Messiah's being born of this tribe, whose kingdom is everlasting, and to whom every knee shall bow.

Verse 9. *Judah is a lion's whelp, &c.*—The lion is the king of beasts, the terror of the forest when he roars; when he *seizeth his prey*, none can resist him; when he *goes up from the prey*, none dares pursue him to revenge it. By this it was foretold that the tribe of Judah should become very formidable, and should not only obtain great victories, but should peaceably enjoy what was gotten by those victories. Judah is compared, not to a lion *ram-pant*, always raging, but to a lion *couching*, enjoying the satisfaction of his success, without creating vexation to others.

Verse 10. *The sceptre*—The dominion or government, which is expressed by this word, because it was an ensign of government. It is true, the word שבט, *shebet*, here used, also signifies a *rod*, or *staff* of any kind, and particularly the *rod* or *staff* which belonged to each tribe, as an ensign of its authority, whence it is transferred to signify *tribe*, as being united under one rod or staff of government. It seems evident, however, from what has been observed on verse 8, that dominion, or authority, is also and especially here intended. But it is asked, How could it be said with propriety, the dominion, or authority, shall not depart from Judah, when Judah had none? To this it must be answered, that Jacob had just foretold that his father's children should *bow down* to Judah, and that he, therefore, should have this authority or dominion. After which, it is predicted that it should not depart till Shiloh came. *Nor a lawgiver from between his feet*—The word מֶלֶךְ, *mechokek*, here rendered *lawgiver*, means also *ruler*, or *judge*, and the prophecy certainly implies, not only that, while the other tribes should be captivated, dispersed, and confounded with each other, the tribe of Judah should be kept entire until Christ came; but that rulers and magistrates, descended from Judah, or called by his name, should succeed each other at least for a time, and that both the civil and ecclesiastical power should continue till

10 ^a The sceptre shall not depart A. M. 2315.
from Judah, nor ^r a lawgiver ^s from B. C. 1689.
between his feet, ^t until Shiloh come: ^u and
unto him *shall the gathering of the people be*.

^t Isaiah xi. 1; lxii. 11; Dan. ix. 25; Matthew xxi. 9; Luke i. 32, 33. — ^u Isaiah ii. 2; xi. 10; xlii. 1, 4, 5; xlix. 6, 22; lv. 4, 5; lx. 1; Hag. ii. 7.

Shiloh should come, and then should be taken away, or rather should devolve on him. Now, as it will readily be acknowledged that the authority remained with Judah till the captivity, so it must be observed, that even in Babylon, the Jews appear to have been under a kind of internal government, exercised by the family of David. "And after their return from Babylon, Zerubbabel, of David's race, was their leader; and the tribe of Judah, and those who were incorporated with them, had regular magistrates and rulers from among themselves, under the kings of Persia and Syria, and afterward under the Romans." The great council of the Jews, termed "the Sanhedrim, constituted chiefly of the tribe of Judah, and the other courts dependant on it, possessed great authority till the coming of Christ, according to the concurrent testimony of ancient writers. The tribe of Judah was likewise preserved distinct, and could trace back its genealogies without difficulty." So that, "in all respects, the *sceptre*, though gradually enfeebled, did not depart: nor was the regular exercise of legislative and judicial authority, though interrupted, finally suspended till after that event."—Scott. *Till Shiloh come*—It is not perfectly agreed among the learned what is the precise meaning of the word. But it is pretty certain, according to its derivation, it either signifies *he that is sent*, or, *the seed*, or, *the peaceable and prosperous one*. And that the Messiah is intended, Jews as well as Christians generally acknowledge; the word being expounded of him by all the three Chaldee paraphrasts, the Jewish Talmud, and many of the latter Jews also. Till he came Judah or Judea possessed considerable authority and power, but at or about the time of his birth, it became a province of the Roman empire, and was enrolled and taxed as such, Luke ii. 1; and at the time of his death the Jews themselves expressly owned, "We have no king but Cesar." Hence it is undeniably inferred against the Jews, that our Lord Jesus is "He that should come," and that we are to look for no other; for he came exactly at the time appointed. *Unto him shall the gathering of the people be*—After he came, and the sceptre was departed from Judah, the gathering both of Jews and Gentiles was to him, as to their King and Saviour. The pale of the church was enlarged, the partition between the Jews and Gentiles broken down, and the converted Gentiles, along with the converted Jews, became his subjects and worshippers. He became the "desire of different nations," Hag. ii. 7, and being "lifted up from the earth," drew myriads unto him, John xii. 32, and the "children of God that were scattered abroad" met in him as their centre of unity. This was the case, in a great degree, for many centuries,

A. M. 2315. 11 * Binding his foal unto the vine,
B. C. 1689. and his ass's colt unto the choice
vine; he washed his garments in wine, and
his clothes in the blood of grapes:

12 His ^v eyes shall be red with wine, and his
teeth white with milk.

13 ¶ ² Zebulun shall dwell at the haven of
the sea; and he shall be for a haven of ships;
and his border shall be unto Zidon.

14 ¶ Issachar is a strong ass, couching down
between two burdens:

* 2 Kings xviii. 32.—^v Prov. xxiii. 29.—² Deut. xxxiii.
18; Josh. xix. 10.—¹ 1 Sam. x. 9.

and we are taught to believe that it shall be the case
more and more till the earth shall be filled with his
glory; for of "the increase of his government, as
well as peace, shall be no end." The fulness of the
Gentiles shall come in, and then "ungodliness shall
be turned away from Jacob, and all Israel shall be
saved." And when "he shall come in his glory, all
nations shall be gathered unto him," and at last the
innumerable multitudes of the redeemed shall be
gathered into his everlasting kingdom.

Verse 11. *Binding his foal unto the vine*—It is
here foretold that the tribe of Judah should inhabit
a fruitful land, and especially that it should abound
with milk and wine: that vines should be so common
and so strong that they should tie their asses to
them, and so fruitful that they should load their
asses from them, wine being as plentiful as water,
so that the men of that tribe should be very healthful
and lively, their eyes brisk and sparkling, and their
teeth white. In Christ there is plenty of all that
which is nourishing and refreshing to the soul, and
which maintains and cheers the divine life in it: in
him we may have wine and milk, the riches of
Judah's tribe, without money and without price,
Isaiah lv. 1.

Verse 13. *Zebulun shall dwell at the haven of the
sea*—This was fulfilled, when, two or three hundred
years after, the land of Canaan was divided by lot,
and the "border of Zebulun went up toward the
sea," Josh. xix. 11.

Verse 14. *Issachar is a strong ass, couching
down between two burdens*—The men of that tribe
shall be strong and industrious, fit for and inclined
to labour, particularly the toil of husbandry; like the
ass that patiently carries his burden. Issachar sub-
mitted to two burdens, tillage and tribute.

Verse 16. *Dan shall judge his people*—Jacob
alludes to the name *Dan*, which signifies to *judge*,
or *judging*. Onkelos, a famous Jewish rabbi of the
first century, and the author of a *Targum* or para-
phrase in the Chaldee language on the books of
Moses, the most simple and the most esteemed of
all the *Targums* of the Jews, expounds the passage
thus: "A man shall arise out of the tribe of Dan, in
whose days his people shall be delivered;" referring
to Samson, who was of that tribe, Judges xiii. 2,
and who judged Israel twenty years, Judg. xv. 20.

A. M. 2315. 15 And he saw that rest was good,
B. C. 1689. and the land that it was pleasant;
and bowed ² his shoulder to bear, and became
a servant unto tribute.

16 ¶ ^b Dan shall judge his people, as one of
the tribes of Israel.

17 ^c Dan shall be a serpent by the way, ² an
adder in the path, that biteth the horse-heels, so
that his rider shall fall backward.

18 ^d I have waited for thy salvation, O
LORD!

^b Deut. xxxiii. 22; Judges xviii. 1, 2.—^c Judges xviii. 27.
² Heb. an arrow snake.—^d Psa. cxix. 166, 174; Isa. xxv. 9.

But the latter part of the verse seems not perfectly
to agree with this, as all the tribes did not produce
judges. The meaning, therefore, seems rather to
be, Though he be the son of one of my concubines,
yet he shall not be subject to any other, but shall be
a tribe governed by judges of his own, as well as
any of the other tribes. And what is said of him is
to be understood of the rest of the sons of the concu-
bines, and hereby all difference between them and
the sons of the wives is taken away. It is spoken
of Dan, because he is first mentioned of that sort.

Verse 17. *An adder*, שפיפון *shepipon*—A cerastes,
probably, or kind of horned serpent, of a subtle na-
ture, which, according to Pliny, hides its whole
body in the sand, showing only its horns to catch
birds. This is intended to signify the subtlety of
that tribe, which should conquer its enemies more by
craft than by strength or force of arms, and by art,
and policy, and surprise, gain advantages against
them, like a serpent suddenly biting the heels of a
traveller. "These words," says Bishop Sherlock,
"lead us to expect, in the history of this tribe, an
account of some very dishonourable and perfidious
transaction. And the history will justify this ex-
pectation," for though the house of Israel were in
general a stubborn and disobedient people, "yet it
was the peculiar infamy of the tribe of Dan, to be
the ringleaders in idolatry, the first who erected
publicly a molten image in the land of promise, and,
by their example and perseverance in this iniquity,
infected all the tribes of Israel. This idolatry began
soon after the days of Joshua, and continued till the
day of the captivity of the land, Judges xviii. 30."

Verse 18. *I have waited for thy salvation, O Lord*
—These words may be considered in two lights;
1st, As connected with the preceding prophecy con-
cerning Dan, according to the explanation given in
the last note. Under a foresight of their dishonour-
able, perfidious, and serpent-like conduct, and the
general idolatry which should be introduced among
his descendants through their means, Jacob says,
I have waited for, expected and desired, *thy help*, O
Lord, to save my posterity from the manifold sins
and temporal calamities which I foresee are coming
upon them, and especially from spiritual and eterna.
miseries, by that Messiah whom thou hast promised,
that seed of the woman which is to bruise the head

A. M. 2315. 19 ¶ Gad, a troop shall overcome
B. C. 1689. him: but he shall overcome at the last.

20 ¶ Out of Asher his bread *shall be fat*, and he shall yield royal dainties.

21 ¶ Naphtali is a hind let loose: he giveth goodly words.

22 ¶ Joseph is a fruitful bough, *even a fruitful*

^e Deut. xxxiii. 20; 1 Chron. v. 18.—^f Deut. xxxiii. 24; Josh. xix. 24.—^g Deut. xxxiii. 23.—^h Heb. *daughters*.—ⁱ Chap. xxxvii. 4, 24; xxxix. 20; xlii. 21; Psa. cxviii. 13.

of him that bruises the heel of thy people. Or, 2d, They may be considered as an unconnected sentence, an ejaculation, in which he interrupts the thread of his discourse, and breathes out his desires after God. And the pious ejaculations of a warm and lively devotion, though sometimes they may be *incoherent*, yet are not *impertinent*. It is no absurdity, when we are speaking to men, to lift up our hearts to God. The salvation he *waited for* was, 1st, Christ, the promised seed, whom he had spoken of, verse 10; now he was going to be gathered to his people, he breathes after him to whom the gathering of the people shall be. 2d, Heaven, the better country, which he declared plainly that he sought, Heb. xi. 13, 14, and continued seeking now he was in Egypt.

Verse 19. Concerning *Gad*, he alludes to his name, which signifies a *troop*, foresees the character of that tribe, that it should be a warlike tribe; and so we find, 1 Chron. xii. 8, the *Gadites were men of war fit for the battle*. He foresees that the situation of that tribe on the other side Jordan would expose it to the incursions of its neighbours, the Moabites and Ammonites; and that they might not be proud of their strength and valour, he foretels that the *troops of their enemies* should, in many skirmishes, *overcome them*; yet, that they might not be discouraged by their defeats, he assures them that they should *overcome at the last*—Which was fulfilled, when in Saul's time and David's the Moabites and Ammonites were wholly subdued.

Verse 20. *Out of Asher his bread shall be fat*—This implies that it should be a rich tribe, replenished not only with *bread* for necessity, but with *fatness*, with *dainties*, *royal dainties*, and these exported out of Asher to other tribes, perhaps to other lands. The God of nature has provided for us not only necessities but *dainties*, that we might call him a bountiful benefactor; yet, whereas all places are competently furnished with necessities, only some places afford *dainties*. Corn is more common than spices. Were the supports of luxury as universal as the supports of life, the world, in consequence of the wickedness of man, would be worse than it is, and surely it is bad enough.

Verse 21. *Naphtali is a hind let loose*—Those of this tribe were, as the *loosened hind*, zealous for their liberty, and yet affable and courteous, their language refined, and they complaisant, *giving goodly words*. Among God's *Israel* there is to be found a great

bough by a well, *whose* ^a branches A. M. 2315.
run over the wall: B. C. 1689.

23 The archers have ^b sorely grieved him, and shot at him, and hated him:

24 But his ⁱ bow abode in strength, and the arms of his hands were made strong by the hands of ^k the mighty God of Jacob: (^l from thence ^m is the shepherd, ⁿ the stone of Israel:)

ⁱ Job xxix. 20; Psalm xxxvii. 15.—^k Psalm cxxxii. 2. ^l Chap. xlv. 11; xlvii. 12; 1. 21.—^m Psalm lxxx. 1.—ⁿ Isa. xxviii. 16.

variety of dispositions, yet all contributing to the beauty and strength of the body. He closes with the blessings of his best-beloved sons, Joseph and Benjamin: with these he will breathe his last.

Verse 22. *Joseph is a fruitful bough*—Shooting forth two luxuriant stems or branches, the two numerous tribes which proceeded from his sons; *by a well*—Or fountain, or water-course, where plants grow fastest. Thus David compares a godly man to “a tree planted by the rivers of waters:” *Whose branches run over the wall*—The heat of which furthers their growth no less than the moisture received from the water.

Verse 23. *The archers have sorely grieved him*—Though he now lived in ease and in honour, Jacob reminds him of the difficulties he had formerly waded through. He had had many enemies, here called *archers*, being skilful to do mischief; they *hated him*, they *shot* their poisonous darts at him. His brethren were spiteful toward him, mocked him, stripped him, sold him, thought they had been the death of him. His mistress sorely grieved him, and shot at him, when she solicited his chastity; and then shot at him by her false accusations.

Verse 24. *But his bow abode in strength*—His faith did not fail; he kept his ground, and came off conqueror. The *arms of his hands were made strong*—That is, his other graces did their part, his wisdom, courage, patience, which are better than weapons of war: *by the hands of the mighty God*—Who was therefore able to strengthen him; and the God of Jacob, a God in covenant with him. *From thence*—From this strange method of Providence, he became the *shepherd and stone*—The feeder and supporter of Israel, Jacob, and his family. Herein Joseph was a type of Christ; who was shot at and hated, but borne up under his sufferings, and was afterward advanced to be the *shepherd and stone*: and of the church in general; hell shoots its arrows against her, but heaven protects and strengthens her. But perhaps by the *shepherd and stone*, Joshua, a descendant of Joseph, by Ephraim, may be here primarily intended. He, as a good shepherd, brought into the pastures of Canaan that flock of the Lord which Moses had indeed led forth from Egypt, but which he had left in a barren wilderness. Thus by Joshua also was Christ typified, whose name he bears, who is the *foundation-stone laid in Zion*, and the *good shepherd*, that leads his sheep into the heavenly Canaan, and gives them eternal life.

A. M. 2315. 25 ° Even by the God of thy father, B. C. 1689.

who shall help thee, ° and by the Almighty, ° who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors ° unto the utmost bound of the everlasting hills; ° they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 ¶ Benjamin shall ° raven as a wolf; in the morning he shall devour the prey, ° and at night he shall divide the spoil.

28 All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them: every one according to his blessing he blessed them.

° Chapter xliii. 23. — ° Chapter xvii. 1. — ° Deut. xxxiii. 18. ° Deut. xxxiii. 15; Hab. iii. 6. — ° Deut. xxxiii. 16. — ° Ezek. xxii. 25. — ° Numbers xxiii. 24; Esther viii. 11; Ezek. xxxix.

Verses 25, 26. *Even by the God of thy father Jacob, who shall help thee*—Our experiences of God's power and goodness, in strengthening us hitherto, are encouragements still to hope for *help* from him. He that *has* helped us, will. *And by the Almighty, who shall bless thee*—And he only *blesseth* indeed. Observe the blessings conferred on Joseph: 1st, Various and abundant blessings. Blessings of *heaven above*—Rain in its season, and fair weather in its season; blessings of the deep that *lies under*—This earth, or with subterraneous mines and springs. Blessings of the *womb* and the *breasts* are given when children are safely born and comfortably nursed. 2d, Eminent and transcendent blessings, which prevail *above the blessings of my progenitors*—His father Isaac had but one blessing, and when he had given that to Jacob, he was at a loss for a blessing to bestow upon Esau; but Jacob had a blessing for each of his twelve sons, and now, at the latter end, a copious one for Joseph. 3d, Durable and extensive blessings: *unto the utmost bound of the everlasting hills*—Including all the products of the most fruitful hills, and lasting as long as they last. Of these blessings it is here said, *they shall be*—So it is a promise; or, *let them be*, so it is a prayer, *on the head of Joseph*—To which let them be a crown to adorn it, and a helmet to protect it.

Verse 27. *Benjamin shall raven as a wolf*—It is plain Jacob was guided in what he said by a spirit of prophecy, and not by natural affection, else he would have spoken with more tenderness of his be-

29 ¶ And he charged them, and A. M. 2315. said unto them, I ° am to be gathered B. C. 1689.

unto my people: ° bury me with my fathers ° in the cave that is in the field of Ephron the Hittite,

30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, ° which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 (° There they buried Abraham and Sarah his wife; ° there they buried Isaac and Rebekah his wife; and there I buried Leah.)

32 The purchase of the field and of the cave that is therein, was from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and ° was gathered unto his people.

10; Zech. xiv. 1, 7. — ° Chap. xv. 15; xxv. 8. — ° Chap. xlvii. 30; 2 Sam. xix. 37. — ° Chapter 1. 13. — ° Chapter xxiii. 16. ° Chap. xxiii. 19; xxv. 9. — ° Chap. xxxv. 29.

loved son Benjamin, concerning whom he only foretells that his posterity should be a warlike tribe, strong and daring; and that they should enrich themselves with the spoil of their enemies; that they should be active in the world, and a tribe as much feared by their neighbours as any other: *in the morning he shall devour the prey*—Which he seized and divided over night.

Verse 29. *I am to be gathered unto my people*—Though death separate us from our children, and our people in this world, it *gathers* us to *our fathers* and to *our people* in the other world. Perhaps Jacob useth this expression concerning death, as a reason why his sons should bury him in Canaan: For (he saith) *I am to be gathered unto my people*—My soul must go to the spirits of just men made perfect, and therefore *bury me with my fathers*—Abraham and Isaac, and their wives.

Verse 33. *And when Jacob had made an end of commanding of his sons*—He put himself in a posture for dying; having sat upon the bed-side to *bless his sons*, the spirit of prophecy bringing fresh oil to his expiring lamp, when that work was done, he *gathered up his feet into the bed*—That he might lie along, not only as one patiently submitting to the stroke, but as one cheerfully composing himself to rest. He then freely resigned his spirit into the hand of God, the Father of spirits; he *yielded up the ghost*—And his separated soul went to the assembly of the *souls of the faithful*, who, *after they are delivered from the burden of the flesh, are in joy and felicity*; he *was gathered* to his people.

CHAPTER L.

Here is, (1,) *The preparation for Jacob's funeral, 1-6.* (2,) *The funeral itself, 7-14.* (3,) *The settling of a good understanding between Joseph and his brethren, after the death of Jacob, 15-21.* (4,) *The age and death of Joseph, 22-26.*

A. M. 2315. **AND** Joseph ^a fell upon his father's face, and ^b wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to ^c embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians ¹ mourned ^d for him threescore and ten days.

4 ¶ And when the days of his mourning were past, Joseph spake unto ^e the house of

Pharaoh, saying, If now I have found ^{A. M. 2315.} grace in your eyes, speak, I pray you, ^{B. C. 1689.} in the ears of Pharaoh, saying,

5 ^f My father made me swear, saying, Lo, I die: in my grave ^g which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pha-

^a Chap. xlv. 4.—^b 2 Kings xiii. 14.—^c Versè 26; 2 Chron. xvi. 14; Matt. xxvi. 12; Mark xvi. 1; Luke xxiv. 1; John xix. 39, 40.

¹ Heb. *wept*.—^d Num. xx. 29; Deut. xxxiv. 8.—^e Esther iv. 2.—^f Chap. xlvii. 29.—^g 2 Chron. xvi. 14; Isa. xxii. 16; Matt. xxvii. 60.

NOTES ON CHAPTER L.

Verse 1. *Joseph fell upon his father's face*—Having first, no doubt, closed his eyes, according as God had promised that he should; *and wept upon him, and kissed*—His pale and cold lips, thus manifesting his love to and his sorrow for the loss of him. Probably the rest of Jacob's sons did the same, much moved, no doubt, with his dying words.

Verse 2. He ordered the body to be embalmed, not only because he died in Egypt, and that was the manner of the Egyptians, but because he was to be carried to Canaan, which would be a work of time. "Embalming is the opening of a dead body, taking out the intestines, and filling the place with odoriferous and desiccative drugs and spices, to prevent its putrifying. The Egyptians excelled all other nations in the art of preserving bodies from corruption; for some, that they embalmed upward of two thousand years ago, remain whole to this day, and they are often brought into other countries as great curiosities. Their manner of embalming was this; they scooped the brains with an iron scoop out at the nostrils, and threw in medicaments to fill up the vacuum. They also took out the entrails, and having filled the body with myrrh, cassia, and other spices (except frankincense) proper to dry up the humours, they pickled it in nitre, where it lay soaking for seventy days. The body was then wrapped up in bandages of fine linen and gums, to make it stick like glue; and so was delivered to the kindred of the deceased, entire in all its features, the very hairs of the eyelids being preserved. They used to keep the bodies of their ancestors, thus embalmed, in little houses magnificently adorned, and took great pleasure in beholding them alive, as it were, without any change in their size, features, or complexion. The Egyptians also embalmed birds," &c. —*Encyclop. Britan.* This practice of embalming, it appears, was common both to the rich and poor, but it was more or less costly, according to the rank

and circumstances of the person. *Joseph commanded his servants the physicians*—To perform this office. For, according to Herodotus and Diodorus Siculus, the same persons who prescribed as physicians for the living, were employed in embalming the dead. As it appears that many of these physicians were wont to be kept in pay, as servants, in the courts of princes, and the families of the great, we may conclude that Joseph, in his office of prime minister, had not a few of them belonging to his household. Indeed, if we may credit Herodotus, all places in Egypt were crowded with them. And no wonder; for "every distinct distemper" says he, "hath its own physician, who confines himself to the study and care of that alone, and meddles with no other. Thus, one class hath the care of the eyes, another of the head, another of the region of the belly," &c.; (lib. ii. c. 84;) so that their number must have been very great.

Verse 3. *Forty days were fulfilled for him*—That is, for embalming him, this time being, at the least, requisite to go through the process. But according to Herodotus, the body often remained at the embalmer's seventy days. *The Egyptians mourned for him threescore and ten days*—Thirty days according to the custom of the Hebrews, Num. xx. 29, Deut. xxxiv. 8, over and above the forty employed in embalming, which also was a time of mourning. During all which time they either confined themselves, and sat solitary, or, when they went out, appeared in the habit of close mourners, according to the custom of the country.

Verses 4, 5. *Joseph spake unto the house of Pharaoh*—Either it was not customary for mourners to enter the royal presence, or Joseph wished to make his request to the king with all possible humility and respect. He therefore made application to Pharaoh, not directly, but through the intervention of some of his courtiers. *Let me go up, I pray thee*—It was a piece of necessary respect to Pharaoh, that he

A. M. 2315. raoh, the elders of his house, and all
B. C. 1689. the elders of the land of Egypt.

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing-floor of Atad, which *is* beyond Jordan, and there they ^h mourned with a great and very sore lamentation: ⁱ and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called ² Abel-mizraim, which *is* beyond Jordan.

12 And his sons did unto him according as he commanded them:

13 For ^k his sons carried him into the land

^h Acts viii. 2.—ⁱ 1 Sam. xxxi. 13; Job ii. 13.—² That is, the mourning of the Egyptians.—^k Ch. xlix. 29, 30; Acts vii. 16.

would not go without leave; for we may suppose, though his charge about the corn was long since over, yet he continued a prime minister of state, and therefore would not be so long absent from his business without license.

Verse 10. *They mourned with a very great and sore lamentation*—"This," says Sir John Chardin, quoted by Harmer, (vol. ii. p. 136,) "is exactly the genius of the people of Asia, especially of the women. Their sentiments of joy or grief are properly transports; and their transports are ungoverned, excessive, and truly outrageous. When any one returns from a long journey, or dies, his family bursts into cries that may be heard twenty doors off; and this is renewed at different times, and continues many days, according to the vigour of the passion. Especially are these cries long in the case of death, and frightful; for their mourning is right down despair, and an image of hell. I was lodged, in the year 1676, at Isphan, near the royal square; the mistress of the next house to mine died at that time. The moment she expired, all the family, to the number of twenty-five or thirty people, set up such a furious cry, that I was quite startled, and was above two hours before I could recover myself. These cries continue a long time, then cease all at once; they begin again as suddenly at day-break and in concert. It is this suddenness which is so terrifying, together with a greater shrillness or loudness than any one would easily imagine. This enraged kind of mourning, if I may call it so, continued forty days, not equally violent, but with diminution from day to day. The longest and most violent acts were when they

of Canaan, and buried him in the ^{A. M. 2315.} cave of the field of Machpelah, which ^{B. C. 1689.} Abraham ¹ bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, ^m they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they ³ sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; ⁿ for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of ^o the God of thy father. And Joseph wept when they spake unto him.

¹ Ch. xxiii. 16.—^m Job xv. 21.—³ Heb. charged.—ⁿ Prov xxviii. 13.—^o Chap. xlix. 25.

washed the body, when they perfumed it, when they carried it out to be interred, at making the inventory, and when they divided the effects. You are not to suppose that those that were ready to split their throats with crying out wept as much: the greatest part of them did not shed a single tear through the whole tragedy." It is probable, however, that there was more sincerity in the mourning, even of the Egyptians, for Jacob, than is described in these words; for they seem evidently to have greatly respected him. And their solemn mourning for him (verse 11) gave a name to the place, *Abel-Misraim*, which, in Hebrew, signifies, *The mourning of the Egyptians*: which served for a testimony against the next generation of the Egyptians, who oppressed the posterity of this Jacob, to whom their ancestors showed such respect.

Verses 15, 16. *Joseph will peradventure hate us*—While their father lived, they thought themselves safe under his shadow; but now he was dead, they feared the worst. A guilty conscience exposeth men to continual frights; those that would be fearless must keep themselves guiltless. *Thy father did command*—Thus, in humbling ourselves to Christ by faith and repentance, we may plead that it is the command of his Father and our Father we should do so.

Verse 17. *Forgive the trespass of the servants of the God of thy father*—Not only children of the same Jacob, but worshippers of the same Jehovah. Though we must be ready to forgive all that injure us, yet we must especially take heed of bearing malice toward any that are *the servants of the God*

A. M. 2298. 18 And his brethren also went and
B. C. 1706. ^p fell down before his face: and they
said, Behold, we *be* thy servants.

19 And Joseph said unto them, ^a Fear not:
^r for: *am* I in the place of God?

20 ^{*} But as for you, ye thought evil against
me; *but* ^t God meant it unto good, to bring to
pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: ^u I will nour-
ish you, and your little ones. And he com-
forted them, and spake ⁴ kindly unto them.

B. C. 1635. 22 ¶ And Joseph dwelt in Egypt, he,
and his father's house: and Joseph
lived a hundred and ten years.

^p Chap. xxxvii. 7, 10.—^a Chap. xlv. 5.—^r Deut. xxxii. 35;
Job xxxiv. 29; Romans xii. 19; Heb. x. 30.—^s Isaiah x. 7.
^u Chap. xlv. 5, 7; Acts iii. 13.—^v Matt. v. 44.—^u Heb. to
their hearts; Chap. xxxiv. 3.

of our father; those we should always treat with a
peculiar tenderness, for we and they have the same
Master. *He wept when they spake to him*—These
were tears of sorrow for their suspicion of him, and
tears of tenderness upon their submission.

Verse 19. *Am I in the place of God?*—Dare I
usurp the prerogative of God, to whom it belongs to
take vengeance? Or, can I do what I please with
you, without God's leave? Fear him rather than
me, and upon your experience of his wonderful care
of and kindness to you, be persuaded he will still
befriend you, and therefore I will. Or, perhaps, in
his great humility, he thought they showed him too
much respect, and saith to them, in effect, as Peter
to Cornelius, "Stand up; I myself also am a man." Make
your peace with God, and then you will find
it an easy matter to make your peace with me.

Verses 20, 21. *Ye thought evil, but God meant it
unto good*—In order to the making Joseph a greater
blessing to his family than otherwise he could have
been. *Fear not, I will nourish you*—See what an
excellent spirit Joseph was of, and learn of him to
render good for evil. He did not tell them they
were upon their good behaviour, and he would be
kind to them, if he saw them carry themselves well:
no, he would not thus hold them in suspense, nor
seem jealous of them, though they had been suspi-
cious of him. *He comforted them*—And, to banish
all their fears, he *spake kindly to them*. Those we
love and forgive we must not only do well for, but
speak kindly to.

Verse 24. *I die; and God will surely visit you*—
To this purpose Jacob had spoken to him, chap.
xlviii. 21. Thus must we comfort others with the
same comforts wherewith we ourselves have been
comforted of God, and encourage them to rest on
those promises which have been our support. Jo-

A. M. 2369. 23 And Joseph saw Ephraim's chil-
B. C. 1635. ^r dren ^x of the third generation: ^v the
children also of Machir, the son of Manasseh,
^z were ⁵ brought up upon Joseph's knees.

24 ¶ And Joseph said unto his brethren, I
die; and ^a God will surely visit you, and bring
you out of this land, unto the land ^b which he
swore to Abraham, to Isaac, and to Jacob.

25 And ^c Joseph took an oath of the children
of Israel, saying, God will surely visit you,
and ye shall carry up my bones from hence.

26 ¶ So Joseph died, *being* a hundred and
ten years old: and they embalmed him, and
he was put in a coffin in Egypt.

^x Job xlii. 16.—^v Numbers xxxii. 39.—^z Chapter xxx. 3.
⁵ Heb. borne.—^a Chap. xv. 14; xlv. 4; xlviii. 21; Exod. iii.
16, 17; Hebrews xi. 22.—^b Chapter xxvi. 3; xxxv. 12; vi. 4.
^c Exod. xiii. 19; Josh. xxiv. 32.

seph was, under God, both the protector and bene-
factor of his brethren, and what would become of
them now he was dying? Why, let this be their
comfort, *God will surely visit you*. God's gracious
visits will serve to make up the loss of our best
friends: *and bring you out of this land*—And there-
fore they must not hope to settle there, nor look
upon it as their rest for ever; they must set their
heart upon the land of promise, and call that their
home.

Verse 25. *And ye shall carry up my bones from
hence*—Herein he had an eye to the promise, (Gen.
xv. 13, 14,) and in God's name assures them of the
performance of it. In Egypt they buried their great
men very honourably, and with abundance of pomp;
but Joseph prefers a plain burial in Canaan, and
that deferred almost two hundred years, before a
magnificent one in Egypt. Thus Joseph, *by faith*
in the doctrine of the resurrection, and the promise
of Canaan, gave *commandment concerning his bones*,
Heb. xi. 22. He dies in Egypt; but lays his bones
at stake, that God will surely visit Israel, and bring
them to Canaan.

Verse 26. *Joseph died, being a hundred and ten
years old*—So for about thirteen years of affliction
he enjoyed eighty years of honour, and as much
happiness as earth could afford him. *He was put in
a coffin in Egypt*—But not buried till his children
had received their inheritance in Canaan, Josh.
xxiv. 32. If the soul do but return to its rest with
God, the matter is not great, though the deserted
body find not at all, or not quickly, its rest in the
grave. Yet care ought to be taken of the dead
bodies of the saints, in the belief of their resurrec-
tion; for there is a covenant with the dust which
shall be remembered, and a commandment given
concerning the bones.

THE SECOND BOOK OF MOSES,

CALLED

E X O D U S.

ARGUMENT.

MOSES having, in the first book of his history, preserved the records of the church while it existed in private families, comes, in the second book, to give us an account of its growth into a great nation. The beginning of the former book shows us how God formed the world for himself: the beginning of this shows us how he formed Israel for himself. There we have the creation of the world in history: here the redemption of the world in type. The Greek translators called this book *Exodus*, Εξοδος, which signifies a GOING OUT, because it begins with the story of the GOING OUT of the children of Israel from Egypt. This book gives us, I. The accomplishment of the promises made before to Abraham, to chap. xix.; and then, II. The establishment of the ordinances which were afterward observed by Israel: thence to the end. Moses, in this book, begins, like Cesar, to write his own commentaries; and gives us the history of those things which he was himself an eye and ear witness of. There are more types of Christ in this book than, perhaps, in any other book of the Old Testament. The way of man's reconciliation to God, and coming into covenant and communion with him by a Mediator, is here variously represented; and it is of great use to us for the illustration of the New Testament.

CHAPTER I.

We have here, (1,) *God's kindness to Israel, in multiplying them exceedingly, 1-7.* (2,) *The Egyptians' wickedness to them; 1, Oppressing and enslaving them, 8-14. 2, Murdering their children, 15-22.*

A. M. 2298. **N**OW ^athese are the names of the
B. C. 1706. children of Israel, which came
into Egypt; every man and his household came
with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the

¹loins of Jacob were ^bseventy souls: A. M. 2298.
for Joseph was in Egypt *already*. B. C. 1706.

6 And ^cJoseph died, and all his ^{About}
brethren, and all that generation. B. C. 1635.

7 ^dAnd the children of Israel were fruitful,
and increased abundantly, and multiplied, and
waxed exceeding mighty; and the land was
filled with them.

^a Gen. xlv. 8; Chap. vi. 14.—¹ Heb. *high*.—^b Gen. xlv. 26; Deut. x. 22.

^c Gen. l. 26; Acts vii. 15.—^d Gen. xlv. 3; Deut. xxvi. 5; Psalm cv. 24.

NOTES ON CHAPTER I.

Verse 1. *These are the names*—This list of names is here repeated, that by comparing this small root with the multitude of branches which arose from it, we may see and acknowledge the wonderful providence of God in the fulfilment of his promises. *Every man and his household*—That is, his children and grand-children.

Verse 3. *And Benjamin*—Who, though youngest of all, is placed before Dan, Naphtali, &c., because they were the children of the hand-maidens.

Verse 5. *Seventy souls*—Or persons, according to the computation we had, Gen. xlv. 27, including Joseph and his two sons. This was just the number

of the nations by which the earth was peopled, (Gen. x.,) for when "God separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel," Deut. xxxii. 8.

Verse 6. *All that generation*—By degrees wore off. Perhaps all Jacob's sons died much about the same time, for there was not past seven years' difference in age between the eldest and the youngest of them, except Benjamin.

Verse 7. *And the children of Israel were fruitful, and increased abundantly*—Like fishes or insects, as one of the words here used signifies, and being generally healthful and strong, they *waxed exceeding mighty*, so that the land was filled with them—

A. M. 2315. 8 ¶ Now there ^aarose up a new
B. C. 1689. king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, ^fthe people of the children of Israel *are* more and mightier than we.

10 ^gCome on, let us ^hdeal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

^a Acts vii. 18.—^f Psa. cv. 24.—^g Psa. x. 2; lxxxiii. 3, 4.
^h Job v. 13; Acts vii. 19.—ⁱ Genesis xv. 13; Chapter iii. 7; Deut. xxvi. 6.—^k Chap. ii. 11; v. 4, 5; Psa. lxxxi. 6.

At least Goshen, their own allotment. This wonderful increase was the product of the promise long before made to their fathers. From the call of Abraham, when God first told him he would make him a great nation, to the deliverance of his seed out of Egypt, were four hundred and thirty years; during the first two hundred and fifteen of which they were increased to seventy, but in the latter half, those seventy multiplied to six hundred thousand fighting men.

Verse 8. *There arose a new king*—One of another family, according to Josephus; for it appears from ancient writers that the kingdom of Egypt often passed from one family to another. *That knew not Joseph*—All that knew him loved him, and were kind to his relations for his sake; but when he was dead he was soon forgotten, and the remembrance of the good offices he had done was either not retained or not regarded. If we work for men only, our works, at furthest, will die with us; if for God, they will follow us, Rev. xiv. 13.

Verses 10, 11. *Come on, let us deal wisely with them, lest they multiply*—When men deal wickedly, it is common for them to imagine that they deal wisely, but the folly of sin will at last be manifested before all men. *They set over them task-masters, to afflict them*—With this very design. They not only made them serve, which was sufficient for Pharaoh's profit, but they made them serve with rigour, so that their lives became bitter to them; intending hereby to break their spirits, and to rob them of every thing in them that was generous; to ruin their health, and shorten their days, and so diminish their numbers; to discourage them from marrying, since their children would be born to slavery; and to oblige them to desert the Hebrews, and incorporate with the Egyptians. And it is to be feared the oppression they were under did bring over many of them to join with the Egyptians in their idolatrous worship; for we read, Joshua xxiv. 14, that they served other gods in Egypt; and we find, Ezekiel xx. 8, that God had threatened to destroy them for it, even while they were in the land of Egypt. *Treasure-cities*—To keep the king's money or corn, wherein a great part of the riches of Egypt consisted.

11 Therefore they did set over them ^{A. M. 2416.}
^{B. C. 1588.} task-masters, ⁱto afflict them with their ^kburdens. And they built for Pharaoh treasure-cities, Pithom, ¹and Raamses.

12 ²But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour.

14 And they ^mmade their lives bitter with hard bondage, ⁿin mortar, and in brick, and

¹ Gen. xlvii. 11.—² Heb. And as they afflicted them, so they multiplied, &c.—^m Chapter ii. 23; vi. 9; Num. xx. 15; Acts vii. 19, 34.—ⁿ Psa. lxxxi. 6.

Verse 12. *The more they multiplied*—To the grief and vexation of the Egyptians. The original expression, rendered grew, is very emphatical, יפרץ jiphrots. They broke forth and expanded themselves with impetuosity, like a river swollen with the rains, whose waters increase and gain strength by being confined. Here we see how vain and fruitless the devices of men are against the designs of God: and how easily he, in his providence, can turn their counsels against themselves, and cause the very means which they employ to oppress his people, to become the greatest helps and advantages to them. Times of persecution and affliction have often been the church's growing times: Christianity spread most when it was most persecuted.

Verse 13. *With rigour*—בכרך bepareck, with cruelty, or tyranny; with hard words and cruel usage, without mercy or mitigation. This God permitted for wise and just reasons: 1st, As a punishment of the idolatry into which, it appears, many of them had fallen: 2d, To wean them from the land of Egypt, which was a plentiful, and, in many respects, a desirable land, and to quicken their desires after Canaan: 3d, To prepare the way for God's glorious works, and Israel's deliverance.

Verse 14. *In mortar and brick*—It has been supposed by many, that, besides the treasure-cities, mentioned verse 11, and other similar works, the Israelites were employed in raising those enormous piles, termed pyramids, which remain to this day, and probably will remain to the end of the world; "monuments, not so much of the greatness and wisdom, as of the folly, caprice, exorbitant power, and cruel tyranny of the monarchs who projected them. It cannot indeed be denied, that the skill wherewith they were planned equals the vastness of the labour with which they were completed; but then it is evident they never could be useful in any degree adequate to the toil and expense with which they were erected. The supposition, however, is entirely groundless; for the Israelites were employed in making brick; while it is well known the pyramids were built of hewn stone."—Scott. "The great pyramid," says Herodotus, "was covered with polished stones, perfectly well joined, the smallest of which was thirty feet long. It was built in the form of

A. M. 2431. in all manner of service in the field :
B. C. 1573. all their service wherein they made
them serve *was* with rigour.

15 ¶ And the king of Egypt spake to the Hebrew midwives (of which the name of the one *was* Shiprah, and the name of the other Puah;)

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools ; if it *be* a son, then ye shall kill him ; but if it *be* a daughter, then she shall live.

17 But the midwives °feared God, and did not ^Pas the king of Egypt commanded them, but saved the men-children alive.

18 And the king of Egypt called for the

° Prov. xvi. 6.—^P Daniel iii. 16, 18 ; vi. 13.—¹ 2 Samuel xvii. 19.—^r Heb. vi. 10.

steps, on each of which were placed wooden machines to raise the stones from one to another.” Diodorus adds, that “the stones were of very different workmanship, and of eternal duration. It is preserved to our days (the middle of the Augustan age) without being in the least injured. The marble was brought from the quarries of Arabia.” Pliny bears the same testimony: “It is formed of stone brought from the quarries of Arabia.”—*Encycl. Brit.* So that, it seems evident, the Israelites, who were employed in brick and mortar, had no hand in erecting the pyramids. *All manner of service in the field*—In cultivating the ground, and, according to Josephus, in cutting canals and trenches, to convey to different parts of the country the waters of the Nile, to raise up mounds, lest the waters overflowing should stagnate, and in other laborious services.

Verse 15. *The king spake to the Hebrew midwives*—The two chief of them. They are called Hebrew midwives, probably not because they were themselves Hebrews; for sure Pharaoh could never expect they should be so barbarous to those of their own nation; but because they were generally made use of among the Hebrews, and being Egyptians, he hoped to prevail with them.

Verses 16–19. *The stools*—Seats used on that occasion. *But the midwives feared God*—Dreaded

midwives, and said unto them, Why ^{A. M. 2431.} have ye done this thing, and have ^{B. C. 1573.} saved the men-children alive?

19 And [†]the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

20 [†]Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, [†]that he made them houses.

22 ¶ And Pharaoh charged all his people, saying, [†]Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

[†] 1 Sam. ii. 35 ; 2 Sam. vii. 11, 13, 27 ; 1 Kings ii. 42 ; xi. 38 ; Psa. cxxvii. 1.—[†] Acts vii. 19.

his wrath more than Pharaoh's, and therefore *saved the men-children alive*. *The Hebrew women are lively*—We have no reason to doubt the truth of this; it is plain they were now under an extraordinary blessing of increase, which may well be supposed to have had this effect, that the women had quick and easy labour, and the mothers and children being both lively, they seldom needed the help of midwives: this these midwives took notice of, and concluding it to be the finger of God, were thereby imboldened to disobey the king, and with this justify themselves before Pharaoh when he called them to an account for it.

Verses 20, 21. *God dealt well with the midwives—he made them houses*—He blessed them in kind: for as they kept up Israel's houses or families, so God, in recompense, built them up into families, blessed their children, and made them prosperous. But a late learned writer interprets the passage as follows: Pharaoh, resolving effectually to prevent the increase of the Israelites, *built houses* for them, that so they might no longer have it in their power to lodge their women in child-bed out of the way to save their children, by removing them from place to place, as they had before done when they lived in the fields in tents, which was their ancient way of living. But the other seems the true interpretation.

CHAPTER II.

This chapter begins the story of Moses, the most remarkable type of Christ as Prophet, Saviour, Lawgiver, and Mediator, in all the Old Testament. In this chapter we have, (1.) The perils of his birth and infancy, 1–4. (2.) His preservation through those perils, and the preferment of his childhood and youth, 5–10. (3.) The pious choice of his riper years, which was to own the people of God; 1, He offered them his service, if they would have accepted it, 11–14. 2, He retired, that he might reserve himself for further service, 15–22. (4.) The dawning of the day of Israel's deliverance, 23–25.

A. M. 2433. B. C. 1571. **AND** there went a ^a man of the house of Levi, and took to wife a daughter of Levi.

B. C. 1571. **2** And the woman conceived and bare a son: and ^b when she saw him that he *was a goodly child*, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

4 ^c And his sister stood afar off, to wit what would be done to him.

5 ¶ And the ^d daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.

^a Chap. vi. 20; Num. xxvi. 50; 1 Chron. xxiii. 14. — ^b Acts vii. 20; Heb. xi. 13.

NOTES ON CHAPTER II.

Verse 1. *There went a man*—Amram, from the place of his abode to another place. *A daughter*—That is, grand-daughter of Levi.

Verse 2. *Bare a son*—It seems just at the time of his birth that cruel law was made for the murder of all the male children of the Hebrews, and many no doubt perished by the execution of it. Moses's parents had Miriam and Aaron, both elder than he, born to them before that edict came out. Probably his mother had little joy of her being with child of him, now this edict was in force. Yet this child proves the glory of his father's house. Observe the beauty of Providence: just when Pharaoh's cruelty rose to this height, the deliverer was born. *When she saw that he was a goodly child*—*Fair to God*, (Acts vii. 20,) or *very fair*. Profane authors, Josephus and Justin, agree with the sacred writers in praising the peculiar beauty of this child. *She hid him three months*—In some private apartment of their own house, though probably with the hazard of their lives had he been discovered. Not that she would have done otherwise had he not been so beautiful. But the circumstance of his beauty strengthened her natural affection, and made her more concerned for his preservation. It is said, (Heb. xi. 23,) that his parents hid him *by faith*. It has been thought by some, that they had a special revelation that the deliverer should spring from their loins. Be this as it may, they believed the general promise of Israel's preservation, and in that faith hid their child.

Verse 3. *When she could no longer hide him*—For fear of being informed against by some of her Egyptian neighbours, with whom the Israelites lived intermixed, chap. iii. 22. Thus Moses, who was

6 And when she had opened *it*, she saw the child: and behold, the babe wept. And she had compassion on him, and said, *This is one* of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go, and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became ^e her son. And she called his name ^f Moses: and she said, Because I drew him out of the water.

^c Chap. xv. 20; Num. xxvi. 59. — ^d Acts vii. 21. — ^e Acts vii. 21. — ^f That is, *drawn out*.

afterward to be the deliverer of Israel, was himself upon the point of falling a sacrifice to the fury of the oppressor; God so ordered it, that being told of this he might be the more animated with zeal for the deliverance of his brethren out of the hands of such bloody men. *She took for him an ark of bulrushes*—A small basket made of rushes, and water-proof by being coated within and without by a kind of bitumen and pitch. Or, perhaps, it might be formed of the tree called papyrus, of which the Egyptians made their paper, and which grew especially on the banks of the Nile. This ark or basket Moses's mother *laid in the flags by the river's brink*—That it might not be carried away by the stream, intending, we may suppose, to come by night to suckle the child. God undoubtedly put it into her heart to do this, to bring about his own purposes: that Moses might, by this means, be brought into the hands of Pharaoh's daughter, and that, by his deliverance, a specimen might be given of the deliverance of God's church.

Verses 5, 6. *And the daughter of Pharaoh came*—Providence brings no less a person than Pharaoh's daughter just at that juncture, guides her to the place where this poor infant lay, inclines her heart to pity it, which she dares do, when none else durst. Never did poor child cry so seasonably as this did; *the babe wept*—Which moved her compassion, as no doubt his beauty did.

Verse 10. *And he became her son*—The tradition of the Jews is, that Pharaoh's daughter had no child of her own, and that she was the only child of her father, so that when he was adopted for her son, he stood fair for the crown: however, it is certain he stood fair for the best preferments of the court in due time, and in the mean time had the advantage

A. M. 2473. 11 ¶ And it came to pass in those
B. C. 1531. days, ^f when Moses was grown, that he went out unto his brethren, and looked on their ^g burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he ^h slew the Egyptian, and hid him in the sand.

13 And ⁱ when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, ^k Who made thee ² a prince

A. M. 2473. and a judge over us? intendest thou
B. C. 1531. to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But ¹ Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by ^m a well.

16 ¶ ⁿ Now the ³priest of Midian had seven daughters: ^o and they came and drew *water*, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and ^p watered their flock.

^f Acts vii. 23, 24; Heb. xi. 24.—^g Chap. i. 11.—^h Acts vii. 24.—ⁱ Acts vii. 26.—^k Acts vii. 27.—² Heb. *a man, a prince*; Gen. xiii. 8.

¹ Hebrews xi. 27.—^m Gen. xxiv. 11; xxix. 2.—ⁿ Chapter iii. 1.—^o Or, *prince*, as Genesis xli. 45.—^p Genesis xxix. 10. Genesis xxix. 10.

of the best education, with the help of which he became master of *all* the lawful *learning of the Egyptians*, Acts vii. 22. Those whom God designs for great services, he finds out ways to qualify for them. Moses, by having his education in a court, is the fitter to be a prince, and *king in Jeshurun*; by having his education in a learned court, (for such the Egyptian then was,) is the fitter to be an historian; and by having his education in the court of Egypt, is the fitter to be employed as an ambassador to that court in God's name. *She called his name Moses*—The Jews tell us that his father, at his circumcision, called him *Joachim*, the *rising or establishing of the Lord*; but Pharaoh's daughter called him *Moses*, *drawn out*, namely, of the water, either from the Hebrew word מִשָּׁה, *masha*, to draw out, 2 Sam. xxi. 17; or from two Egyptian words, *Mo uses*, of the same import. Henry, taking it for granted that the latter is the etymology of the word, observes, "The calling of the Jewish lawgiver by an Egyptian name was a happy omen to the Gentile world, and gave hopes of that day when it should be said, *Blessed be Egypt my people*, Isa. xix. 25. And his tuition at court was an earnest of that promise, (Isa. xlix. 23,) *Kings shall be thy nursing fathers, and queens thy nursing mothers*." Whether there be propriety in this observation or not, it is reasonable to suppose that this name, *Drawn out*, would tend to keep alive in the mind of Moses a remembrance of the danger he had escaped, and would induce him, out of gratitude for his deliverance, more readily to become a worker together with God in *drawing his brethren out* of still greater danger and misery.

Verses 11, 12. *When Moses was grown, he went out unto his brethren, and looked on their burdens*—As one that not only pitied them, but was resolved to venture with them and for them. *He slew the Egyptian*—Probably it was one of the Egyptian task-masters, whom he found abusing his Hebrew slave. By special warrant from Heaven (which makes not a precedent in ordinary cases) Moses

slew the Egyptian, and rescued his oppressed brother. The Jews' tradition is, that he did not slay him with any weapon, but, as Peter slew Ananias and Sapphira, with the word of his mouth.

Verse 14. *He said, Who made thee a prince?*—He challengeth his authority. A man needs no great authority for giving a friendly reproof; it is an act of kindness; yet this man will needs interpret it an act of dominion, and represents his reprover as imperious and assuming. Thus, when people are sick of good discourse, or a seasonable admonition, they will call it *preaching*, as if a man could not speak a word for God, and against sin, but he *took too much upon him*. Yet Moses was indeed a prince and a judge, and knew it, and thought the Hebrews would have understood it; but they stood in their own light, and *thrust him away*, Acts vii. 25–27. *Intendest thou to kill me?*—See what base constructions malice puts upon the best words and actions!

Verse 15. *Moses fled from Pharaoh*—God ordered this for wise ends. Things were not yet ripe for Israel's deliverance. The measure of Egypt's iniquity was not yet full; the Hebrews were not sufficiently humbled, nor were they yet increased to such a multitude as God designed: Moses is to be further fitted for the service, and therefore is directed to withdraw for the present, "till the time to favour Israel, even the set time, come." God guided Moses to Midian, because the Midianites were of the seed of Abraham, and retained the worship of the true God; so that he might have not only a safe, but a comfortable settlement among them; and through this country he was afterward to lead Israel, which that he might do the better, he now had opportunity of acquainting himself with it. Hither he came, and *sat down by a well*—Tired and thoughtful, waiting to see what way Providence would direct him. It was a great change with him, since he was but the other day at ease in Pharaoh's court.

Verse 17. *Stood up and helped them*—This he did, because wherever he was, as occasion offered itself, he loved to be doing justice, and appearing in the

A. M. 2473. 18 And when they came to ^aReuel
B. C. 1531. their father, he said, How *is it that*
ye are come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? why *is it that* ye have left the man? call him, that he may ^reat bread.

21 And Moses was content to dwell with the man: and he gave Moses ^sZipporah his daughter.

22 And she bare *him* a son, and he called

^a Num. x. 29; called also *Jethro*, or *Jethor*, Chap. iii. 1; iv. 18; xviii. 1.—^r Gen. xliii. 25.—^s Chap. xviii. 2.—^t That *is, a stranger here*.—^u Chap. xviii. 3.—^v Acts vii. 29; Heb. xi. 13.—^w Chapter vii. 7; Acts vii. 30.—^x Numbers xx. 16;

defence of such as he saw injured. He loved to be doing good: wherever the providence of God cast us, we should desire and endeavour to be useful; and when we cannot do the good we would, we must be ready to do the good we can.

Verse 18. *Reuel*—Or *Raguel* (see Num. x. 29) is thought by some to have been their grandfather, and father of Hobab or Jethro, their immediate father.

Verse 19. *An Egyptian delivered us*—Such they supposed him to be by his habit and speech; or perhaps he told them that he came from Egypt. *Drew water enough*—Hebrew, *In drawing he drew*, which phrase means that he drew it readily and diligently, which caused their quick return.

Verse 21. *He gave Moses Zipporah, his daughter*—Whom he married, not immediately, but after some years of acquaintance with the family, as may be gathered from the youth of one of his sons, and his being uncircumcised forty years after this, chap. iv. 25.

Verse 22. *Gershom*—That is, *A stranger there*. Now this settlement of Moses in Midian was designed by Providence to shelter him for the present; God will find hiding-places for his people in the day of their distress. It was also designed to prepare him for the services he was to be called to. His manner of life in Midian, where he kept the flock of his father-in-law, would inure him to hardship and fatigue, and to contemplation and devotion. Egypt accomplished him for a scholar, a gentleman, a statesman, a soldier; all which accomplishments would be afterward of use to him; but yet lacked he one thing, in which the court of Egypt could not befriend him. He who was to do all by divine revelation, must know what it was to live a life of communion with God, and in this he would be greatly furthered by the retirement of a shepherd's life in Midian. By the former he was prepared to rule in Jeshurun, but by the latter he was prepared to converse with God in mount Horeb. Those that know what it is to be alone with God, are acquainted with better delights than ever Moses tasted in the court of Pharaoh.

his name ^aGershom; ^tfor he said, A. M. 2473.
I have been ^ua stranger in a strange B. C. 1531.
land.

23 ¶ And it came to pass, ^xin process of time, that the king of Egypt died: and the children of Israel ^ysighed by reason of the bondage, and they cried; and ^ztheir cry came up unto God, by reason of the bondage.

24 And God ^aheard their groaning, and God ^bremembered his ^ccovenant with Abraham, with Isaac, and with Jacob.

25 And God ^dlooked upon the children of Israel, and God ^ehad ^frespect unto *them*.

Deut. xxvi. 7; Psa. xii. 5.—^x Chap. iii. 9; xxii. 23; Deut. xxiv. 15; James v. 4.—^a Chap. vi. 5.—^b Psalm cv. 8, 42; cvi. 45. ^c Gen. xv. 14; xlv. 4.—^d Chap. iv. 31; 1 Sam. i. 11; 2 Sam. xvi. 12; Luke i. 25.—^e Heb. *knew*.—^f Chap. iii. 7.

Verse 23. *The king of Egypt died*—And, after him, one or two more of his sons or successors. *And the children of Israel sighed by reason of the bondage*—Probably the murdering of their infants did not continue; that part of their affliction only attended the birth of Moses, to signalize that. And now they were content with their increase, finding that Egypt was enriched by their labour; so they might have them for their slaves, they cared not how many they were. On this therefore they were intent, to keep them all at work, and make the best hand they could of their labour. When one Pharaoh died, another rose up in his place, that was as cruel to Israel as his predecessors. *And they cried*—Now at last they began to think of God under their troubles, and to return to him from the idols they had served, Ezek. xx. 8. Hitherto they had fretted at the instruments of their trouble, but God was *not in all their thoughts*. But before God unbond them, he put it into their hearts to cry unto him. It is a sign God is coming to us with deliverance when he inclines us to cry to him for it.

Verses 24, 25. *And God heard their groaning*—That is, he made it to appear that he took notice of their complaints. The groans of the oppressed cry loud in the ears of the righteous God, to whom vengeance belongs; especially the groans of God's children, the burdens they groan under, and the blessings they groan after. *And God remembered his covenant*—Which he seemed to have forgotten, but really is *ever mindful of*. This God had an eye to, and not to any merit of theirs, in what he did for them. *And God looked upon the children of Israel*—Moses looked upon them and pitied them, but now God looked upon them and helped them. *And God had respect unto them*—A favourable respect to them as his own. The frequent repetition of the name of God intimates that now we are to expect something great. His eyes, which run to and fro through the earth, are now fixed on Israel, to show himself strong, to show himself a God in their behalf.

CHAPTER III.

In this chapter we have, (1,) The discovery God was pleased to make of his glory to Moses at the bush, 1-5. (2,) A general declaration of God's good-will to his people, who were beloved for their fathers' sake, 6. (3,) A particular notification of God's purpose concerning the deliverance of Israel out of Egypt. 1, He assures Moses it should now be done, 7-9. 2, He gives him a commission to act in it as his ambassador both to Pharaoh, 10, and to Israel, 16. 3, He answers the objection Moses made of his own unworthiness, 11, 12. 4, He gives him full instructions what to say, both to Pharaoh and to Israel, 13-18. 5. He tells him beforehand what the issue would be, 14-22.

A. M. 2513.
B. C. 1491.

NOW Moses kept the flock of Jethro, his father-in-law, ^athe priest of Midian: and he led the flock to the back side of the desert, and came to ^bthe mountain of God, even to Horeb.

2 And ^cthe Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush *was* not consumed.

^a Chap. ii. 16.—^b Chap. xviii. 5; 1 Kings xix. 8.—^c Deut. xxxiii. 16; Isa. lxiii. 9.

NOTES ON CHAPTER III.

Verse 1. *Now Moses*—The years of Moses's life are remarkably divided into three forties; the first forty he spent as a prince in Pharaoh's court, the second a shepherd in Midian, the third a king in Jeshurun. He had now finished his second forty when he received his commission to bring Israel out of Egypt. Sometimes it is long before God calls his servants out to that work which of old he designed them for. Moses was born to be Israel's deliverer, and yet not a word is said of him till he is eighty years of age. *To the mountain of God*—So called, either from the vision of God here following, (see Acts vii. 30,) or by anticipation, from God's glorious appearance there, and his giving the law from thence. *Even to Horeb*—Called also Sinai, Exod. xix. 1. Probably Horeb was the name of the whole tract of mountains, and Sinai the name of that particular elevation where the vision happened, and the law was delivered: or Horeb and Sinai were two different summits of the same mountain.

Verse 2. *The Angel of the Lord appeared to him*—Not a created angel, but the Angel of the covenant, Christ, who then and ever was God, and was to be man, and a messenger from God to man. He, termed the *Angel of God's presence*, (Isa. lxiii. 9,) had wrestled with Jacob, (Gen. xxxii. 24;) and had redeemed him from all evil, (xlviii. 16;) and afterward conducted his posterity through the wilderness, 1 Cor. x. 4. These his temporary appearances were presages of his more solemn mission and coming, on account of which he is fitly called the *Angel* or *Messenger*. That this angel was no creature, appears from his saying, *I am the Lord*, a language which angels never speak; but, *I am sent from God—I am thy fellow-servant*. *In a flame of fire*—Representing God's majesty, purity, and power, and showing that he was about to bring terror and destruction to his enemies, and light and comfort to his people, and

3 And Moses said, I will now turn ^{A. M. 2513.} aside, and see this ^{B. C. 1491.} great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called ^eunto him out of the midst of the bush, and said, Moses, Moses! And he said, Here *am* I.

5 And he said, Draw not nigh hither: ^fput off thy shoes from off thy feet; for the place whereon thou standest is holy ground.

^d Psa. cxi. 2; Acts vii. 31.—^e Deut. xxxiii. 16.—^f Chap. xix. 12; Josh. v. 15.

to display his glory before all. *The bush burned and was not consumed*—An emblem of the church now in bondage in Egypt, burning in the brick-kilns, yet not consumed; *cast down, but not destroyed*; for God was in the burning bush, and always will be present with his people in their sufferings; Isa. xliii. 2; Dan. iii. 25.

Verses 3, 4. *I will turn aside and see*—He speaks as one inquisitive and bold in his inquiry: whatever it was, he would, if possible, know the meaning of it. *God called to him, and said, Moses, Moses*—Probably there had been no appearance of God to any one since Jacob's descent into Egypt, above two hundred years before: and Moses, being addressed thus by name, must have been much more surprised by what he heard than by what he saw. Divine calls are then effectual when the Spirit of God makes them particular, and calls us as by name. He said, *Here am I*—Not only to hear what is spoken, but to do what is commanded.

Verse 5. *Draw not nigh hither*—Keep thy distance. Thus God checks his curiosity and forwardness, and disposes his mind to the greater reverence and humility. *Put off thy shoes from off thy feet*—This is required as a token of his reverence for the Divine Majesty, then and there eminently present; of his humiliation for his sins, which rendered him unworthy to appear before God; of his putting away all sin in his walk or conversation; and of his submission and readiness to obey God's will; for which reason slaves were wont to approach their masters barefooted. We find the same direction given to Joshua, for the same reason, Joshua v. 15. And it seems not improbable that putting off the shoes, as a sign of humiliation and veneration, was a ceremony observed by the patriarchs in their religious worship. Buxtorf says, that to this day the Jews go to their synagogues barefoot on the day of atonement, (Jud. Synag., c. 30, p. 57,) and many

A. M. 2513. 6 Moreover he said, ^a*I am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for ^bhe was afraid to look upon God.

7 ¶ And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and ^cI have heard their cry ^kby reason of their task-masters; for ^lI know their sorrows:

8 And ^mI am come down to ⁿdeliver them out of the hand of the Egyptians, and to bring them up out of that land, ^ounto a good land, and a large, unto a land ^pflowing with milk and honey; unto the place of ^qthe Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, ^rthe cry of the children of Israel is come unto me: and I

have also seen the ^aoppression where- with the Egyptians oppress them.

10 ^tCome now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.

11 ¶ And Moses said unto God, ^u*Who am I*, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, ^vCertainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath

^a Gen. xxviii. 13; Verse 15; Matt. xxii. 32.—^b 1 Kings xix. 13; Isa. vi. 1, 5.—^c Chap. ii. 23.—^k Chap. i. 11.—^l Gen. xviii. 21.—^m Gen. xi. 5; xviii. 21; 1. 24.—ⁿ Chapter vi. 6. ^o Deut. i. 25; viii. 7.—^p Chap. xiii. 5; xxxiii. 3; Num. xiii. 27;

Deut. xxvi. 9, 15; Jer. xi. 5; xxxii. 22; Ezek. xx. 6.—^q Gen. xv. 18.—^r Chap. ii. 23.—^s Chap. i. 11.—^t Psa. cv. 26; Mic. vi. 4.—^u Chap. vi. 12; 1 Sam. xviii. 18; Isa. vi. 5, 8; Jer. i. 6.—^v Deut. xxxi. 23; Josh. i. 5; Rom. viii. 31.

learned men suppose that the priests officiated barefoot in the tabernacle and temple. The custom of treading barefoot in holy places seems to have been general in the East: the Egyptians used it: and Pythagoras, who recommends to his disciples to *worship, putting off their shoes*, (*ἀνυποδύτος προσκυνεῖ*), is thought to have learned this rite from them. The Mohammedans observe this ceremony at the present time, as do also the Christians of Abyssinia. The truth seems to be, as Henry observes, that putting off the shoes was then what putting off the hat is now, a token of respect and submission. *The ground is holy*—Not absolutely, but in relation to him who sanctified it by this peculiar manifestation of his presence. We ought to approach to God with a solemn pause and preparation; and to express our inward reverence by a grave and reverent behaviour in the worship of God, carefully avoiding every thing that looks light or rude.

Verse 6. *I am*, &c.—He lets him know it is God that speaks to him, to engage his reverence, faith, and obedience. *The God of thy father*—Thy pious father Amram, and the God of Abraham, Isaac, and Jacob, thy ancestors: engaged to them by solemn covenant, which I am now come to perform. *And Moses hid his face, for he was afraid to look upon God*—The more we see of God, the more cause we shall see to worship him with reverence and godly fear. And even the manifestations of God's grace should increase our humble reverence of him.

Verse 8. *I am come down to deliver them*—When God doth something very extraordinary, he is said to *come down* to do it, as Isa. lxiv. 1. This deliverance was typical of our redemption by Christ, and in that the eternal Word did indeed *come down from heaven to deliver us*. *A large land*—So it was, ac-

cording to its true and ancient bounds, as they are described, (Gen. xv. 18,) and not according to those narrow limits, to which they were afterward confined for their unbelief and impiety. *A land flowing with milk and honey*—A proverbial expression: abounding with the choicest fruits, both for necessity and delight.

Verse 10. *I will send thee*—And the same hand that now fetched a shepherd out of a desert to be the planter of the Jewish Church, afterward fetched fishermen from their ships to be the planters of the Christian Church, *that the excellency of the power might be of God*.

Verse 11. *Who am I?*—He thinks himself unworthy of the honour, and unable for the work. He thinks he wants *courage*, and therefore cannot go to Pharaoh: he thinks he wants *conduct*, and therefore cannot *bring forth the children of Israel out of Egypt*—They are unarmed, undisciplined, quite dispirited, utterly unable to help themselves. Moses was incomparably the fittest of any man living for this work, eminent for learning, wisdom, experience, valour, faith, holiness, and yet he says, *Who am I?* The more fit any person is for service, the less opinion he has of himself.

Verse 12. *Certainly I will be with thee*—Those that are weak in themselves, yet may do wonders, being strong in the Lord, and in the power of his might. God's presence puts wisdom and strength into the weak and foolish, and is enough to answer all objections.

Verse 13. *When they shall say, What is his name? what shall I say unto them?*—What name shall I use, whereby thou mayest be distinguished from false gods, and thy people may be encouraged to expect deliverance from thee?

A. M. 2513. sent me unto you; and they shall
B. C. 1491. say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, ^yI AM hath sent me unto you.

15 ¶ And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is ^zmy name for ever, and this is my memorial unto all generations.

16 Go, and ^agather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, ^bI

^y Chap. vi. 3; John viii. 58; 2 Cor. i. 20; Hebrews xiii. 8; Rev. i. 4.—^z Psalm cxxxv. 13; Hos. xii. 5.—^a Chap. iv. 29.
^b Gen. i. 24; Luke i. 68.

Verse 14. *God said*—Two names God would be known by: 1st, A name that speaks what he is in himself, I AM THAT I AM. The Septuagint renders the words *ἐγώ οὖν*, I AM the existing Being, or HE WHO IS; and the Chaldee, I AM HE WHO IS, and WHO WILL BE. That is, I am He that enjoys an essential, independent, immutable, and necessary existence. *He that is, and was, and is to come.* It explains his name Jehovah, and signifies, 1st, That he is *self-existent*: he has his being of himself, and has no dependence on any other. And being *self-existent*, he cannot but be *self-sufficient*, and therefore *all-sufficient*, and the inexhaustible fountain of being and blessedness. 2d, That he is *eternal and unchangeable*: the same yesterday, to-day, and for ever. For the words are with equal propriety rendered, I WILL BE WHAT I AM, OR, I AM WHAT I WILL BE, OR, I WILL BE WHAT I WILL BE. Other beings *are*, and *have been*, and *shall be*; but because what they have been might have been otherwise, and what they are might possibly not have been at all, and what they shall be may be very different from what now is, therefore their changeable, dependant, and precarious essence, which to-day may be one thing, to-morrow another thing, and the next day possibly nothing at all, scarce deserves the name of *being*. There is another consideration which makes this name peculiarly applicable to God, namely that he is the fountain of all *being* and perfection, and that from him all things have derived their existence; so that it is he alone that has *life in himself*: and no creature, of whatever rank or order, has so much as an existence of its own: *For in him we live, and move, and have our being.* And though divers of God's attributes are, through his goodness, participated by his creatures, yet because they possess them in a way so inferior to that transcendent, peculiar, and divine manner in which they belong to God, the

have surely visited you, and *seen* that which is done to you in Egypt: A. M. 2513. B. C. 1491

17 And I have said, ^cI will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And ^dthey shall hearken to thy voice; and ^ethou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath ^fmet with us; and now let us go (we beseech thee) three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 ¶ And I am sure that the king of Egypt ^gwill not let you go, ^hno, not by a mighty hand.

^c Gen. xv. 14, 16; Verse 8.—^d Chap. iv. 31.—^e Chap. v. 1, 3.—^f Num. xxiii. 3, 15.—^g Chap. vii. 4.—^h Or, *but by strong hand.*

Scriptures seem absolutely to exclude created beings from any title to those attributes. Thus our Saviour says, *There is none good but one, that is God.* Thus St. Paul terms God the *only Potentate*, though the earth be shared by several potentates; and the *only wise God*, though many men and the holy angels are wise. And thus he describes him as one who *only hath immortality*, although angels and human souls are also immortal. In so incommunicable a manner does the superiority of God's nature make him possess those very excellences which the diffusiveness of his goodness has induced him to communicate. 3d, That he is *faithful* and *true* to all his promises, unchangeable in his word, as well as in his nature; and not a man that he should lie. Let Israel know this; *I AM hath sent me unto you.*

Verse 15. God will be known, 2d, By a name that speaks *what he is to his people*. Lest they should not understand the name I AM, Moses is directed to make use of another name of God more familiar to them. *The Lord God of your fathers hath sent me unto you*—Thus God made himself known, that he might revive among them the religion of their fathers, which was much *decayed*, and almost lost. And, that he might raise their expectations of the speedy performance of the promises made unto their fathers, Abraham, Isaac, and Jacob are particularly named, because with Abraham the covenant was first made, and with Isaac and Jacob often expressly renewed, and these three were distinguished from their brethren, and chosen to be the trustees of the covenant. This God will have to be *his name for ever*, and it has been, is, and will be his name, by which his worshippers know him, and distinguish him from all false gods.

Verses 18, 19. *Hath met with us*—Hath appeared to us, declaring his will, that we should do what follows. *I am sure he will not let you go*—God sends

A. M. 2513. 20 And I will ^bstretch out my hand, B. C. 1491. and smite Egypt with ¹all my wonders which I will do in the midst thereof: and ^kafter that he will let you go.

21 And ¹I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

^b Chap. vi. 6; vii. 5; ix. 15.—¹ Chap. vii. 3; xi. 2; Deut. vi. 22; Neh. ix. 10; Psalm cv. 27; cxxxv. 9; Jer. xxxii. 20; Acts vii. 36.

his messengers to those whose obstinacy he foresees, that it may appear he would have them turn and live.

Verse 22. *Every woman shall ask, שאלה, shaal-lah, (not borrow,) jewels. And I will give this people favour in the sight of the Egyptians—God*

22 ^m But every woman shall bor- A. M. 2513. row of her neighbour, and of her B. C. 1491. that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters: and ⁿye shall spoil ²the Egyptians.

^k Chap. xii. 31.—¹ Chap. xi. 3; xii. 36; Psa. cvi. 46; Prov. xvi. 7.—^m Genesis xv. 14.—ⁿ Job xxvii. 17; Prov. xiii. 22; Ezek. xxxix. 10.—² Or, *Egypt*.

sometimes makes the enemies of his people not only to be at peace with them, but to be kind to them. And he has many ways of balancing accounts between the *injured* and the *injurious*, of righting the oppressed, and compelling those that have done wrong to make restitution.

CHAPTER IV.

This chapter, (1,) Continues and concludes God's discourse with Moses, concerning bringing Israel out of Egypt. 1; Moses objects the people's unbelief, 1, and God answers that objection by giving him a power to work miracles. First, To turn his rod into a serpent, and then into a rod again, 2-5. Second, To make his hand leprous, and then whole again, 6-8. Third, To turn the water into blood, 9. 2, Moses objects his own slowness of speech, 10, and begs to be excused, 13. But God answers his objection, First, By promising him his presence, 11, 12. Second, By joining Aaron in commission with him, 14-16. Third, By putting an honour upon the very staff in his hand, 17. (2,) Moses's execution of his commission. 1, He obtains leave of his father-in-law to return into Egypt, 18. 2, He receives further instructions from God, 19-23. 3, He hastens his departure, and takes his family with him, 20. 4, He meets with some difficulty about the circumcising of his son, 24-26. 5, He has the satisfaction of meeting his brother Aaron, 27, 28. 6, He produceth his commission before the elders of Israel, to their great joy, 29-31.

A. M. 2513. AND Moses answered and said, But, B. C. 1491. behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What *is* that in thy hand? And he said, ^aA rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent: and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thy hand, and take it by the tail. And he put

forth his hand, and caught it, and it A. M. 2513. became a rod in his hand: B. C. 1491.

5 That they may ^bbelieve that ^cthe LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thy hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous ^das snow.

^a Verses 17, 20.—^b Chap. xix. 9.

^c Chap. iii. 15.—^d Num. xii. 10; 2 Kings v. 27.

NOTES ON CHAPTER IV.

Verse 1. *They will not believe me*—He means, they would not take his bare word, unless he showed them some sign. He remembered how they had once rejected him, and feared it would be so again.

Verse 2. *He said, A rod*—Probably this was his shepherd's staff, for he was feeding his father-in-law's flocks when God appeared to him.

Verses 3, 4. *It became a serpent*—Was really changed into a serpent. There was a significancy in this sign: 't intimated what and how pernicious

his rod would be to the Egyptians. *It became a rod in his hand*—When stretched forth by the hand of Moses or Aaron, it became a token to Israel of guidance, encouragement, and protection; but to Egypt, like the bite of the most poisonous serpent, it betokened desolating judgments.

Verses 5, 6. *That they may believe*—The sentence is imperfect, but the meaning is, *This thou shalt do before them that they may believe. His hand was leprous as snow*—For whiteness. This signified, that Moses, by the power of God, should

A. M. 2513. 7 And he said, Put thy hand into
B. C. 1491. thy bosom again. And he put his
hand into his bosom again, and plucked it out
of his bosom, and behold, ^e it was turned again
as his *other* flesh.

8 And it shall come to pass, if they will not
believe thee, neither hearken to the voice of
the first sign, that they will believe the voice
of the latter sign.

9 And it shall come to pass, if they will not
believe also these two signs, neither hearken
unto thy voice, that thou shalt take of the
water of the river, and pour *it* upon the dry
land: and ^f the water which thou takest out
of the river ¹ shall become blood upon the dry
land.

10 ¶ And Moses said unto the LORD, O my
Lord, I *am* not ² eloquent, neither ³ heretofore,
nor since thou hast spoken unto thy servant:
but ^g I *am* slow of speech, and of a slow
tongue.

11 And the LORD said unto him, ^h Who hath

made man's mouth? or who maketh
the dumb, or deaf, or the seeing, or
the blind? have not I the LORD?

12 Now therefore go, and I will be ⁱ with thy
mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, ^k send, I pray
thee, by the hand of *him whom* thou ⁴ wilt
send.

14 And the anger of the LORD was kindled
against Moses, and he said, *Is* not Aaron the
Levite thy brother? I know that he can speak
well. And also, behold, ¹ he cometh forth to
meet thee: and when he seeth thee, he will be
glad in his heart.

15 And ^m thou shalt speak unto him, and ⁿ put
words in his mouth: and I will be with thy
mouth, and with his mouth, and ^o will teach
you what ye shall do.

16 And he shall be thy spokesman unto the
people: and he shall be, *even* he shall be to
thee instead of a mouth, and ^p thou shalt be to
him instead of God.

^e Num. xii. 13, 14; 2 Kings v. 4; Matt. viii. 3.—^f Chap.
vii. 19.—¹ Heb. *shall be and shall be*.—² Heb. *a man of words*.
³ Heb. *since yesterday, not since the third day*.—^g Chap. vi. 12;
Jer. i. 6.—^h Psa. xciv. 9.—ⁱ Isa. l. 4; Jer. i. 9; Matt. x. 19;

Mark xiii. 11; Luke xii. 11, 12; xxi. 14, 15.—^k Jonah i. 3.
⁴ Or, *shouldst*.—¹ Verse 27; 1 Sam. x. 2, 5.—^m Chap. vii. 1.
ⁿ Num. xxii. 36; xxiii. 5, 12; Deut. xviii. 18.—^o Deut. v. 31
^p Chap. vii. 1; xviii. 19.

bring sore diseases upon Egypt, that at his prayer
they should be removed. And that whereas the
Israelites in Egypt were become *leprous*, polluted
by sin, and almost consumed by oppression, by
being taken into the bosom of Moses they should
be cleansed and cured.

Verse 7. *It was turned again as his other flesh*—
The inflicting of this disease, and curing it again in
an instant, was so much the greater miracle, as the
leprosy is a disease generally reckoned incurable by
human art, especially the *white leprosy*, so called,
because it overspreads the skin with white spots
like snow.

Verse 8. *The voice of the first sign*—The ex-
pression here is peculiarly proper and forcible; for
God's *works* have a voice as well as his *word*, to
which we ought diligently to attend. And these
miracles spoke aloud in the ear of reason, and said,
Believe in him whom God hath sent. Bishop War-
burton observes here (see *Divine Legation*, book
4, sect. 4) that “in the first ages of the world, men
being obliged to supply the deficiencies of language
by significant signs, mutual converse was carried on
by a mixed discourse of words and actions. Hente
came the eastern phrase of *the voice of the sign*;
and use and custom improving what had arisen out
of necessity into ornament, this practice subsisted
long after the necessity was over, especially in the
East, the natural temperament of the people in that
part of the world inclining them to a mode of con-
versation which exercised their vivacity by motion,

and gratified it by a perpetual representation of ma-
terial images.”

Verse 10. *O my Lord, I am not eloquent*—He
was a great philosopher, statesman, and divine, and
yet no orator; a man of a clear head, great thought,
and solid judgment, but had not a *voluble tongue*,
nor ready utterance; and therefore he thought him-
self unfit to speak before great men and about great
affairs. Moses was *mighty in word*, (Acts vii. 21,)
and yet *not eloquent*; what he said was strong and
nervous, and to the purpose, and distilled as *the dew*,
(Deut. xxxii. 2,) though he did not deliver himself
with that readiness, ease, and fineness that some do.

Verses 13, 14. *Send by whom thou wilt send*—By
any but me. *The anger of the Lord was kindled*
—Even self-diffidence, when it grows into an ex-
treme, when it either hinders us *from* duty, or clogs
us *in* duty, is very *displeasing* to him. *I know that*
he can speak well—Moses excelled in wisdom and
conduct, Aaron in eloquence. Such is the wise order
of Providence. As in the human body each member
has its different use and function, and all ministering
to the good of the whole; so in the mystical body
of Christ, God has dispensed different gifts to differ-
ent members, and very seldom, if ever, gives all
accomplishments to one; but to preserve a mutual
dependance and relation, he distributes some to one
and some to others, Rom. xii. 4.

Verses 15, 16. *I will be with thy mouth and with*
his mouth—Even Aaron, that could *speak well*, yet
could not speak to purpose, unless God were *with*

A. M. 2513. 17 And thou shalt take ^athis rod in
B. C. 1491. thy hand, wherewith thou shalt do
signs.

18 ¶ And Moses went, and returned to ⁵Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for ²all the men are dead which sought thy life.

20 And Moses took his wife, and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took ³the rod of God in his hand.

21 ¶ And the LORD said unto Moses, When

^a Verse 2.—⁵ Heb. *Jether*.—⁷ Chap. ii. 15; Matt. ii. 20. ⁸ Chap. xvii. 9; Num. xx. 8.—¹ Ch. iii. 20.—² Ch. vii. 3, 13; ix. 12, 35; x. 1; xiv. 8; Deut. ii. 30; Josh. xi. 20; Isa. lxixi. 17;

his mouth; without the constant aids of divine grace, the best gifts will fail. *Instead of God*—To teach and to command him.

Verse 17. *Take this rod*—The staff or crook he carried as a shepherd, that he might not be ashamed of the mean condition out of which God called him. This rod must be his staff of authority, and must be to him instead of both *sword* and *sceptre*.

Verse 18. *Moses returned to Jethro*—Justice and decency required Moses to acquaint his father-in-law with his intention of going into Egypt; but he thought fit to conceal from him the errand upon which God sent him, lest he should endeavour to hinder or discourage him from so difficult and dangerous an enterprise. So that Moses, in this instance, has given us a rare example of *piety* and *prudence*, in that he took care to avoid all occasions and temptations to disobedience to the divine commands; as well as of singular *modesty* and *humility*, in that such glorious and familiar converse with God, and the high commission with which he had honoured him, neither made him forget the duty he owed to his father-in-law, nor break out into any vain-glorious ostentation of such a privilege.

Verses 19, 20. *The Lord said unto Moses*—This seems to have been a second vision, whereby God calls him to the present execution of the command given before. *The rod of God*—His shepherd's crook, so called, as it was God's instrument in so many glorious works.

Verses 21–23. *Which I have put in thy hand*—In thy power: *I will harden his heart*—After he has frequently hardened it himself, wilfully shutting his eyes against the light, I will at last permit Satan to harden it effectually. *Thus saith the Lord*—This is the first time that preface is used by any man, which afterward is used so frequently by all the prophets: *Israel is my son, my firstborn*—*Precious*

thou goest to return into Egypt, see A. M. 2513. *that* thou do all those ⁴wonders before B. C. 1491. Pharaoh which I have put in thy hand: but ⁴I will harden his heart, that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, ²Israel *is* my son, ⁷*even* my firstborn.

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, ²I will slay thy son, *even* thy firstborn.

24 ¶ And it came to pass by the way in the inn, that the LORD ²met him, and sought to ^bkill him.

25 Then Zipporah took ^ca sharp ⁶stone, and cut off the foreskin of her son, and ⁷cast it at

John xii. 40; Rom. ix. 18.—² Hos. xi. 1; Rom. ix. 4.—⁷ Jer. xxxi. 9.—² Chap. xi. 5; xii. 29.—⁸ Num. xxii. 22.—^b Gen. xvii. 14.—^c Josh. v. 2, 3.—⁶ Or, *knife*.—⁷ Heb. *made it touch*.

in my sight, honourable, and dear to me. *Let my son go*—Not only my servant, whom thou hast no right to detain, but my son, whose liberty and honour I am jealous for. *If thou refuse, I will slay thy son, even thy firstborn*—As men deal with God's people, let them expect to be themselves dealt with.

Verse 24. *By the way in the inn*—Here our translation uses the modern word *inn*: but the original signifies only the place where they rested that night, which was probably in some cave, or under some shade of trees. *The Lord met him*—The Septuagint says, *The angel of the Lord*, with which agree the Chaldee and some other ancient versions: *and sought to kill him*—He appeared in a threatening posture, probably with a sword drawn in his hand, or inflicted upon him some disease which threatened him with death. This was a great change: very lately God was conversing with him as a friend, and is now coming forth against him as an enemy. The cause seems to have been Moses's neglecting to circumcise his son; which, perhaps, was the effect of his being unequally yoked with a Midianite, who was too indulgent of her child, and Moses so of her. Now God was offended with him for this neglect of duty, not only because Moses knew that no child could be admitted a member of the Israelitish community without circumcision, nor be entitled to the blessings of God's covenant with Abraham's seed, but also, because Moses's example was of great consequence; for who would have regarded the law if the lawgiver himself had neglected it? As Moses was raised up for an extraordinary service, it was peculiarly proper that he should set an example of exact obedience in his own conduct. Hence he was thus sharply rebuked.

Verse 25. *Zipporah took a sharp stone*—Or a knife made of flint, a species of knives commonly used, as ancient writers assure us, in those days;

A. M. 2513. his feet, and said, Surely a bloody
B. C. 1491. husband art thou to me.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

27 ¶ And the LORD said to Aaron, Go into the wilderness ^d to meet Moses. And he went, and met him in ^e the mount of God. and kissed him.

28 And Moses ^f told Aaron all the words of the LORD who had sent him, and all the ^g signs which he had commanded him.

^a Verse 14. — ^b Chap. iii. 1. — ^c Verses 15, 16. — ^d Verses 8, 9. — ^e Chap. iii. 16. — ^f Verse 16.

and cut off the foreskin of her son—She perceived, it seems, the danger of her husband, and the cause of it, and he being disabled from performing the office, whether by some stroke of affliction, or the terror of so dreadful and unexpected an appearance, and a delay in a matter of such moment being dangerous, she immediately performed the work herself. And now, the cause being removed, God's anger ceased, and Moses was permitted to pursue his journey. *Surely a bloody husband art thou to me*—The words in the original are short and ambiguous. As here translated, they imply that she passionately reprobated both him and his religion, which required this bloody ceremony, as if she had said, This I have for marrying a Hebrew. But the words may be understood as expressing great affection, and signifying that she had now espoused him afresh by circumcising her son, the blood of that rite having been the means of restoring him to her again, or that her child was now espoused to God by the covenant of circumcision, as some read it. The Septuagint renders the passage, *Zipporah, having taken a sharp knife, circumcised her son, and fell down at his (Moses's) feet, and said, The blood of the circumcision of my child is stopped, and she went away from him*; that is, she and her children went home to Midian, when she found the child was out of danger,

29 ¶ And Moses and Aaron ^h went, A. M. 2513.
and gathered together all the elders B. C. 1491.
of the children of Israel.

30 ⁱ And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people ^k believed: and when they heard that the LORD had visited the children of Israel, and that he ^l had looked upon their affliction, then ^m they bowed their heads and worshipped.

^k Verses 8, 9. — ^l Chap. ii. 25; iii. 7. — ^m Chap. xii. 27; 1 Chron. xxix. 20.

and able to travel. It is at least probable, that on this occasion she went back to her father with the children, and that Moses consented to this that they might not create him any further uneasiness. When we have any special service to do for God, we should remove as far from us as we can whatsoever is likely to be our hinderance. *Let the dead bury their dead, but follow thou me.*

Verses 27, 28. *He met him in the mount of God*—Almost as soon as he had set out. For while Moses had met with many delays, through his family, Aaron had made great haste. And, no doubt, his coming was a great encouragement to Moses. *Moses told Aaron all*—Those that are fellow-servants to God, in the same work, should use a mutual freedom, and endeavour rightly and fully to understand one another.

Verse 30. *Aaron did the signs*—By the direction of Moses. Hereby full proof was given to the people of the divine mission of Moses, and their concurrence was gained before he applied to Pharaoh in their behalf.

Verse 31. *The people believed*—That Moses was God's messenger, sent for their deliverance, and bowed their heads, and worshipped *Jehovah* as the true God, and the God of their fathers, acknowledging his goodness, and testifying their gratitude for his thus graciously visiting them.

CHAPTER V.

Moses and Aaron apply to Pharaoh to get leave of him to go to worship in the wilderness. (1,) They demand leave in the name of God, 1, and he answers their demand with a defiance of God, 2. (2,) They beg leave in the name of Israel, 3, and he answers their request with further orders to oppress Israel, 4–9. These cruel orders were, 1, Executed by the taskmasters, 10–14. 2, Complained of to Pharaoh, but in vain, 15–19. 3, Complained of by the people to Moses, 20, 21, and by him to God, 22, 23.

A. M. 2513. AND afterward Moses and Aaron
B. C. 1491. went in, and told Pharaoh, Thus

saith the LORD God of Israel, Let A. M. 2513.
my people go, that they may hold B. C. 1491.

NOTES ON CHAPTER V.

Verse 1. *Thus saith the Lord God of Israel*—Moses, in treating with the elders of Israel, is directed to call God the *God of their fathers*; but, in

treating with Pharaoh, he and Aaron call him the *God of Israel*, and it is the first time we find him called so in Scripture. He is called the God of Israel, the person, (Gen. xxxiii. 20,) but here it is

A. M. 2513. ^a a feast unto me in the wilderness. B. C. 1491.

2 And Pharaoh said, ^b Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, ^c neither will I let Israel go.

3 And they said, ^d The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your ^e burdens.

5 And Pharaoh said, Behold, the people of the

land now are ^f many, and ye make A. M. 2513. them rest from their burdens. B. C. 1491.

6 ¶ And Pharaoh commanded the same day the ^g task-masters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.

9 ¹ Let there more work be laid upon the men, that they may labour therein: and let them not regard vain words.

^a Chap. x. 9. — ^b Job xxi. 15; 2 Kings xviii. 35. — ^c Chap. iii. 19. — ^d Chap. iii. 18.

^e Chap. i. 11. — ^f Chap. i. 7, 9. — ^g Chap. i. 11. — ¹ Heb. Let the work be heavy upon the men.

Israel, the people. They are just beginning to be formed into a people when God is called *their God*. *Let my people go*—They were *God's people*, and therefore Pharaoh ought not to detain them in bondage. And he expected services and sacrifices from them, and therefore they must have leave to go where they could freely exercise their religion, without giving offence to, or receiving offence from the Egyptians.

Verse 2. *Who is the Lord, that I should obey his voice?*—I am the sovereign lord of Egypt, and I own no superior here. The Hebrew name *Jehovah* ought to have been retained in this and the preceding verse, and not to have been translated *Lord*. *Thus saith Jehovah—who is Jehovah—I know not Jehovah*. The Egyptians, it must be observed, and other nations were at this time sunk in idolatry, and knowing nothing of the true God, the possessor of heaven and earth, each nation had a god or gods of its own. Pharaoh, therefore, did not speak as an atheist, or mean that he knew nothing of *any god* whom he ought to obey; but he knew nothing of the God of the Hebrews, whom they termed *Jehovah*, imagining him to be like one of the gods of Egypt, or of some other country, a mere local deity, whom therefore it neither concerned him to know nor to obey. Now the train of miracles which followed were intended to teach Pharaoh and his people, that *Jehovah* was not only the God of the Hebrews, but of all the world, having an uncontrolled and sovereign power over universal nature.

Verse 3. *Three days' journey into the desert*—And that on a good errand, and unexceptionable: we will *sacrifice to the Lord our God*—As other people do to theirs; lest if we quite cast off his worship, *he fall upon us*—With one judgment or other, and then Pharaoh will lose his vassals. Though it was the intention of the Israelites quite to leave Egypt; yet the request was made only to go three days' journey into the desert to sacrifice, probably to set the tyrant

ny of the king in a stronger light, who would not indulge them in this small liberty even for the performance of religious rites. And as this demand was made by the express order of God, who knew that Pharaoh would not grant it, all appearance of there being any artful design in it to deceive Pharaoh is taken away.

Verse 4. *Get you to your burdens*—These words were not addressed to Moses and Aaron, but to the Israelites, the elders of whom went with Moses, several others also probably following him, when he went in unto Pharaoh, impatient to see what the end would be.

Verses 5, 6. *The people are many*—Therefore your injury to me is greater, in attempting to make them rest from their labours. *The task-masters*—Were Egyptians; *the officers*—Were Israelites employed under them, who, as appears from verse 14, were some of the heads of the people, obliged, under the penalty of punishment, to take care that a certain number of bricks were furnished by them daily.

Verse 7. *Straw*—To mix with the clay. Shaw tells us in his *Travels*, (p. 136,) that “the composition of bricks in Egypt was only a mixture of clay, mud, and straw, slightly blended and kneaded together, and afterward baked in the sun. *Paleis coherent lateres*, says Philo in his *Life of Moses*. The straw which keeps these bricks together in Egypt, and still preserves its original colour, seems to be a proof that these bricks were never burned nor made in kilns.” The straw, therefore, was not wanted for burning them with it.

Verse 8. *They are idle*—The cities they built for Pharaoh were witnesses for them that they were not idle; yet he thus basely misrepresents them, that he might have a pretence to *increase their burdens*.

Verse 9. *Vain words*—Those of Moses and Aaron, which he said were vain, or false; that is, that they falsely pretended that their God had commanded

A. M. 2513. 10 ¶ And the task-masters of the
B. C. 1491. people went out, and their officers,
and they spake to the people, saying, Thus
saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find
it: yet not aught of your work shall be di-
minished.

12 So the people were scattered abroad
throughout all the land of Egypt, to gather
stubble instead of straw.

13 And the task-masters hasted *them*, saying,
Fulfil your works, *your* ²daily tasks, as when
there was straw.

14 And the officers of the children of Israel,
which Pharaoh's task-masters had set over them,
were beaten, *and* demanded, Wherefore have
ye not fulfilled your task in making brick, both
yesterday and to-day, as heretofore?

15 ¶ Then the officers of the children of
Israel came and cried unto Pharaoh, saying,
Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants,
and they say to us, Make brick: and behold,
thy servants *are* beaten; but the fault *is* in
thine own people.

² Hebrew, *a matter of a day in this day*.—^h Chapter vi. 9.
Heb. *to stink*, Genesis xxxiv. 30; 1 Sam. xiii. 4; xxvii. 12;

them to go and worship, when it was only a crafty
design of their own to advance themselves by raising
sedition.

Verse 16. *The fault is in thine own people*—That
is, in the Egyptian task-masters; who, by sending
us abroad to gather straw, hinder us from doing the
work which they require; and so are both unjust
and unreasonable. For if they had given us straw
we should have fulfilled our tasks.

Verse 21. *The Lord look upon you and judge*—
They should have humbled themselves before God,
but instead of that they fly in the face of their best
friends. Those that are called to public service for
God and their generation, must expect to be tried
not only by the threats of proud enemies, but by
the unjust and unkind censures of unthinking
friends. *To put a sword in their hand to slay us*—To
give them the occasion they have long
sought for.

Verse 22. *Moses returned unto the Lord*—And

17 But he said, *Ye are idle, ye are* A. M. 2513.
idle: therefore ye say, Let us go, *and* B. C. 1491.
do sacrifice to the LORD.

18 Go therefore now, *and* work: for there
shall no straw be given you, yet shall ye deliver
the tale of bricks.

19 And the officers of the children of Israel
did see *that they were* in evil case, after it was
said, Ye shall not minish *ought* from your
bricks of your daily task.

20 ¶ And they met Moses and Aaron, who
stood in the way, as they came forth from
Pharaoh:

21 ^h And they said unto them, The LORD look
upon you, and judge; because ye have made
our savour ³to be abhorred in the eyes of Pha-
raoh, and in the eyes of his servants, to put a
sword in their hand to slay us.

22 ¶ And Moses returned unto the LORD,
and said, Lord, wherefore hast thou *so* evil-
entreated this people? *why is it that* thou hast
sent me?

23 For since I came to Pharaoh to speak in
thy name, he hath done evil to this people:
⁴neither hast thou delivered thy people at all.

2 Sam. x. 6; 1 Chron. xix. 6.—⁴ Heb. *delivering thou hast not
delivered*.

expostulated with him. He knew not how to recon-
cile the providence with the promise, and the com-
mission he had received. Is this God's coming
down to deliver *Israel*? Must I, who hoped to be
a blessing to them, become a scourge to them? By
this attempt to get them out of the pit, they are but
sunk the farther into it. *Wherefore hast thou so
evil-entreated this people?*—Even when God is
coming toward his people in ways of mercy, yet
sometimes he takes such methods that they may
think themselves but *ill-treated*; when they think
so, they should go to God by prayer, which is the
way to have better treatment in God's good time.
Why is it that thou hast sent me?—Pharaoh has
done evil to this people, and not one step seems to
be taken toward their deliverance. It cannot but
sit very heavy upon the spirits of those whom God
employs for him, to see that their labour doth *no
good*, and much more to see that it *doth hurt event-
ually*, though not *designedly*.

CHAPTER VI.

In this chapter, (1,) God satisfies Moses as to his complaints, 1. (2,) He gives him fuller instructions what to say to the
children of Israel, 2-8, but to little purpose, 9. (3,) He sends him again to Pharaoh, 10, 11. But Moses objects against
that, 12, upon which a strict charge is given to him and his brother, to execute their commission with vigour, 13. (4,) An
abstract of the genealogy of the tribes of Reuben and Simeon, to introduce that of Levi, that the pedigree of Moses and
Aaron might be cleared, 14-27. (5,) A repetition of the preceding story, 28-30.

A. M. 2513.
B. C. 1491.

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for ^a with a strong hand shall he let them go, and with a strong hand ^b shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I *am* ¹ the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of ^o God Almighty, but by my name ^d JEHOVAH was I not known to them.

4 ^e And I have also established my covenant with them, ^f to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

^a Chap. iii. 19.—^b Chap. xi. 1; xii. 31, 33.—¹ Or, JEHOVAH.—^o Gen. xvii. 1; xxxv. 11; xlviii. 3.—^d Chap. iii. 14; Psa. lxxviii. 4; lxxxiii. 18; John viii. 58; Rev. i. 4.—^e Gen. xv. 18; xvii. 4, 7.—^f Gen. xvii. 8.—^g Chap. ii. 24.

NOTES ON CHAPTER VI.

Verse 1. *Now shalt thou see what I will do*—Here we have a striking proof of God's long-suffering. Instead of severely reproving Moses for his impatience, as manifested at the close of the preceding chapter, and his injurious complaints, he condescends to give him fresh assurances of his power and his determination to deliver the Israelites. *With a strong hand*—That is, being forced to it with a strong hand, or by those terrible judgments which I shall inflict upon him by my power, *he shall let them go*.

Verse 2. *I am the Lord*—That is, *Jehovah*, on which word the emphasis is laid, and it is to be wished that it had been always preserved in this translation, and especially in such passages as this, the sense of which entirely depends on the word. It signifies the same with, I AM THAT I AM, the fountain of being and blessedness, and of infinite perfection. *By my name Jehovah was I not known unto them*—As it is certain that God declared himself to these patriarchs by the name *Jehovah*, as may be seen Gen. xv. 6, 7, and xxii. 14, 16, some of the best and most accurate writers conclude that the latter part of this verse ought to be read interrogatively, thus, *And by my name Jehovah was I not known unto them?* The original words will well bear this translation, and it would entirely remove that apparent contradiction which is implied in our version. At the same time it would greatly improve the sense and force of the passage. But if we do not read it in this manner, we must not understand it of the name itself, but of the power and virtue which the name expresses. And then the meaning of the passage will be, that though God had revealed himself to the patriarchs as the *El-shaddai*, the *Almighty*, or *All-sufficient*, yet they did not live to see the accomplishment of his promises; and therefore, though they believed, yet they did not experimentally know that he was a God of unchangeable

5 And ^e I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage: and I have remembered my covenant.

6 Wherefore say unto the children of Israel, ^h I *am* the LORD, and ⁱ I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will ^k redeem you with a stretched-out arm, and with great judgments:

7 And I will ^l take you to me for a people, and ^m I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out ⁿ from under the burdens of the Egyptians.

^h Ver. 2, 8.—ⁱ Ch. iii. 17; vii. 4; Deut. xxvi. 8; Psa. lxxxii. 6.—^k Chap. xv. 13; Deut. vii. 8; 1 Chron. xvii. 21; Neh. i. 10.—^l Deut. iv. 20; vii. 6; xiv. 2; xxvi. 18; 2 Sam. vii. 24.—^m Gen. xvii. 7, 8; Deut. xxix. 13; Rev. xxi. 7.—ⁿ Psa. lxxxii. 6.

truth; nor had they experienced that all the powers of nature were in his hand, and that he could change them as he pleased, and even communicate the power of doing so to man. But it was to Moses that God first showed his power of making alterations in nature, or working miracles and prodigies. What makes this sense of the passage probable is, that the knowing of Jehovah is spoken of in this way, *chap. vii. 5, And the Egyptians shall know that I am Jehovah, when I stretch forth my hand on Egypt*. Thus, Henry observes, "The patriarchs knew this name, but they did know him in this matter by that which this name signifies." God would now be known by his name Jehovah, that is, 1st, A God performing what he had promised, and so giving being to his promises. 2d, A God perfecting what he had begun, and finishing his own work. In the history of the creation God is never called Jehovah till the heavens and the earth were finished, Gen. ii. 4. When the salvation of the saints is completed in eternal life, then he will be known by his name Jehovah, Rev. xxii. 13; in the mean time they shall find him for their strength and support, *El-shaddai*, a God *all-sufficient*, a God that is enough.

Verses 5, 6. *I have heard the groaning of the children of Israel*—He means their groaning on occasion of the late hardships put upon them. God takes notice of the increase of his people's calamities, and observes how their enemies grow upon them. *I will bring you out: I will rid you: I will redeem you: I will bring you into the land of Canaan; and I will give it you*—Let man take the shame of his unbelief, which needs such repetitions, and let God have the glory of his condescending grace, which gives us such repeated assurances. *With a stretched-out arm*—With almighty power: a metaphor taken from a man that stretches out his arm, to put forth all his strength.

Verses 7-9. *I will take you to me for a people*—A peculiar people; and *I will be to you a God*—

A. M. 2513. 8 And I will bring you in unto the
B. C. 1491. land, concerning the which I did
"swear" to give it to Abraham, to Isaac, and
to Jacob; and I will give it you for a heritage:
I am the LORD.

9 And Moses spake so unto the children of
Israel: "but they hearkened not unto Moses,
for "anguish of spirit, and for cruel bondage.

10 ¶ And the LORD spake unto Moses, say-
ing,

11 Go in, speak unto Pharaoh king of Egypt,
that he let the children of Israel go out of his
land.

12 And Moses spake before the LORD, say-
ing, Behold, the children of Israel have "not
hearkened unto me; how then shall Pharaoh
hear me, "who *am* of uncircumcised lips?

13 And the LORD spake unto Moses, and
unto Aaron, and gave them a charge unto the
children of Israel, and unto Pharaoh king of
Egypt, to bring the children of Israel out of the
land of Egypt.

14 ¶ These *be* the heads of their fathers'
houses: "The sons of Reuben the firstborn of
Israel; Hanoch, and Pallu, Hezron, and Carmi:
these *be* the families of Reuben.

¶ Heb. *lift up my hand*; See Gen. xiv. 22; Deut. xxxii. 40.
° Gen. xv. 18; xxvi. 3; xxviii. 13; xxxv. 12.—^p Chap. v. 21.
° Heb. *shortness*, or, *straitness*.—^q Verse 9.—^r Verse 30;
Chap. v. 13. Jer. 6.—^s Gen. xlv. 9; 1 Chron. v. 3.

And more than this we need not ask, we cannot
have, to make us happy. *I am the Lord*—And
therefore have power to dispose of lands and king-
doms as I please. *But they hearkened not to Moses,*
for anguish of spirit—That is, they were so taken
up with their troubles that they did not heed him.

Verse 11. *That he let the children of Israel go*—
God repeats his precepts before he begins his pun-
ishments. Those that have oft been called in vain
to leave their sins, yet must be called again and
again.

Verses 12, 13. *Behold, the children of Israel have
not hearkened to me*—They gave no heed to what I
have said; *how then shall Pharaoh hear me?*—If
the *anguish of their spirit* makes them deaf to that
which would compose and comfort them, much
more will his pride and insolence make him deaf to
that which will but exasperate him. *Who am of
uncircumcised lips*—He was conscious to himself
that he had not the gift of utterance. *The Lord
gave them a charge to the children of Israel and to
Pharaoh*—God's authority is sufficient to answer all
objections, and binds us to obedience *without mur-
muring or disputing*.

Verse 14. This genealogy ends in those two great
patriots, Moses and Aaron, and comes in here to
show that they were Israelites, bone of the bone,

15 ¶ And the sons of Simeon; A. M. 2513.
B. C. 1491. Jemuel, and Jamin, and Ohad, and
Jachin, and Zohar, and Shaul the son of a
Canaanitish woman: these *are* the families
of Simeon.

16 And these *are* the names of "the sons of
Levi, according to their generations; Gershon,
and Kohath, and Merari. And the years of
the life of Levi *were* a hundred thirty and seven
years.

17 "The sons of Gershon; Libni, and Shimi,
according to their families.

18 And "the sons of Kohath; Amram, and
Izhar, and Hebron, and Uzziel: and the years
of the life of Kohath *were* a hundred thirty
and three years.

19 And "the sons of Merari; Mahali and
Mushi: these *are* the families of Levi, ac-
cording to their generations.

20 And "Amram took him Jochebed his fa-
ther's sister to wife; and she bare him Aaron
and Moses. And the years of the life of
Amram *were* a hundred thirty and seven
years.

21 And "the sons of Izhar; Korah, and
Nepheg, and Zichri.

¶ 1 Chron. iv. 24; Gen. xlv. 10.—^a Num. iii. 17; 1 Chron.
vi. 1, 16.—^x 1 Chron. xxiii. 7.—^y Num. xxvi. 57; 1 Chron.
vi. 2, 18.—^z 1 Chron. vi. 19; xxiii. 21.—^a Chap. ii. 1, 2;
Num. xxvi. 59.—^b Num. xvi. 1; 1 Chron. vi. 37, 38.

and flesh of the flesh of those whom they were sent
to deliver; raised up unto them of their brethren, as
Christ also should be, who was to be the Prophet
and Priest, the Redeemer and Lawgiver of the
house of Israel, and whose genealogy also, like this,
was to be carefully preserved. The heads of the
houses of three of the tribes are here named, agree-
ing with the accounts we had, Gen. xlv. Reuben
and Simeon seem to be mentioned only for the sake
of Levi, from whom Moses and Aaron descended,
and all the priests of the Jewish Church.

Verse 16. The age of Levi, Kohath, and Amram,
the father, grandfather, and great-grandfather of
Moses, is here recorded; and they all lived to a great
age; Levi to one hundred thirty-seven, Kohath to
one hundred thirty-three, and Amram to one hun-
dred thirty-seven: Moses himself came much short
of them, and fixed seventy or eighty for the ordinary
stretch of human life, Psa. xc. 10. For now Israel
was multiplied, and become a great nation, and di-
vine revelation was by the hand of Moses committed
to writing, and no longer trusted to tradition; there-
fore the two great reasons for the long lives of the
patriarchs were ceased, and from henceforward
fewer years must serve men.

Verses 20-23. *His father's sister*—That is, kins-
woman, as the Hebrew word frequently means.

A. M. 2513. 22 And the ^csons of Uzziel; Mi-
B. C. 1491. shael, and Elzaphan, and Zithri.

B. C. 1530. 23 And Aaron took him Elisheba,
daughter of ^d Amminadab, sister of
Naashon, to wife; and she bare him ^eNadab
and Abihu, Eleazar and Ithamar.

24 And the ^fsons of Korah; Assir, and El-
kanah, and Abiasaph: these *are* the families
of the Korhites.

25 And Eleazar, Aaron's son, took him *one*
of the daughters of Putiel to wife; and ^gshe
bare him Phinehas: these *are* the heads of
the fathers of the Levites, according to their
families.

26 These *are* that Aaron and Moses ^hto

^a Lev. x. 4; Num. iii. 30.—^d Ruth iv. 19, 20; 1 Chron.
ii. 10; Matthew i. 4.—^e Lev. x. 1; Num. iii. 2; xxvi. 60;
1 Chron. vi. 3; xxiv. 1.—^f Num. xxvi. 11.—^g Num. xxv.

Amminadab—A prince of the tribe of Judah. The
Levites might marry into any tribe, there being no
danger of confusion or loss of inheritance thereby.

Verse 26. *According to their armies*—Like nu-
merous armies, in military order, and with great
power. In the close of the chapter he returns to
his narrative, from which he had broken off some-

whom the LORD said, Bring out the ^{A. M. 2513.}
children of Israel from the land of ^{B. C. 1491.}
Egypt according to their ⁱarmies.

27 These *are* they which ^kspake to Pha-
raoh king of Egypt, ^lto bring out the children
of Israel from Egypt: these *are* that Moses
and Aaron.

28 ¶ And it came to pass on the day *when* the
LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying,
I *am* the LORD: ^mspeak thou unto Pharaoh
king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Be-
hold, ⁿI *am* of uncircumcised lips, and how
shall Pharaoh hearken unto me?

7, 11.—^h Ver. 13.—ⁱ Ch. vii. 4; xii. 17, 51; Num. xxxiii. 1.
^k Chap. v. 1, 3; vii. 10.—^l Verse 13; Chap. xxxii. 7; xxxiii. 1;
Psa. lxxvii. 20.—^m Chap. vii. 2.—ⁿ Verse 12; Chap. iv. 10.

what abruptly, (verse 13,) and repeats the charge
God had given him to deliver his message to Pha-
raoh, verse 29.

Verse 29. *Speak all that I say unto thee*—As
a faithful ambassador. Those that go on God's
errand must not shun to declare the whole counsel
of God.

CHAPTER VII.

In this chapter, (1,) *Moses applies himself to the execution of his commission, 1-7.* (2,) *The dispute between Moses and Pharaoh begins. Moses, in God's name, demands Israel's release, Pharaoh denies it; the contest is between the power of the great God and the power of a proud prince. 1, Moses confirms the demand he made to Pharaoh by a miracle, turning his rod into a serpent, but Pharaoh hardens his heart, 8-13. 2, He chastiseth his disobedience by a plague, the first of ten, turning the waters into blood; but Pharaoh hardens his heart again, 14-25.*

A. M. 2513. **A**ND the LORD said unto Moses,
B. C. 1491. See, I have made thee ^aa god to

Pharaoh: and Aaron thy brother shall be ^bthy
prophet.

2 Thou ^cshalt speak all that I command
thee: and Aaron thy brother shall speak unto
Pharaoh, that he send the children of Israel
out of his land.

3 And ^dI will harden Pharaoh's heart, and

^e multiply my ^fsigns and my won- ^{A. M. 2513.}
ders in the land of Egypt. ^{B. C. 1491.}

4 But Pharaoh shall not hearken unto you,
^gthat I may lay my hand upon Egypt, and
bring forth mine armies, *and* my people the
children of Israel, out of the land of Egypt,
^hby great judgments.

5 And the Egyptians ⁱshall know that I *am*
the LORD, when I ^kstretch forth my hand upon

^a Chap. iv. 16; Jer. i. 10.—^b Chap. iv. 16.—^c Chap. iv. 15.
^d Chap. iv. 21.—^e Chap. xi. 9.—^f Chap. iv. 7.

^g Chap. x. 1.—^h Chap. vi. 6.—ⁱ Chap. viii. 22; xiv. 4, 18;
Psa. ix. 16.—^k Chap. iii. 20.

NOTES ON CHAPTER VII.

Verse 1. *A god to Pharaoh*—That is, my repre-
sentative in this affair, as magistrates are called gods,
because they are God's viceregents. He was au-
thorized to speak and act in God's name, and endued
with a divine power, to do that which is above the

ordinary course of nature. *And Aaron shall be thy
prophet*—That is, he shall speak from thee to Pha-
raoh, as prophets do from God to the children of
men. Thou shalt as a god inflict and remove the
plagues, and Aaron as a prophet shall denounce them.

A. M. 2513. Egypt, and bring out the children of
B. C. 1491. Israel from among them.

6 And Moses and Aaron ¹ did as the LORD commanded them, so did they.

7 And Moses *was* ^m fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 And the LORD spake unto Moses, and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, ⁿ Show a miracle for you : then thou shalt say unto Aaron, ^o Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

10 And Moses and Aaron went in unto Pharaoh, and they did so ^p as the LORD had

commanded : And Aaron cast down ^{A. M. 2513.}
his rod before Pharaoh, and before ^{B. C. 1491.}
his servants, and it ^a became a serpent.

11 Then Pharaoh also ^r called the wise men, and ^s the sorcerers ; now the magicians of Egypt, they also ^t did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents : but Aaron's rod swallowed up their rods.

13 And he hardened Pharaoh's heart that he hearkened not unto them ; ^u as the LORD had said.

14 ¶ And the LORD said unto Moses, ^x Pharaoh's heart *is* hardened, he refuseth to let the people go.

¹ Verse 2. — ^m Deut. xxix. 5 ; xxxi. 2 ; xxxiv. 7 ; Acts vii. 23, 30. — ⁿ Isa. vii. 11 ; John ii. 18 ; vi. 30. — ^o Chap. iv. 2, 17.

Verse 7. *Moses was fourscore years old*—Joseph, who was to be only a *servant* to Pharaoh, was preferred at thirty years old ; but Moses, who was to be a *god* to Pharaoh, was not so dignified till he was eighty years old. It was fit he should long wait for such an honour, and be long in preparing for such a service.

Verse 9. *Say unto Aaron, Take thy rod*—This Moses ordinarily held in his hand, and delivered to Aaron, upon occasion, for the execution of his commands. For this and some other miracles were to be done, not by Moses immediately, but by Aaron, partly, perhaps, to preclude or take off the suspicion that these miracles were wrought by some magic arts of Moses, and partly for the greater honour of Moses, that he might be what God had said, (verse 1,) *a god to Pharaoh*, who not only could work miracles himself, but also give power to others to do so. Perhaps the conjecture of Grotius upon this place may be worth mentioning here, which is, that the custom of ambassadors bearing a caduceus, or rod ; in their hands, had its origin in this event, being taken up first by the neighbouring nations, and from them communicated to the Greeks and Romans. And it is remarkable that the caduceus of Mercury, the messenger of the gods of Greece and Rome, was formed of two serpents twisted round a rod.

Verse 10. *It became a serpent*—This was proper, not only to affect Pharaoh with wonder, but to strike a terror upon him. This first miracle, though it was not a plague, yet amounted to the threatening of a plague ; if it made not Pharaoh feel, it made him fear ; and this is God's method of dealing with sinners ; he comes upon them gradually.

Verse 11. Moses had been originally instructed in the learning of the Egyptians, and was suspected to have improved in magical arts in his long retirement. The magicians are therefore sent for to vie with him. The two chief of them were Jannes and Jambres. Their rods became serpents, probably by the power of evil angels, artfully substituting

^p Verse 9. — ^q Chap. iv. 3. — ^r Gen. xli. 8. — ^s 2 Tim. iii. 8. — ^t Chap. viii. 7, 18. — ^u Chap. iv. 21. — ^x Ch. viii. 15 ; x. 20, 27.

serpents in the room of the rods, God permitting the delusion to be wrought for wise and holy ends. *But* the serpent which *Aaron's rod* was turned into, *swallowed* up the others, which was sufficient to have convinced Pharaoh on which side the right lay.

Verse 12. *They became serpents*—The authors of the *Universal History* cast considerable light on this subject : “ If it be asked,” say they, “ why God suffered the magicians to act thus, by a power borrowed from the devil, in order to invalidate, if possible, those miracles which his servant wrought by his divine power, the following reasons may be given for it : First, It was necessary that those magicians should be suffered to exert the utmost of their power against Moses, in order to clear him from the imputation of magic or sorcery ; for as the notion of such an extraordinary art was very rife, not only among the Egyptians, but all other nations, if they had not entered into this strenuous competition with him, and been at length overcome by him, both the Hebrews and Egyptians would have been more apt to attribute all his miracles to his skill in magic, than to the divine power. Secondly, It was necessary in order to confirm the faith of the wavering and desponding Israelites, by making them see the difference between Moses's acting by the power of God, and the sorcerers by that of Satan. And, lastly, In order to preserve them afterward from being seduced by any false miracles, from the true worship of God.”

Verse 13. *And he hardened Pharaoh's heart*—That is, permitted it to be hardened : or, as the very same Hebrew word is rendered in verse 22, *Pharaoh's heart was hardened*.

Verse 14. *Pharaoh's heart is hardened*—כבד, *is made heavy*. Neither my word nor works make any impression upon him. He is obdurate and obstinate, and what was designed for his conviction and humiliation only aggravates his guilt, and prepares him for a more signal destruction.

A. M. 2513. 15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water, and thou shalt stand by the river's brink against he come: and ^vthe rod which was turned to a serpent shalt thou take in thy hand.

16 And thou shalt say unto him, ^zThe LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, ^athat they may serve me in the wilderness: and behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this ^bthou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in my hand upon the waters which *are* in the river, and ^cthey shall be turned ^dto blood.

^v Verse 10.—^z Chap. iii. 18.—^a Chap. iii. 12.—^b Chap. v. 2.—^c Chap. iv. 9.—^d Rev. xvi. 4.

Verse 15. *Lo, he goeth out unto the water*—Of the river Nile: whither he went at that time, either for his recreation, or to pay his morning worship to that river, which, as Plutarch testifies, the Egyptians had in great veneration.

Verse 18. *The Egyptians shall loathe to drink of the water*—"There are a few wells," says Harmer, "in Egypt, but their waters are not drunk, being unpleasant and unwholesome. The water of the Nile is what they universally make use of in this country, which is looked upon to be extraordinarily wholesome, and at the same time extremely delicious." And he refers to Maillett and another author, as affirming that the Egyptians have been wont to excite thirst artificially, that they might drink the more of it. He then quotes the Abbot Mascier (let. I, pp. 15, 16) in the following words: "The water of Egypt is so delicious that one would not wish the heat should be less, nor to be delivered from the sensation of thirst. The Turks find it so exquisitely charming that they excite themselves to drink of it by eating salt. It is a common saying among them, that if Mohammed had drunk of it he would have begged of God not to have died, that he might always have done it." On these facts Harmer remarks as follows: "A person that never before heard of this delicacy of the water of the Nile, and of the large quantities which on that account are drunk of it, will, I am sure, find an energy in those words of Moses to Pharaoh, which he never observed before, *The Egyptians shall loathe to drink of the river*. They shall loathe to drink of that water which they used to prefer to all the waters in the universe—that which they had been wont eagerly to long for; and will rather drink of *well-water*, which in their country is detestable."—Harmer, vol. ii. p. 295.

Verse 19. *Upon their streams, &c.,—both in vessels of wood and vessels of stone*—"To what purpose this minuteness?" says the last-mentioned author.

A. M. 2513. 18 And the fish that *is* in the river shall die, and the river shall stink: and the Egyptians shall ^eloathe to drink of the water of the river. B. C. 1491.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and ^fstretch out thy hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their ^gpools of water, that they may become blood: and *that* there may be blood throughout all the land of Egypt, both in *vessels of wood*, and in *vessels of stone*.

20 And Moses and Aaron did so, as the LORD commanded; and he ^hlifted up the rod and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his ser-

^e Verse 24.—^f Chap. viii. 5, 6, 16; ix. 22.—^g Heb. *gathering of their waters*.—^h Chap. xvii. 5.

"May not the meaning be that the water of the Nile should not only look red and nauseous, like blood, in the river, but in their vessels too, and that no method of purifying it should take place, but, whether drunk out of vessels of wood or out of vessels of stone, by means of which they were wont to purge the Nile water, it should be the same, and should appear like blood."—Harmer, vol. ii. p. 292.

Verse 20. *The waters in the river were turned into blood*—This was a plague justly inflicted on the Egyptians; for the river of Egypt was their idol; they and their land had so much benefit by that creature, that they *served and worshipped it more than their Creator*. In ancient times they annually even sacrificed a girl to it, at the opening of the canals, *Univ. Hist.*, vol. i. p. 413. Also they had stained the river with the blood of the Hebrew children, and now God made that river all bloody; thus he gave them *blood to drink*, for they were *worthy*, Rev. xvi. 6. See the power of God! Every creature is that to us which he makes it to be, water or blood. See the mutability of all things under the sun, and what changes we may meet with in them. That which is water to-day may be blood to-morrow; what is always *vain* may soon become *noxious*. And see what mischievous work sin makes! It is sin that turns our *waters into blood*. *All the waters*—It seems the word *all* here, and in the foregoing verse, is either to be understood in a limited sense, as it frequently is in Scripture, meaning not *all* in the strictest sense, but only a very great part; or else that although Moses's commission extended to all the waters in Egypt, yet it was only executed upon the river Nile: because we read that the magicians did the same thing; but if Moses had turned *all* the waters into blood, as some scoffers have, with great raillery and triumph, observed, how could the magicians do the same, there being, on this supposition, no water for them upon which to make the trial.

A. M. 2513. wants; and all the ^hwaters that were
B. C. 1491. in the river were turned into blood.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians ⁱ could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 ^k And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was

hardened, neither did he hearken unto them; as the LORD had said. A. M. 2513.
B. C. 1491.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled after that the LORD had smitten the river.

^h Psalm cv. 29.—ⁱ Verse 18.

^k Verse 11.

Verse 22. *The magicians did so*—By God's permission; *with their enchantments*—It seems they performed real miracles, for the text says expressly they did the same as Moses, and probably to their own surprise, as well as that of others, not knowing that any such effect would follow upon their using enchantments. Certainly they were ignorant of the extent of their own power, or rather, what Satan would or could do by them, and by what means these things came to pass, otherwise they would not have disgraced themselves, by making an attempt to bring forth lice, which they could not perform. What they did do served Pharaoh for an excuse *not to set his heart to this also*. And a poor excuse it was. Could they have turned the river of blood into water again, and by a word have purified those waters which the almighty power of God had rendered corrupt, they would have proved their power and done Pharaoh a signal favour. But the superiority of the miracles of Moses, even in these instances in which they vied with him, was incon-

testible: and they were compelled to acknowledge that what he did was by the finger of God. "God, by permitting them to succeed thus far in their opposition, rendered their folly more conspicuous: for by suffering them to change the waters into blood, and putting it out of their power to restore them to their former purity; and by permitting them to produce frogs, which they were not able to remove, he only put it in their power to increase those plagues upon themselves and their countrymen at the same time that they demonstrated their own inability."—Bishop Kidder.

Verse 24. *The Egyptians digged round about the river for water*—Josephus says, they lost their labour, and found only blood there: but if they found water, or water less bloody, it is not material to us, as it does not lessen Moses's miracle, it not being within the compass of his commission to prevent their getting water by digging.

Verse 25. *Seven days were fulfilled*—Before the plague was removed.

CHAPTER VIII.

Three more of the plagues of Egypt are related in this chapter. (1.) *That of the frogs, which is, 1, Threatened, 1-4: 2, Inflicted, 5, 6: 3, Mimicked by the magicians, 7; 4, Removed at the request of Pharaoh, 8-14, who yet hardens his heart, and, notwithstanding his promise, 8, refuses to let Israel go, 15.* (2.) *The plague of lice, 16, 17. By which, 1, The magicians were baffled, 18, 19, and yet, 2, Pharaoh was hardened, 19.* (3.) *That of flies: 1, Pharaoh is warned of it before, 20, 21, and told that the land of Goshen should be exempt from this plague, 22, 23. 2, The plague is brought, 24. 3, Pharaoh treats with Moses, and humbles himself, 25-29. 4, The plague is thereupon removed, 31, and Pharaoh's heart hardened, 32.*

A. M. 2513. **A**ND the LORD spake unto Moses,
B. C. 1491. Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, ^a that they may serve me.

¶ And if thou ^b refuse to let *them* go, behold, I will smite all thy borders with ^c frogs:

3 And the river shall bring forth frogs abundantly, which shall go up and come into thy house, and into ^d thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy ¹ kneading-troughs:

^a Chap. iii. 12, 18.—^b Chap. vii. 14; ix. 2.

^c Rev. xvi. 13.—^d Psa. cv. 30.—¹ Or, *dough*.

NOTES ON CHAPTER VIII.

Verses 2, 3. *All thy borders*—All the land that is within thy borders. *And the river*—Nile, under which are comprehended all other rivers, streams,

and ponds, as appears from verse 5. But the Nile is particularly mentioned, because God would make that an instrument of their punishment and misery, in which they most gloried, (Ezek. xxix. 3,) to

A. M. 2513. 4 And the frogs shall come up both
B. C. 1491. on thee, and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, ^e Stretch forth thy hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and ^f the frogs came up, and covered the land of Egypt.

7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and

^e Chap. vii. 19.—^f Psalm lxxviii. 45; cv. 30.—^h Chap. ix. 28; x. 17; Num. xxi. 7; 1 Kings xiii. 6; Acts viii. 24.—² Or, have this honour over me, &c.—³ Or, against when.

which they gave divine honours, and which was the instrument of their cruelty against the Israelites, chap. i. 22. *Frogs shall go into thy bed-chamber*—This plague was worse than the former, because it was more constant and more general: for the former in the waters did only molest them when they went to drink or use the water; but this troubled them in all places, and at all times, and annoyed all their senses with their filthy substance, shape, and noise, mingling themselves with their meats and drinks, and crawling into their beds, so that they could rest or be free from them nowhere. *Into thine ovens*—They shall come up in such swarms as even to enter the driest places, which they naturally shun.

Verse 4. *The frogs shall come up on thee*—They did not only invade their houses, but their persons, armed as they were with a divine commission and power. *And upon thy people*—Not upon the Israelites, whom God here exempts from the number of Pharaoh's people and subjects, and owns for his peculiar people.

Verse 7. *The magicians did so with their enchantments*—Through God's permission they added to the plague, but could not remove it.

Verse 8. *Pharaoh said, Entreat the Lord*—This is the man, who, not long ago, proudly said, *Who is the Lord? Who is Jehovah?* He now begins to know something of Jehovah's power and justice at least, and is glad to procure Moses and Aaron to become intercessors to Jehovah for him. It appears evident from this, that Pharaoh's magicians had no power to remove the frogs which Moses had brought. So Aben Ezra observes: "He called for Moses, because he saw the magicians had only added to the plague, but could not diminish it."

Verse 9. *Glory over me*—That is, I yield to thee. Thou shalt command me. As I have gloried over thee in laying, first my commands, and then my plagues upon thee; so now lay thy commands upon me for the time of my praying, and if I do not what thou requirest, I am content thou shouldst

A. M. 2513. Aaron, and said, ^h Entreat the LORD that he may take away the frogs from
B. C. 1491. me, and from my people: and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, ² Glory over me: ³ when shall I entreat for thee, and for thy servants, and for thy people, ⁴ to destroy the frogs from thee, and thy houses, *that they may remain in the river only?*

10 And he said, ⁵ To-morrow. And he said, *Be it according to thy word: that thou mayest know that ⁱ there is none like unto the LORD our God.*

11 And the frogs shall depart from thee, and

⁴ Heb. to cut off.—⁵ Or, against to-morrow.—ⁱ Chap. ix. 14; Deut. xxxiii. 26; 2 Samuel vii. 22; 1 Chron. xvii. 20; Psalm lxxvi. 8; Isa. xlv. 9; Jer. x. 6, 7.

insult over me. Or he may mean, Glory or boast thyself of or concerning me, as one that by God's power can do that for thee which all thy magicians cannot, of whom thou now seest thou canst not glory nor boast, as thou hast hitherto done. *When shall I entreat for thee?*—Appoint me what time thou pleasest. Thus, he knew the power and glory of God would be most conspicuous in the miracle. And this was not presumption in Moses, who had a large commission, as a *god to Pharaoh*, and particular direction from God in all he said and did in these matters.

Verse 10. *And he said, To-morrow*—But why not to-day? Why not immediately, since all men naturally desire to be instantly relieved of their sufferings? Probably, he hoped that this night they would *go away of themselves*, and then he should get clear of the plague, without being obliged either to God or Moses. Or, considering what imperfect notions he must have had of God, we may suppose he thought it utterly impossible to remove such a plague in an instant; and therefore desired Moses to do it to-morrow, presuming that was the very soonest he could accomplish such an event, by whatever power assisted. Moses joins issue with him upon it. *Be it according to thy word*—It shall be done just when thou wouldest have it done; *that thou mayest know*—That, whatever the magicians pretend to, there is none like *Jehovah our God*—None has such a command as he has over all creatures, nor is any so ready to forgive those that humble themselves before him. The great design both of judgments and mercies is to convince us that there is *none like the Lord our God*; none so wise, so mighty, so good; no enemy so formidable, no friend so desirable, so valuable. And in particular, the great point intended by all the plagues brought on Egypt was, that not only Pharaoh, but all the earth might know that the God of Israel, the Creator of heaven and earth, could do every thing; that all things were in his hand; that all the powers of

A. M. 2513. from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses ^kcried unto the LORD, because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses: and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was ^lrespite, ^mhe hardened his heart, and ⁿhearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

^k Chap. ix. 33; xxxii. 11; James v. 16.—^l Eccles. viii. 11.
^m Chap. vii. 14.—ⁿ Psa. cv. 31.—^o Chap. vii. 11.—^p Luke

nature, in whatever shape or being, were no more than laws of his establishing, which he could, with infinite ease, suspend or alter in whatsoever manner he pleased. And this is the God we profess to serve: what confidence and trust ought we then to have in him, and what high conceptions ought we to entertain of him!

Verses 13, 14. *The frogs died. And they gathered them on heaps*—God could as easily have dissolved them into dust, but he would have them to lie dead before their eyes, as a token that they were real frogs and no illusion, and as a testimony of his wonderful power.

Verse 15. *Pharaoh hardened his heart*—Observe, he did it himself, not God, any otherwise than by not hindering.

Verse 17. The frogs were produced out of the waters, but the lice out of the dust of the earth; for out of any part of the creation God can fetch a scourge wherewith to correct those that rebel against him. This plague was probably sent because it would be peculiarly grievous to the Egyptians, as being a very cleanly people. According to Herodotus, their priests were wont to shave or scrape their whole bodies every third day, lest any lice should breed upon them.

Verse 18. *The magicians did so*—They also smote the dust of the earth to bring forth lice with their enchantments, but they could not—Some have said that this verse is not accurately translated, and that the true sense of it is, that the magicians endeavoured not to bring forth, but to draw off, or take away, the lice. But surely they have affirmed this without having examined the original. The words להוציא את הכני, *Lehoatsi eth hachinnim*, signify to bring forth the lice, and not to take them away. Nor is the word εἰσάγειν, used by the LXX.,

17 And they did so; for Aaron ^{A. M. 2513.} stretched out his hand with his rod, ^{B. C. 1491.} and smote the dust of the earth, and ⁿit became lice in man and in beast: all the dust of the land became lice throughout all the land of Egypt.

18 And ^othe magicians did so with their enchantments to bring forth lice, but they ^pcould not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This is ^qthe finger of God: and Pharaoh's ^rheart was hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, ^sRise up early in the morning, and stand before Pharaoh; (lo, he cometh forth to the water;) and say unto him, Thus saith the LORD, ^tLet my people go, that they may serve me:

x. 18; 2 Tim. iii. 8, 9.—^q 1 Sam. vi. 3, 9; Psa. viii. 3; Matt. xii. 28; Luke xi. 20.—^r Ver. 15.—^s Ch. vii. 15.—^t Ver. 1.

at all inimical to this construction, signifying properly to bring out, or bring forth. So that the thing asserted, as commentators have generally understood, is, that the magicians could not produce lice, as they had frogs, much less could they take away those that God, by Moses, had produced. Now, as it surely was as easy to produce lice as frogs, from this it appeared by what power they had done the other two miracles; not by any virtue that was in their enchantments, but by a supernatural power which God had permitted Satan to give them, but the further operation of which he now thought proper to prevent, to show them that all their power, to whatever cause they might attribute it, was limited, and not to be compared with that of the God of Israel.

Verse 19. *This is the finger of God*—The devil's agents, when God permitted them, could do great things; but when he laid an embargo upon them they could do nothing. And their inability in this instance might have shown them whence they had their ability in the former instances, and that they had no power against Moses but what was given them from above. But Pharaoh's heart was hardened—By himself and the devil. Though he saw his magicians baffled, yet he could not prevail on himself to let the Israelites go. His kingly pride, the desire of detaining so many people in slavish dependence and subjection to him, and, above all, his superstitious prejudices, so blinded his mind that he still remained obdurate. Perhaps he yet considered Moses as a mere magician, like his own, only somewhat more expert in his art.

Verse 20. *Rise up early*—Those that would bring great things to pass for God and their generation must rise early, and redeem time in the morning. Pharaoh was early up at his superstitious devotions to the river; and shall we be for more sleep,

A. M. 2513. 21 Else, if thou wilt not let my
B. C. 1491. people go, behold, I will send ⁶swarms
of flies upon thee, and upon thy servants, and
upon thy people, and into thy houses: and
the houses of the Egyptians shall be full of
swarms of flies, and also the ground whereon
they are.

22 And ⁴I will sever in that day the land of
Goshen, in which my people dwell, that no
swarms of flies shall be there; to the end thou
mayest know that I am the LORD in the midst
of the earth.

23 And I will put ⁷a division between my
people and thy people: ⁸to-morrow shall this
sign be.

24 And the LORD did so: and there came
a grievous swarm of flies into the house of

⁶ Or, a mixture of noisome beasts, &c.—⁴ Chapter ix.
4, 26; xi. 6, 7; xii. 13.—⁷ Heb. a redemption.—⁸ Or, by
to-morrow.

and more slumber, when any service is to be done
which would pass well in our account in the great
day?

Verse 21. *Swarms of flies*—The original word,
עֲרָב, means properly a mixture, or multitude of
noisome creatures. And some understand by it,
swarms of venomous insects and noxious animals,
as serpents, scorpions, &c. See the margin. The
Septuagint renders it κυνομυια, the dog-fly, flies these
which stick fast in the skin, lance it with a sharp
proboscis, and suck the blood. Bochart and several
others approve of this translation, the rather because
this insect was peculiarly offensive to dogs, animals
held in religious veneration by the Egyptians. But,
no doubt, insects of various kinds are included,
not only flies, but gnats, wasps, hornets, and those
probably more pernicious than the common ones
were.

Verse 22. *I will sever in that day*—The Hebrew
properly means, I will marvellously sever. The
LXX. render it παροξυσσω, I will make a glorious
distinction. Although the Israelites were probably
not afflicted with any of the plagues which went be-
fore this, yet as Goshen, where they lived, was at a
considerable distance, it might be thought that the
frogs and lice, in the common course of things, con-
sidering their nature, would not extend as far; but
it being natural to flies to be carried by the air every-
where, this was the more astonishing and distin-
guishing, that such creatures, whose nature it is to
spread themselves in all places, should not any of
them extend to the land of Goshen. *Know that I
am the Lord in the midst of the earth*—In every
part of it. Swarms of flies, which seem to us to fly
at random, shall be manifestly under the conduct of
an intelligent mind. Hither they shall go, saith
Moses, and thither they shall come, and the per-
formance is punctual according to this appointment;

Pharaoh, and into his servants' houses, A. M. 2513.
and into all the land of Egypt: the B. C. 1491.
land was ⁹corrupted by reason of the swarm
of flies.

25 ¶ And Pharaoh called for Moses, and for
Aaron, and said, Go ye, sacrifice to your God
in the land.

26 And Moses said, It is not meet so to do;
for we shall sacrifice ⁷the abomination of the
Egyptians to the LORD our God: Lo, shall we
sacrifice the abomination of the Egyptians
before their eyes, and will they not stone us?

27 We will go ²three days' journey into the
wilderness, and sacrifice to the LORD our God,
as ^ahe shall command us.

28 And Pharaoh said, I will let you go, that
ye may sacrifice to the LORD your God in the

⁹ Or, destroyed.—⁷ Genesis xliii. 32; xlv. 34; Deute-
ronomy vii. 26; xii. 31.—² Chapter iii. 18.—^a Chapter
iii. 12.

and both compared amount to a demonstration, that
he that said it and he that did it was the same—even
a Being of infinite power and wisdom.

Verses 23, 24. *A division*—A wall of partition.
There came a grievous swarm of flies—The prince
of the power of the air has gloried in being *Beel-
zebub*, the god of flies; but here it is proved that even
in that he is a pretender, and a usurper; for even
with swarms of flies God fights against his king-
dom and prevails. *The land was corrupted*—By
the land Bochart understands the inhabitants of the
land, whose blood these flies sucked, and left such a
poison in it that their bodies swelled, and many of
them died. But Le Clerc understands it of the
flesh and other eatables, which those vermin hav-
ing preyed upon and fly-blown, bred maggots,
and spread stench and putrefaction throughout
the land.

Verse 26. *We should sacrifice the abomination of
the Egyptians*—That which they abominated to see
killed, because they worshipped as gods the animals
which the Hebrews were wont to offer in sacrifice.
From this it seems probable, and from no mention
being made of any, that the Israelites had omitted to
offer sacrifices from their first coming into Egypt.

Verses 27–29. *As he shall command us*—For he
has not yet told us what sacrifices to offer. *Ye
shall not go very far away*—Not so far but that he
might fetch them back again. It is likely he sus-
pected that if once they left Egypt they would never
come back; and therefore when he is forced to con-
sent that they shall go, yet he is not willing they
should go out of his reach. See how ready God is
to accept sinners' submissions: Pharaoh only says,
Entreat for me—Moses promises immediately; *I
will entreat the Lord*—For thee; and that he might
see what the design of the plague was, not to bring
him to ruin, but to repentance.

A. M. 2513. wilderness; only ye shall not go very
B. C. 1491. far away: ^b entreat for me.

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh ^c deal deceitfully any more, in not letting the people go to sacrifice to the LORD.

^b Verse 8; Chap. ix. 28; 1 Kings xiii. 6.

Verse 31. *There remained not one*—This immediate and entire removal of the flies was as extraordinary, and as plainly indicative of the hand of God,

30 And Moses went out from Pharaoh, and ^a entreated the LORD: A. M. 2513. B. C. 1491.

31 And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

^c Verse 15.—^d Verse 12.

as the bringing them upon the land. Probably ^a strong wind swept them into the sea, or into the deserts of Africa.

CHAPTER IX.

In this chapter we have an account of three more plagues. (1,) Murrain among the cattle, 1–7. (2,) Biles upon man and beast, 8–12. (3,) Hail, with thunder and lightning. 1, Warning is given of this plague, 13–21. 2, It is inflicted, to their great terror, 22–26. 3, Pharaoh renews his treaty with Moses, but instantly breaks his word, 27–35.

A. M. 2513. THEN the LORD said unto Moses,
B. C. 1491.

^a Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou ^b refuse to let them go, and wilt hold them still,

3 Behold, the ^c hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

^a Chap. viii. 1.—^b Chap. viii. 2.—^c Chap. vii. 4.

NOTES ON CHAPTER IX.

Verse 3. *The hand of the Lord*—Immediately, without the stretching out of Aaron's hand; *is upon the cattle*—Many of which, some of *all kinds*, should die by a sort of pestilence. The hand of God is to be acknowledged even in the sickness and death of cattle, or other damage sustained in them; for a *sparrow falls not to the ground without our Father*. And his providence is to be acknowledged with thankfulness in the life of the cattle, for he *preserveth man and beast*, Psalm xxxvi. 6.

Verse 4. *Shall nothing die of the children's of Israel*—This was the greater miracle, because the Israelites and the Egyptians were mingled together in the land of Goshen; so that their cattle breathed the same air, and drank the same water. By which it appeared that this pestilence was not natural, but proceeded from the immediate hand of God.

Verse 5. *The Lord appointed a set time*—This appointing of a set or particular time, both for bringing on the plagues and removing them, and that at

4 And ^d the LORD shall sever between the cattle of Israel, and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel. A. M. 2513. B. C. 1491.

5 And the LORD appointed a set time, saying, To-morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and ^e all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

^d Chap. viii. 22.—^e Psalm lxxviii. 50.

as short a distance as the nature of the appointment would admit, and the leaving it once, at least, to Pharaoh himself to fix it, seems to have been intended to prevent the Egyptians, who were possessed with highly superstitious notions of the influence of the heavenly bodies at particular times, from thinking that Moses took advantage of his knowledge of those times to work his miracles.

Verse 6. *All the cattle of Egypt died*—All that were in the field, verse 3; or a great number of every kind, so that the Egyptians saw that even the animals which they worshipped as gods could not save themselves. Bishop Warburton, in his *Divine Legation of Moses*, has given it as his opinion, that, in the early ages, the deities of Egypt were described by hieroglyphics or emblems, in which the pictures or images of beasts, birds, plants, reptiles, and every species of the animal or vegetable creation, were used as symbols or representations of their gods; and that, in process of time, the living animals, or real plants, thus represented, began to be deemed sacred.

A. M. 2513. 7 And Pharaoh sent, and behold,
B. C. 1491. there was not one of the cattle of the Israelites dead. And ^f the heart of Pharaoh was hardened, and he did not let the people go.

8 And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be ^g a bile breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled

it up toward heaven: and it became ^h a bile breaking forth *with* blains upon man, and upon beast. A. M. 2513. B. C. 1491.

11 And the ⁱ magicians could not stand before Moses, because of the biles: for the bile was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; ^k as the LORD had spoken unto Moses.

13 ¶ And the LORD said unto Moses, ^l Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

^f Chap. vii. 14.—^g Rev. xvi. 2.—^h Deut. xxviii. 27.

ⁱ Ch. viii. 18, 19; 2 Tim. iii. 9.—^k Ch. iv. 21.—^l Ch. viii. 20.

on account of this circumstance: and he thinks that the animals or plants themselves were not really worshipped till after the time of Moses. We know, however, that the Israelites learned in Egypt to make a god of a calf, from which it seems evident that that animal was worshipped there. But if the bishop's opinion be right, and animals were not worshipped so early as the time of Moses, they certainly were held in great veneration, as symbols of their gods, and the subjecting them to a pestilence was, in effect, opposing and warring against the deities whom they represented. *Not one of the cattle of the Israelites died*—The gracious care of God is not only over the persons of those that fear him, but over all that belongs to them. Whatever the poorest Israelite possessed, the Lord was the protector of it, while all that belonged to the king and people of Egypt was exposed to the destructive ravages of those plagues with which divine justice saw fit to punish their idolatries and oppressions of his people. But doth God take care of oxen? Yes, he doth; his providence extends itself to the meanest of his creatures.

Verse 7. *Pharaoh sent*—It seems as if Pharaoh, notwithstanding all he had seen, could not conceive that such a distinction could be made between cattle feeding together in the same or similar pastures, that those of the Egyptians alone should be stricken, while those of the Israelites were not affected; and therefore he sent expressly to know the truth of it: when *behold*, (and well might it be said, *behold!* for it was worthy of both notice and admiration,) *there was not one of the cattle of the Israelites dead*—But, notwithstanding this most convincing evidence of the distinguishing favour of God toward his people, such was the unwillingness of Pharaoh to part with the advantage which the service of the Israelites was to him, that he could not bring himself to consent to their departure.

Verses 8-10. *Take you handfuls of the ashes of the furnace*—Sometimes God shows men their sin in their punishment. They had oppressed Israel in the furnaces, and now the ashes of the furnace are made as much a terror to them as ever their task-

masters had been to the Israelites. "The matter of this plague," says Ainsworth, "is from the fire, which also being one of the elements they deified, is here made the instrument of evil to them, and reclaimed by Jehovah to his service, in punishment of its deluded votaries, who worshipped the creature more than the Creator." A former miracle was from water, and the next from air, to show that God rules in all. *It became a bile*—A sore, angry swelling, or inflammation; *breaking forth with blains*—Or *blisters*, quickly raised; *upon man and upon beast*—Thus we see that the men themselves were smitten after the cattle, which is agreeable to the method of Providence in punishing, first sending previous afflictions to warn mankind, that they may shun greater evils by timely repentance. This bile is afterward called the *botch* of Egypt, (Deut. xxviii. 27,) as if it were some new disease, never heard of before, and known ever after by that name.

Verse 11. *The magicians could not stand before Moses*—We do not read of any attempt they made to vie with Moses in miracles since the plague of the lice. But it would seem from this passage that they still continued about Pharaoh, and endeavoured to settle him in his resolution not to let Israel go: persuading him, perhaps, that although Moses had the better of them for the present, yet they should at last be too hard for him. But now, being on a sudden smitten with these ulcers, in the sight of Pharaoh and his servants, they were rendered so contemptible, that they durst not again look either Moses or Pharaoh in the face; for we hear no more of them after this time. To this, it seems, the apostle refers, (2 Tim. iii. 9,) when he says their folly was "manifested unto all men."

Verse 12. *And the Lord hardened Pharaoh's heart*—Before he had *hardened his own heart*, and resisted the grace of God; and now God justly gave him up to his own heart's lusts, to strong delusions, permitting Satan to blind and harden him. Wilful hardness is generally punished with judicial hardness. Let us dread this as the sorest judgment a man can be under on this side hell.

A. M. 2513.
B. C. 1491.

14 For I will at this time send all my plagues upon thy heart, and upon thy servants, and upon thy people: ^m that thou mayest know that *there is none like me in all the earth.*

15 For now I will ⁿ stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for ^o this cause have I ¹ raised thee up, for to show *in thee* my power; and that my name may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

^m Chap. viii. 10.—ⁿ Chap. iii. 20.—^o Rom. ix. 17; Prov. xvi. 4; 1 Peter ii. 9.

Verses 14, 15. *I will at this time send all my plagues*—Either these verses relate to what was to happen some time afterward, namely, the slaying of the firstborn, or the latter verse is to be read as follows, a translation which is equally agreeable to the Hebrew: “For now I had stretched out my hand, to smite thee and thy people with pestilence, and thou hadst been cut off, &c., but that thou wast preserved” (as follows in the succeeding verse) “that it might be known that there is none like me in all the earth.” *All my plagues upon thy heart*—Hitherto thou hast not felt my plagues on thy own person; but I will shortly reach and wound *it*: will give thee a wound that will pierce thy very heart; an irrecoverable and mortal wound. Who can tell the greatness of his wrath, or what a fearful thing it is to fall under the righteous judgment of a holy and offended God?

Verse 16. *For this cause have I raised thee up*—A most dreadful message Moses is here ordered to deliver to him, whether he will hear, or whether he will forbear. He must tell him that he is *marked for ruin*: that he now stands as the butt at which God would shoot all the arrows of his wrath. *For this cause I raised thee up*—To the throne, at this time; and *made thee to stand*—The shocks of the plagues hitherto; *to show in thee my power*—Providence so ordered it, that Moses should have a man of such a fierce and stubborn spirit to deal with, to make it a most signal and memorable instance of the power God has to bring down the proudest of his enemies. It must be observed, that the Hebrew word, here rendered *raised up*, never signifies to raise, or bring a person or thing into being; but to *preserve, support, establish, or make to stand*, as in the margin of our Bibles, and as may be seen, 1 Kings xv. 4; Prov. xxix. 4. And accordingly, the Septuagint translation, the Chaldee, Samaritan, Arabic, and Junius and Tremellius, all render this place, “For this cause thou hast hitherto been preserved,” *ἐνεκεν τούτο διατηρηθής*, Sept. The meaning therefore of this passage is, not that God brought Pharaoh into being, or made him on purpose, that he might be an

A. M. 2513.
B. C. 1491.

18 Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field: *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that ² regarded not the word of

¹ Heb. *made thee stand*.—² Heb. *set not his heart unto*; Chap. vii. 23.

example of his severity and vengeance, but that, though Pharaoh had long deserved to be destroyed, yet God had spared him, and *made him subsist* for a considerable time, to show his power, by the signs and wonders which he wrought in the land of Egypt, and by delivering his people at length, in spite of all the opposition of Pharaoh, *with a strong hand and outstretched arm*. *That my name might be known*—My being, and providence, and manifold perfections; my patience in bearing with thee so long, my justice in punishing thee, my power in conquering thee, my wisdom in overruling thy pride, tyranny, cruelty, to thy own destruction and the redemption of my oppressed people, and my faithfulness in accomplishing my promises to them, and my threatenings to thee. *Throughout all the earth*—Not only in all places, but throughout all ages, while the earth remains. This will infallibly be the event.

Verses 17, 18. *As yet exaltest thou thyself against my people*?—Against me, acting for my people. God takes what is done for or against his people as done for or against himself. *Behold, to-morrow*—The time is precisely marked, that it might not be said to have fallen out by chance. Besides, God hereby demonstrates, that there is no part of nature but he commands,—that the fire, hail, thunder, and storm obey his will. *Since the foundation thereof*—Since it was a kingdom.

Verse 19. *Send now therefore and gather thy cattle*—This warning God gives to mitigate the severity of the judgment, to show his justice in punishing so wicked and obstinate a people as would not hearken either to his words or former works, and especially to make a difference between the penitent and the incorrigible Egyptians, it being far from God to inflict the same punishment on those who mourn because of any national crime, and those who for their profit or pleasure will continue to do wickedly.

Verse 20. *He that feared the word of the Lord among the servants of Pharaoh*—By this time it appears that these terrible judgments had not been executed entirely in vain. A few, at least, were

A. M. 2513. the LORD left his servants and his
B. C. 1491. cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thy hand toward heaven, that there may be ^phail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven, and ^qthe LORD sent thunder and hail, and the fire ran along upon the ground: and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast, and the hail ^rsmote every herb of the field and brake every tree of the field.

26 ^sOnly in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent and called ^{A. M. 2513.}
^{B. C. 1491.} for Moses and Aaron, and said unto them, ^tI have sinned this time: ^uthe LORD is righteous, and I and my people *are* wicked.

28 ^xEntreat the LORD (for *it is enough*) that there be no *more* ^ymighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will ^vspread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the ^zearth is the LORD's.

30 But as for thee and thy servants, ^aI know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten: ^bfor the barley *was* in the ear, and the flax *was* bolled.

32 But the wheat and the rye were not smitten: for they *were* ^cnot grown up.

^p Rev. xvi. 21.—^q Josh. x. 11; Psa. xviii. 13; lxxviii. 47; cv. 32; cxlviii. 8; Isa. xxx. 30; Ezek. xxxviii. 22; Rev. viii. 7. ^r Psa. cv. 33.—^s Chap. viii. 22; ix. 4, 6; x. 13; xi. 7; xii. 13; Isa. xxxii. 18, 19.—^t Ch. x. 16.—^u 2 Chron. xii. 6; Psa. cxlv.

17; Lam. i. 18; Lam. ix. 14.—^x Chap. viii. 8, 28; x. 17; Acts viii. 24.—^y Heb. *voices of God*; Psa. xxix. 3, 4.—^z 1 Kings viii. 22, 38; Isaiah i. 15.—^a Psa. xxiv. 1; 1 Cor. x. 26, 28. ^b Isa. xxvi. 10.—^c Ruth i. 22; ii. 23.—^d Heb. *hidden, or dark*.

hereby brought to stand in awe of God and perhaps truly to turn to him. Such persons, believing the discoveries which he had given of his displeasure at the slavery and oppression of his people, and not concurring in this part of the national crimes, regarded the notice God had given, and saved their servants and the remnant of their cattle.

Verses 22, 23. *Upon man*—Upon those men that presumed to continue in the field after this admonition. *The Lord rained hail upon the land of Egypt*—This was the more extraordinary, as rain seldom falls in Egypt, and in some parts of the country is scarcely known at all. And snow and hail are still more rare, the climate not being so cold as to produce them. Sometimes, however, they do fall, as is implied in the next verse, and is attested by eye-witnesses.

Verse 24. *Fire mingled with hail*—Which strange mixture much increased the miracle. The Hebrew is, fire *infolding* or *catching itself among the hail*; "One flash of lightning," says Ainsworth, "taking hold on another, and so the flames, infolding themselves, increased and burned more terribly." The same Hebrew word is used Ezek. i. 4, and rendered, *a fire infolding itself*.

Verse 25. *Every herb of the field: every tree*—That is, most of them, or herbs and trees of all sorts, as appears from chap. x. 12, 15.

Verse 26. *In the land of Goshen there was no hail*—It seems the Egyptians that dwelt there were spared for the sake of their neighbours the Israelites; which great obligation probably made them the more ready to give them their jewels, chap. xii. 35.

Verse 27. *Pharaoh said, I have sinned; the Lord is righteous*—These professions were only produced by his fears: his heart was still untouched with any true veneration for, or humiliation before, the God of Israel, or with compunction and sorrow for his own obstinacy.

Verse 29. *That the earth is the Lord's*—That is, the whole world, the heavens and the earth. This is one great point that the Scriptures are intended to establish, that the whole universe, and all creatures therein, belong to the Lord, and are under his government. This truth, the foundation of all religion, ought to be established in our hearts, that we may put our trust in him, and be resigned to his will, whatever the dispensations of his adorable providence may be; however mysterious and unsearchable, as to the reasons of them, persuaded that they are as wise as they are powerful, and as gracious as they are just and holy, and will assuredly all work for good to those that love him.

Verse 31. *The flax and barley were smitten*—Which were not so necessary for human life as the wheat and rye. Thus God sends smaller judgments before the greater. *The flax was bolled*—Grown into a stalk.

Verse 32. *They were not grown up*—Were *hidden*, or *dark*, as the margin reads it; or *late*, as many interpreters render the expression. This kind of corn, coming later up, was now tender, and hidden, either under ground, or in the herb, whereby it was secured both from the fire, by its greenness and moisture, and from the hail, by its pliability and yielding to it: whereas the stalks of barley were

A. M. 2513. 33 And Moses went out of the city
B. C. 1491. from Pharaoh, and ^cspread abroad
his hands unto the LORD: and the thunders
and hail ceased, and the rain was not poured
upon the earth.

34 And when Pharaoh saw that the rain, and

^c Verse 29; Chap. viii. 12.—^d Chap. iv. 21.

more dry and stiff, and therefore more liable to be
injured and destroyed by the fire and hail.

Verses 33, 34. *Moses went out of the city*—Not only
for privacy in his communication with God, but to
show that he durst venture abroad into the field,
notwithstanding the *hail and lightning*, knowing
that every hail-stone had its direction from God.
And spread abroad his hands unto the Lord—An
outward expression of earnest desire, and humble

the hail, and the thunders were ceased, A. M. 2513.
he sinned yet more, and hardened his B. C. 1491.
heart, he and his servants.

35 And ^dthe heart of Pharaoh was hardened,
neither would he let the children of Israel go;
as the LORD had spoken ^eby Moses.

^e Heb. by the hand of Moses; Chap. iv. 13.

expectation. He prevailed with God; but he could
not prevail with Pharaoh: *he sinned yet more, and
hardened his heart*—The prayer of Moses opened
and shut heaven, like Elijah's. And such is the
power of God's *two witnesses*, Rev. xi. 6. Yet
neither Moses nor Elijah, nor those two witnesses,
could subdue the hard hearts of men. Pharaoh
was frightened into compliance by the judgment, but,
when it was over, his convictions vanished.

CHAPTER X.

The eighth and ninth plagues are recorded in this chapter. (1.) Concerning the plague of locusts, 1, God instructs Moses in the meaning of these amazing dispensations of his providence, 1, 2. 2, He threatens the locusts, 3-6. 3, Pharaoh, at the persuasion of his servants, is willing to treat again with Moses, 7, 8, 9, but they cannot agree, 10, 11. 4, The locusts come, 12-15. 5, Pharaoh cries for mercy, 16, 17, whereupon Moses prays for the removal of the plague, and it is done, but Pharaoh's heart is still hardened, 18-20. (2.) Concerning the plague of darkness, 1, It is inflicted, 21-23. 2, Pharaoh again treats with Moses, but the treaty breaks off, 24-29.

A. M. 2513. **A**ND the LORD said unto Moses,
B. C. 1491. Go in unto Pharaoh; ^afor I
have hardened his heart, and the heart of his
servants; ^bthat I might show these my signs
before him:

2 And that ^cthou mayest tell in the ears of
thy son, and of thy son's son, what things I
have wrought in Egypt, and my signs which I
have done among them; that ye may know
how that I *am* the LORD.

3 And Moses and Aaron came in A. M. 2513
unto Pharaoh, and said unto him, B. C. 1491.
Thus saith the LORD God of the Hebrews,
How long wilt thou refuse to ^dhumble thyself
before me? Let my people go, that they may
serve me.

4 Else, if thou refuse to let my people go, be-
hold, to-morrow will I bring the ^elocusts into
thy coast:

5 And they shall cover the ^fface of the earth,

^a Chap. iv. 21; vii. 14.—^b Ch. vii. 4.—^c Deut. iv. 9; Psa.
xliv. 1; lxxi. 18; lxxviii. 5, &c.; Joel i. 3.—^d 1 Kings xxi. 9;

2 Chron. vii. 14; xxxiv. 27; Job xlii. 6; Jer. xlii. 18; Jam. iv. 10;
1 Pet. v. 6.—^e Prov. xxx. 27; Rev. ix. 3.—^f Heb. eye; Ver. 15.

NOTES ON CHAPTER X.

Verse 1. *Go unto Pharaoh: for I have hardened
his heart*—That is, either, 1st, Go and make a new
address unto him, for what I have yet done has but
hardened his heart: or, 2d, ^י, here translated *for*,
must, as is often the case, be rendered *although*;
go and speak to him again, although I have suffered
his heart to be hardened, and to continue obdurate,
that I might more fully display my power and pro-
vidence, not only to Egypt and the adjacent coun-
tries, but to generations yet unborn, and especially
to the posterity of my people Israel; *that thou
mayest tell* (verse 2) *in the ears of thy son, and thy
son's son, what things I have wrought*. These
plagues are standing monuments of the greatness of
God, the happiness of the church, and the sinfulness

of sin; and standing monitors to the children of men
in all ages, not to *provoke the Lord to jealousy*, nor
to *strive with their Maker*. The benefit of these
instructions to the world doth sufficiently balance
the expense.

Verse 3. *How long wilt thou refuse to humble thy-
self?*—By this it appears that God's design was not
to *harden* Pharaoh, but to humble him by these
extraordinary judgments. It is justly expected from
the greatest of men that they should humble them-
selves before the great God, and it is at their peril if
they refuse to do it. Those that will not humble
themselves, God will humble.

Verse 5. *They shall cover the face*—Hebrew, *the
eye; of the earth*—That is, of its inhabitants; *that
one cannot be able to see the earth*—It is observable

A. M. 2513. that one cannot be able to see the
B. C. 1491.

earth: and ^f they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they ^g shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 ¶ And Pharaoh's servants said unto him, How long shall this man be ^h a snare unto us? Let the men go, that they may serve the LORD their God: Knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* ² who are they that shall go?

^f Chap. ix. 32; Joel i. 4.—^g Chap. viii. 3, 21.—^h Chap. xxiii. 33; Josh. xxiii. 13; 1 Sam. xviii. 21; Eccles. vii. 26.

that no living creature multiplies so fast as the locust. It is almost incredible in what swarms they are sometimes seen in some parts. Thevenot gives an account of armies of locusts laying waste the country of the Cossacks. "They live," he says, "about six months, and lay their eggs in autumn, to the number of three hundred each, which are hatched in the spring following. Such as have been eye-witnesses report, that they have seen the whole air in Arabia darkened by them, in their flight, for eighteen or twenty miles." "They eclipse the light of the sun," says Pliny, "in their flight, the people looking up to them in anxious suspense lest they should cover their whole country. They are so destructive that large territories have been laid bare by them in a few hours, and the inhabitants reduced to famine. They do not spare even the bark of trees, but eat every thing that comes in their way, even to the very doors of the houses."

Verse 6. *They shall fill the houses of all the Egyptians*.—Dr. Shaw says, the locusts he saw in Barbary, in the year 1724, "climbed, as they marched forward, over every tree or wall that was in their way; they entered into our very houses and bed-chambers, like so many thieves."—See *Encycl. Brit.* on the term *Gryllus*, p. 162, 3d edit.

Verse 7. *Pharaoh's servants*—His nobles and counsellors; said, *How long shall this man be a snare unto us?*—That is, lay before us the occasion of our falling into one calamity after another. To the impenitent the *punishment of sin*, not the sin which is punished, is the cause of their sorrow. *Knowest thou not yet that Egypt is destroyed?*—It was so in a great degree by these repeated and very destructive plagues.

9 And Moses said, We will go with ^{A. M. 2513.}
^{B. C. 1491.}

our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for ⁱ we *must hold* a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, ^k Stretch out thy hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and ^l eat every herb of the land, even all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that night*: and when it was morning, the east wind brought the locusts.

² Heb. *who and who*, &c.—ⁱ Chap. v. 1.—^k Chap. vii. 19. ^l Verses 4, 5.

Verse 8. *Who are they that shall go?*—I am not willing you should *all* go: it will degrade me in the sight of my subjects that I should be obliged to submit to him who thus makes himself the very friend of my slaves. When he is compelled to yield, yet it is with extreme reluctance, and as little as possible.

Verse 9. *We must hold a feast unto the Lord*.—And in such solemnities the whole body of the nation, men, women, and children, and all who were not confined by sickness, were wont to join.

Verse 10. *The Lord be so with you, as I will let you go*.—As if he had said, "May your God Jehovah assist you to my ruin, if I let you go on these terms." *Look to it, for evil is before you*.—More evil and affliction shall befall you forthwith, unless you be content to go on my terms. Here the spirit of wickedness speaks its own language in impotent wishes of evil, when all its guile, malice, rage, and pride could perform nothing to hurt or hinder the Israel of God from doing as they were commanded. He especially curses and threatens them in case they offered to take their little ones, telling them it was at their peril. Satan doth all he can to hinder those that serve God themselves, from bringing their children to serve him. He is a sworn enemy to early piety, knowing how destructive it is to the interests of his kingdom.

Verse 13. *The east wind brought the locusts*.—From Arabia, where they are in great numbers: and God miraculously increased them. The locusts are usually conveyed by the wind. In the year 1527 great troops of locusts were brought by a strong wind out of Turkey into Poland, which country they wasted; and in 1536 a wind from the Euxine Sea brought such vast numbers into Podolia, that, for

A. M. 2513. 14 And ^m the locusts went up over
B. C. 1491. all the land of Egypt, and rested in
all the coasts of Egypt: very grievous *were*
they; ⁿ before them there were no such locusts
as they, neither after them shall be such.

15 For they ^o covered the face of the whole
earth, so that the land was darkened; and
they ^p did eat every herb of the land, and all
the fruit of the trees which the hail had left:
and there remained not any green thing in the
trees, or in the herbs of the field, through all
the land of Egypt.

16 ¶ Then Pharaoh ^q called for Moses and
Aaron in haste; and he said, ^r I have sinned
against the LORD your God, and against you.

17 Now therefore forgive, I pray thee, my
sin only this once, and ^s entreat the LORD your
God that he may take away from me this
death only.

^m Psalm lxxviii. 46; cv. 34.—ⁿ Joel ii. 2.—^o Verse 5.
^p Psalm cv. 35.—^q Heb. *hastened to call*.—^r Chapter ix. 27.
^s Chap. ix. 28.—^t Chap. viii. 30.

many miles round, they destroyed every thing. And "in the year 1650, a cloud of locusts was seen to enter Russia in three different places; and from thence they spread themselves over Poland and Lithuania, in such astonishing multitudes that the air was darkened, and the earth covered with their numbers. In some places they were seen lying dead, heaped upon each other to the depth of four feet; in others they covered the surface like a black cloth; the trees bent with their weight, and the damage which the country sustained exceeded computation."—*Encycl. Brit.*, vol. viii. p. 162, 3d edit.

Verse 15. *They did eat every green herb of the land*—There seems to have been some distance of time between the last plague and this, during which, in that warm and fertile country, new productions had sprouted forth, both out of the ground and from the trees. *There remained not any green thing*—The earth God has given to the children of men; yet when he pleaseth he can disturb their possession of it, even by locusts and caterpillars. Herb grows for the service of man, yet, when God pleaseth, these contemptible insects shall not only be fellow-commoners with him, but shall eat the bread out of his mouth.

Verse 17. Pharaoh desires their prayers that *this death only* might be *taken away*, not this *sin*: he deprecates the plague of locusts, not the plague of a hard heart.

Verse 19. An *east wind* brought the locusts, and now a *west wind* carried them off. Whatever point of the compass the wind is in, it is *fulfilling God's word*, and turns about by his counsel; the *wind blows where it listeth* for us, but not where it listeth for him; he *directeth it under the whole heaven*.

Verse 21. We may observe concerning this

18 And he ^s went out from Pharaoh, A. M. 2513.
and entreated the LORD. B. C. 1491.

19 And the LORD turned a mighty strong
west wind which took away the locusts, and
^t cast them ^u into the Red sea: there remained
not one locust in all the coasts of Egypt.

20 But the LORD ^v hardened Pharaoh's heart,
so that he would not let the children of
Israel go.

21 ¶ And the LORD said unto Moses, ^x Stretch
out thy hand toward heaven, that there may
be darkness over the land of Egypt, ^y even
darkness *which* may be felt.

22 And Moses stretched forth his hand to-
ward heaven: and there was a ^z thick darkness
in all the land of Egypt three days:

23 They saw not one another, neither rose
any from his place for three days: ^{aa} but all the
children of Israel had light in their dwellings.

^u Heb. *fastened*.—^t Joel ii. 20.—^v Chapter iv. 21; xi. 10.
^x Chap. ix. 22.—^y Heb. *that one may feel darkness*.—^z Psa.
cv. 28.—^{aa} Chap. viii. 22.

plague, 1st, That it was a *total* darkness. We have reason to think, not only that the lights of heaven were clouded, but that all their fires and candles were put out by the damps or clammy vapours which were the cause of this darkness, for it is said, *they saw not one another*. 2d, That it was darkness *which might be felt*; felt in its causes by their finger-ends, so thick were the fogs; felt in its effects, (some think,) by their eyes, which were pricked with pain, and made the more *sore* by their rubbing them. Great *pain* is spoken of as the effect of that darkness, (Rev. xvi. 10,) which alludes to this. 3d, No doubt it was very frightful and amazing. The tradition of the Jews is, that in this darkness they were terrified by the apparition of evil spirits, or rather by dreadful sounds and murmurs which they made; and this is the plague which some think is intended, (for otherwise it is not mentioned at all here,) Psa. lxxviii. 49, "He poured upon them the fierceness of his anger, by sending evil angels among them;" for to those to whom the devil has been a deceiver, he will at length be a terror. 4th, It continued *three days*; six nights in one; so long they were imprisoned by those *chains of darkness*.

Verse 23. *Neither rose any from his place*—This circumstance is one of the lively strokes in description which critics call *picturesque*: it strongly paints the horror and dismay which this palpable darkness cast upon their minds. Le Clerc, however, justly remarks, that we are not to understand the expression so strictly, as if not one of the Egyptians rose from his place; for the servants, at least, must have moved about the best way they could to find victuals for themselves and their masters. The expression denotes that there was a total inaction and cessation from ordinary business, that they were all confined

A. M. 2513. 24 ¶ And Pharaoh called unto
B. C. 1491. Moses, and ^asaid, Go ye, serve the
LORD: only let your flocks and your herds be
stayed: let your ^blittle ones also go with you.

25 And Moses said, Thou must give ^cus also
sacrifices and burnt-offerings, that we may sa-
crifice unto the LORD our God.

26 Our cattle also shall go with us; there
shall not a hoof be left behind; for thereof
must we take to serve the LORD our God; and

^a Verse 8.—^b Verse 10.—^c Heb. *into our hands*.

to their houses, and that such a terror seized them,
that few of them had courage to go even from their
chairs to their beds, or from their beds to their
chairs. Thus were they *silent in darkness*, 1 Sam.
ii. 9. Now Pharaoh had time to consider, if he
would have improved it. *But the children of Israel
had light in their dwellings*—Not only in the land
of Goshen, where most of them inhabited, but in the
particular dwellings which in other places the Is-
raelites had dispersed among the Egyptians, as it
appears they had, by the distinction afterward ap-
pointed to be put on their *door-posts*. And during
these three days of darkness to the Egyptians, if

we know not with what we must serve A. M. 2513.
the LORD, until we come thither. B. C. 1491.

27 ¶ But the LORD ^chardened Pharaoh's
heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee
from me, take heed to thyself, see my face no
more: for in *that* day thou seest my face, thou
shalt die.

29 And Moses said, Thou hast spoken well,
^dI will see thy face again no more.

^c Verse 20: Chap. iv. 21; xiv. 4, 8.—^d Heb. xi. 27.

God had so pleased, the Israelites, by the light which
they had, might have made their escape, and have
asked Pharaoh no leave; but God would bring
them out *with a high hand*, and not by stealth, or
in haste.

Verse 29. *I will see thy face no more*—Namely,
after this time, for this conference did not break off
till chap. xi. 8, when Moses went out *in great anger*,
and told Pharaoh how soon his proud stomach
would come down; which was fulfilled chap. xii. 31,
when Pharaoh became an humble supplicant to Moses
to depart. So that after this interview Moses came
no more till he was sent for.

CHAPTER XI.

Pharaoh had bid Moses get out of his presence, chap. x. 28, and Moses had promised this should be the last time he would
trouble him, yet he resolves to say out what he had to say, before he left him. Accordingly we have in this chapter, (1,) The
instructions God had given to Moses, which he was now to pursue, 1, 2, together with the interest Israel and Moses had
in the esteem of the Egyptians, 3. (2,) The last message Moses delivered to Pharaoh, concerning the death of the first-
born, 4-8. (3,) A repetition of the prediction of Pharaoh's hardening his heart, 9, and the event answering it, 10.

A. M. 2513. AND the LORD said unto Moses,
B. C. 1491. Yet will I bring one plague *more*
upon Pharaoh, and upon Egypt; afterward he
will let you go hence: ^awhen he shall let *you* go,
he shall surely thrust you out hence altogether.

^a Chap. xii. 31, 33, 39.

NOTES ON CHAPTER XI

Verse 1. *The Lord said*—Or rather, *had said*, for
this and the next verse are only a recapitulation of
what had been revealed to Moses in mount Horeb,
(chap. iii. 20-22, and chap. iv. 23,) and, together
with the third verse, ought to be read as a parenthe-
sis. Accordingly, it is evident that the 4th verse is
a continuation of Moses's conference with Pharaoh,
mentioned in the preceding chapter. *He shall thrust
you out hence altogether*—Men, and women, and
children, and cattle, and all that you have, which he
would never do before.

Verse 2. *Let every man ask*—(not borrow!) of
his neighbour—The Israelites, who at first lived

2 Speak now in the ears of the A. M. 2513.
people, and let every man borrow B. C. 1491.
of his neighbour, and every woman of her
neighbour, ^bjewels of silver, and jewels of
gold.

^a Chap. iii. 22; xii. 35.

distinctly by themselves, when they were greatly
multiplied, and Pharaoh began to cast a jealous eye
upon them, and to take cruel counsels against them,
were more mixed with the Egyptians, as appears
from chap. xii. 12, 13, and many other passages;
and this either by their own choice, that they might
receive protection and sustenance from them; or
rather by Pharaoh's design, who placed many of his
own people among them to watch and chastise
them, (chap. i. 12,) and perhaps removed some of
them from Goshen to the parts adjoining, which
were inhabited by his people. *Jewels of silver, or
vessels*, as the Hebrew word כֶּלֶי, *chelee*, properly
signifies. For they might plausibly ask, and the

A. M. 2513. 3 ° And the LORD gave the people
B. C. 1491. favour in the sight of the Egyptians. Moreover, the man ^d Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 ¶ And Moses said, Thus saith the LORD, ° About midnight will I go out into the midst of Egypt :

5 And ^f all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid-servant that is behind the mill; and all the firstborn of beasts.

6 ^g And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 ^h But against any of the children of Israel

ⁱ shall not a dog move his tongue, A. M. 2513.
B. C. 1491. against man or beast : that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

8 And ^k all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people ^l that follow thee; and after that I will go out. And he went out from Pharaoh in ^{2a} a great anger.

9 ¶ And the LORD said unto Moses, ¹ Pharaoh shall not hearken unto you; that ^m my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh; ⁿ and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

° Chap. iii. 21; xii. 36; Psalm cvi. 46.—^d 2 Samuel vii. 9; Esther ix. 4; Eccles. xlv. 1.—^e Ch. xii. 12, 23, 29; Amos v. 17.
^f Chap. xii. 12, 29; Amos iv. 10.—^g Chap. xii. 30.—^h Chap. viii. 22.—ⁱ Josh. x. 21.

^k Chap. xii. 33.—^l Heb. *that is at thy feet*, So Judg. iv. 10; viii. 5; 1 Kings xx. 10; 2 Kings iii. 9.—^m Heb. *heat of anger*.
ⁿ Chap. iii. 19; vii. 4; x. 1.—^o Chap. vii. 3.—^p Chap. x. 20, 27; Rom. ii. 5; ix. 22.

Egyptians would more readily give them *vessels*, which might be both proper and useful for their sacrifices and feasts, than *jewels*, for which they had neither present need nor use. This was the last day of their servitude, when they were to go away, and their masters, who had abused them in their work, would now have defrauded them of their wages, and have sent them away empty; and the poor Israelites were so fond of liberty that they themselves would have been satisfied with that without pay: but he that *executeth righteousness and judgment for the oppressed*, provided that the labourers should not lose their hire. God ordered them to demand it now at their departure, *in vessels of silver and vessels of gold*; to prepare for which, God had now made the Egyptians as willing to part with them *upon any terms*, as before the Egyptians had made them willing to go *upon any terms*.

Verse 3. *The man Moses was very great*—The Egyptians all held him in great esteem and veneration, as a person that had an extraordinary power with God. This seems to be mentioned as the reason why Pharaoh did not attempt any thing against his person; and also why he and the Israelites found so much favour in the sight of the Egyptians.

Verse 4. *I will go out into the midst of Egypt*—By an angel, who, as appears from chap. xii. 23, was ordered to do this execution. The whole series of the narration shows that this verse connects with the end of the preceding chapter, and that the following denunciation was pronounced by Moses at that time, before he went out from Pharaoh.

Verse 5. *The death of the firstborn* had been

threatened, Exod. iv. 23, but is last executed, and less judgments are tried; which, if they had done the work, would have prevented this. See how slow God is to wrath, and how willing to be met in the way of his judgments, and to have his anger turned away! *That sitteth upon his throne: the maid-servant behind the mill*—The poor captive slave, employed in the hardest labour. It was the custom then, as it is with the Arabs at present, to grind their corn with hand-mills, turned by their women-servants, who, for that purpose, stood behind the mill.

Verse 7. *Shall not a dog move his tongue*—A proverbial expression, importing all to be peace and quietness among the Israelites, far from any frightful outcry; that in that memorable night they should meet with nothing to molest or disturb them.

Verse 8. *All these thy servants*—Thy courtiers and great officers: *The people that follow thee*—That are under thy conduct and command. When Moses had thus delivered his message, he went out from Pharaoh *in great anger*, though he was the meekest of all the men of the earth. Probably he expected that the very *threatening* of the death of the *firstborn* should have wrought upon Pharaoh to comply; especially he having complied so far already, and having seen how exactly all Moses's predictions were fulfilled. But it had not that effect; his proud heart would not yield, no, not to save all the firstborn of his kingdom. Moses hereupon was provoked to a holy indignation, being grieved, as our Saviour afterward, for the *hardness of his heart*, Mark iii. 5.

CHAPTER XII.

This chapter gives an account of one of the most memorable ordinances, and one of the most memorable providences, of all that are recorded in the Old Testament. (1,) None of all the ordinances of the Jewish Church were more eminent than that of the passover. It consisted of three parts: 1, The killing and eating of the paschal lamb, 1-6, 8-11. 2, The sprinkling of the blood upon the door-posts, peculiar to the first passover, 7, with the reason for it, 11-13. 3, The feast of unleavened bread for seven days after: this points rather at what was to be done after in the observance of this ordinance, 14-20. This institution is communicated to the people, and they instructed in the observance, First, Of this first passover, 21-23. Second, Of the after passovers, 24-27. The obedience of the Israelites to these orders, 28. (2,) None of all the providences of God concerning the Jewish Church was more illustrious than the deliverance of the children of Israel out of Egypt. 1, The firstborn of the Egyptians are slain, 29, 30. 2, Orders are given immediately for their discharge, 31-33. 3, They begin their march, First, Loaded with their own effects, 24. Second, Enriched with the spoils of Egypt, 35, 36. Third, Attended with a mixed multitude, 37, 38. Fourth, Put to their shifts for present supply, 39. This event is dated, 40-42. (3,) A recapitulation in the close, 1st, Of this memorable ordinance, with some additions, 43-49. 2dly, Of this memorable providence, 50, 51.

A. M. 2513.
B. C. 1491.

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 ^a This month shall be unto you the beginning of months: it shall be the first month of the year to you.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a ¹ lamb

according to the house of *their* fathers, a lamb for a house: A. M. 2513.
B. C. 1491.

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls: every man according to his eating shall make your count for the lamb.

5 Your lamb shall be ^b without blemish, a male ² of the first year: ye shall take it out

^a Chapter xiii. 4; Deuteronomy xvi. 1.—¹ Or, *kid*.—^b Leviticus xxii. 19, 20, 21; Malachi i. 8, 14; Hebrews

ix. 14; 1 Peter i. 19.—² Hebrew, *son of a year*, Leviticus xxiii. 12.

NOTES ON CHAPTER XII.

Verses 1, 2. *The Lord spake unto Moses*—Or had spoken before what is related in the foregoing chapter, if not also before the three days' darkness: but the mention of it was put off to this place, that the history of the plagues might not be interrupted. *This month shall be to you the beginning of months*—That is, the first and principal month of the year. It was called *Abib*, (chap. xiii. 4, and xxiii. 15,) which signifies an ear of corn, because then the corn was eared. It answers nearly to our March. Before this time, the Jews, like most other nations, began their year about the autumnal equinox, in the month *Tisri*, answering to our September, after their harvest and vintage. But in commemoration of this, their signal deliverance out of Egypt, their computation, at least as to their feasts and sacred things, was from the month *Abib*.^a And therefore, what was before their first month, now became their seventh. The beginning of their civil year, however, appears still to have been reckoned as before. We may suppose that while Moses was bringing the ten plagues upon the Egyptians, he was directing the Israelites to prepare for their departure at an hour's warning. Probably he had, by degrees, brought them near together from their dispersions, for they are here called the *congregation of Israel*; and to them, as a congregation, orders are here sent.

Verse 3. *In the tenth day of this month*—It was necessary they should now begin to prepare the passover four days before, because otherwise it would have been difficult to get ready so many lambs in Egypt, especially as they were to depart in haste; besides, this being the first instance of

the celebration of the ordinance, they would require more time to prepare for a ceremony entirely new. But in future ages they did not begin the preparation till the thirteenth, the day before the passover. *They shall take every man a lamb*—The Hebrew word signifies a *lamb*, or *kid*, (Deut. xiv. 4,) as is evident from verse 5; for they might take either for this sacrifice: but commonly they made choice of ■ lamb.

Verse 4. *If the household be too little*—The Hebrew doctors tell us, that there were not to be fewer than ten persons, nor more than twenty, to the eating of one lamb. And at this sacred repast, men, women, and children, masters and servants, if circumcised, were entertained.

Verse 5. *Your lamb shall be without blemish*—*Shall be perfect*, as the Hebrew is, that is, in all its parts. This was a qualification indispensably requisite in all sacrifices: Lev. xxii. 20-24. Even the heathen, in the worship of their false gods, were particular in this circumstance. *A male*—Because the males were accounted more excellent, and their flesh better than that of females. *Of the first year*—Under a year old, not above: for the lamb, as also a kid and calf, was fit for sacrifice at eight days old, but not before, chap. xxii. 30. And the same law was observed in the daily sacrifice, chap. xxix. 38. They were not to be offered before the eighth day, "because," says Bochart, "till then they have hardly attained to the perfection of animal life, and are not sufficiently purified." He adds, "they were not to be offered after the first year, because then they begin to feel the heat of libidinous appetite, and consequently are not fit emblems of purity and innocence."

A. M. 2513. from the sheep, or from the goats: B. C. 1491.

6 And ye shall keep it up until the ¹⁴fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it ³in the evening.

7 And they shall take of the blood, and strike *it* on the two side-posts, and on the upper door-post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and ^dunleavened bread; and with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but ^eroast *with* fire; his head with his legs, and with the purtenance thereof.

10 ^fAnd ye shall let nothing of it remain until the morning: and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste; ^git *is* the LORD's passover.

^e Leviticus xxiii. 5; Num. ix. 3; xxviii. 16; Deut. xvi. 1, 6. ^f Heb. *between the two evenings*, Chap. xvi. 12.—^d Chap. xxiv. 25; Deut. xvi. 3; Num. ix. 11; 1 Cor. v. 8.—^e Deut. xvi. 7. ^f Chap. xxiii. 18; xxiv. 25.—^g Deut. xvi. 5.—^h Chap. xi. 4; Amos v. 17.—ⁱ Num. xxxiii. 4.—^k Or, *princes*, Chap. xxi. 6;

Verse 6. *Ye shall keep it up*—Keep it apart from the rest of the flock. *The whole assembly shall kill it*—That is, any man of the whole assembly might kill it. For slaying the passover was not appropriated to the priests.

Verse 7. *They shall take of the blood*—Which was to be sprinkled before the flesh was eaten. *Strike it on the two side-posts, and the upper door-post*—These were to be sprinkled by dipping a bunch of hyssop into the blood, verse 22; but not the threshold, lest any one should tread upon the blood, which would have been profane.

Verses 8, 9. *Eat it not raw*—Nor half dressed; but *roast with fire*—Not only because it might be sooner roasted than boiled, and they were in haste to be gone; but because it was thus the better type of him who endured the fierceness of divine wrath for us, Lam. i. 13. *Unleavened bread*—Partly to remind them of their hardships in Egypt, unleavened bread being more heavy and unsavoury; and partly to commemorate their hasty deliverance, which did not allow them time to leaven it, verse 39; Deut. xvi. 3. But as the original word for *unleavened* signifies *pure, unmixed, uncorrupted*, leaven being a kind of corruption, the use of unleavened bread, no doubt, was enjoined to show them the necessity of sincerity and uprightness: to which quality of leaven the apostle alludes, Gal. v. 2, and 1 Cor. v. 8. *With bitter herbs*—To remind them of their Egyptian bondage, which made their lives bitter to them.

Verses 10, 11. *With your loins girded*—In a travelling posture, prepared for a journey, which is

12 For I ^hwill pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast: and ⁱagainst all the ⁴gods of Egypt I will execute judgment: ^kI *am* the LORD.

13 And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you ⁵to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you ¹for a memorial; and ye shall keep it a ^mfeast to the LORD throughout your generations: ye shall keep it a feast ⁿby an ordinance for ever.

15 ¶ ^oSeven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day until the seventh day, ^pthat soul shall be cut off from Israel.

xxii. 28; Psalm lxxxiii. 1, 6; John x. 34.—^k Chapter vi. 2. ^h Heb. *for a destruction*.—¹ Chap. xiii. 9.—^m Lev. xxiii. 4, 5; 2 Kings xxiii. 21.—ⁿ Ver. 24, 43; Ch. xiii. 10.—^o Ch. xiii. 6, 7; xxiii. 15; xxiv. 18, 25; Lev. xxiii. 5, 6; Num. xxviii. 17; Deut. xvi. 3, 8; 1 Cor. v. 7.—^p Gen. xvii. 14; Num. ix. 13.

also the import of the three following particulars. *Ye shall eat it in haste*—As men expecting every moment to begin their journey. Now all these ceremonies were to accompany the feast, that it might be a more lively commemoration of their signal deliverance out of Egypt. *It is the Lord's passover*—A sacrifice in honour of Jehovah, who passed over, or spared the Israelites, when he smote the Egyptians. It was not, however, strictly a sacrifice, not being offered upon the altar, but a religious ceremony, acknowledging God's goodness to them, not only in preserving them from, but in delivering them by, the plagues inflicted on the Egyptians. *Let nothing of it remain until the morning*—God would have them to depend on him for their daily bread. *That which remaineth ye shall burn with fire*—To prevent its corruption, and the profane abuse of it.

Verse 12. Dreadful work was to be made this night in Egypt: all the firstborn of man and beast were this night to be slain, and judgment to be executed upon *all the gods of Egypt*—Their idol-gods. The images made of metal were, probably, melted, those of wood consumed, and those of stone broken to pieces. To this Isa. xix. 1, and Jer. xliii. 13, have been thought to allude. It may also signify, that God destroyed their sacred animals.

Verses 14–20. *This shall be to you for a memorial*—It was to be annually observed as a feast to the Lord in their generations, to which the feast of unleavened bread was annexed. *A holy convocation*—Such solemn festivals were called *convocations*, because the people were then assembled by sound of

A. M. 2513. 16 And in the first day *there shall*
B. C. 1491. be ^a a holy convocation, and in the seventh day there shall be a holy convocation to you: no manner of work shall be done in them, save *that* which every ⁶ man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for ^r in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 ^s In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened

bread, until the one and twentieth day
A. M. 2513
B. C. 1491
of the month at even.

19 ^t Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, ^u even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, ^v Draw out, and take you a ⁷ lamb, according to your families, and kill the passover.

^a Leviticus xxiii. 7, 8; Numbers xxviii. 18.—⁶ Heb. *soul*. Chap. xiii. 3.—^r Lev. xxiii. 5; Num. xxviii. 16.—^s Exod. xxiii. 15; xxxiv. 18; Deut. xvi. 3; 1 Cor. v. 7, 8.

^u Numbers ix. 13.—^v Verse 3; Numbers ix. 4; Josh. v. 10; 2 Kings xxiii. 21; Ezra vi. 20; Matt. xxvi. 18; Mark xiv. 12; Luke xxii. 7.—⁷ Or, *kid*.

trumpet to attend the rites and ordinances of divine worship. The first day was to be a holy convocation, because of the feast of the passover; and the seventh, as being that day, after their exit out of Egypt, when Pharaoh and his host were drowned in the Red sea. A *stranger*—A proselyte. Heathen were not concerned in the passover.

It must be here observed, that the whole of this ordinance of the passover was typical. (1.) The paschal lamb was typical. Christ is our *passover*, 1 Cor. v. 7. 1st, It was to be a lamb, and Christ is the *Lamb of God*, John i. 29. 2d, It was to be a *male of the first year*; in its prime. Christ offered up himself in the midst of his days. It denotes the strength and sufficiency of the Lord Jesus, on whom our help was laid. 3d, It was to be *without blemish*, signifying the purity of the Lord Jesus, a lamb *without spot*, 1 Pet. i. 19. 4th, It was to be set apart four days before, denoting the designation of the Lord Jesus to be a Saviour, both in the purpose and promise of God. It is observable, that as Christ was crucified at the passover, so he solemnly entered into Jerusalem *four days before*, the very day that the paschal lamb was set apart. 5th, It was to be *slain and roasted with fire*, representing the exquisite sufferings of the Lord Jesus, even unto death, the *death of the cross*. 6th, ~~It~~ it was to be killed by the whole congregation between the two evenings, that is, between three o'clock and six. Christ suffered in the *latter end of the world*, (Heb. ix. 26,) by the hand of the Jews, the whole multitude of them, Luke xxiii. 18. 7th, *Not a bone of it must be broken*, (verse 46,) which is expressly said to be fulfilled in Christ, John xix. 33, 36.

(2.) The *sprinkling of the blood* was typical. 1st, It was not enough that the blood of the Lamb was *shed*, but it must be sprinkled, denoting the application of the merit of Christ's death to our souls, by the Holy Ghost, through faith. 2d, It was to be sprinkled upon the *door-posts*, signifying the *open profession* we are to make of faith in Christ, and obedience to him. *The mark of the beast* may

be received in the *forehead*, or in the *right hand*, but the seal of the *Lamb is always in the forehead*. Rev. vii. 3. 3d, The blood thus sprinkled was a means of the preservation of the Israelites from the destroying angel. If the blood of Christ be sprinkled upon our consciences, it will be our protection from the wrath of God, the curse of the law, and the damnation of hell.

(3.) The solemn *eating of the lamb* was typical of our gospel duty to Christ. 1st, The paschal lamb was killed not to be looked upon only, but to be *fed upon*; so we must by faith make Christ *ours*, as we do that which we eat, and we must receive spiritual strength and nourishment from him, as from our food, and have delight in him, as we have in eating and drinking when we are hungry or thirsty. 2d, It was to be *all eaten*: those that, by faith, feed upon Christ, must feed upon a *whole Christ*. They must take Christ and his yoke, Christ and his cross, as well as Christ and his crown. 3d, It was to be eaten *with bitter herbs*, in remembrance of the bitterness of their bondage in Egypt; we must feed upon Christ with brokenness of heart, in remembrance of sin. 4th, It was to be eaten in a departing posture, verse 11; when we feed upon Christ by faith, we must sit loose to the world and all things in it.

(4.) The feast of *unleavened bread* was typical of the Christian life, 1 Cor. v. 7, 8. Having received Christ Jesus the Lord, 1st, We must *keep a feast*, in holy joy, continually delighting ourselves in Christ Jesus; for if true believers have not a continual feast, it is their own fault. 2d, It must be a feast of *unleavened bread*, kept in charity, without the leaven of malice, and in sincerity, without the leaven of hypocrisy. All the old leaven must be put far from us, with the utmost caution, if we would keep the feast of a holy life to the honour of Christ. 3d, It was to be an *ordinance for ever*. As long as we live we must continue feeding upon Christ, and rejoicing in him always, with thankful mention of the great things he has done for us

A. M. 2513. B. C. 1491. 22 ^y And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the basin, and ^z strike the lintel and the two side-posts with the blood that *is* in the basin: and none of you shall go out at the door of his house until the morning.

23 ^a For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and ^b will not suffer ^c the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, ^d according as ^e he hath promised, that ye shall keep this service.

26 ^e And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, ^f It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people ^g bowed the head and worshipped.

28 And the children of Israel went away, and ^h did as the LORD had commanded Moses and Aaron, so did they.

^y Heb. xi. 28.—^z Verse 7.—^a Verse 12.—^b Ezek. ix. 6; Rev. vii. 3; ix. 4.—^c 2 Sam. xxiv. 16; 1 Cor. x. 10; Heb. xi. 28.—^d Chap. iii. 8, 17.—^e Chap. xiii. 8, 14; Deut. xxxii. 7; Josh. iv. 6; Psa. lxxviii. 6.—^f Verse 11.—^g Chap. iv. 31. ^h Heb. xi. 28.—ⁱ Chap. xi. 4.—^k Num. viii. 17; xxxiii. 4; Psa. lxxviii. 51; cv. 36; cxxxv. 8; cxxxvi. 10.

Verse 22. *Out of the door of his house*—Of that house wherein he ate the passover: *until the morning*—That is, till toward the morning, when they would be called for to march out of Egypt; for they went forth very early in the morning. This command was peculiar to the first passover.

Verse 23. *The destroyer*—The destroying angel: whether this was a good or an evil angel, we have not light to determine.

Verse 27. *The people bowed the head and worshipped*—They hereby signified their submission to this institution as a law, and their thankfulness for it as a privilege.

Verses 31, 32. *Rise up, and get you forth*—Pharaoh had told Moses he should *see his face no more*, but now he sent for him; those will seek God in their distress, who before had set him at defiance. Such a fright he was now in that he gave orders *by night* for their discharge, fearing lest, if he delayed, he himself should fall next. And that he sent them

29 ¶ ⁱ And it came to pass, that at A. M. 2513. B. C. 1491. midnight ^k the LORD smote all the firstborn in the land of Egypt, ^l from the first-born of Pharaoh that sat on his throne, unto the firstborn of the captive that *was* in the ^o dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a ^m great cry in Egypt: for *there was not a house where there was not one dead*.

31 ¶ And ⁿ he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, ^o both ye and the children of Israel: and go, serve the LORD, as ye have said.

32 ^p Also take your flocks and your herds, as ye have said, and be gone: and ^q bless me also.

33 ^r And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, ^s We *be* all dead *men*.

34 And the people took their dough before it was leavened, their ^t kneading-troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians ^u jewels of silver, and jewels of gold, and raiment.

^l Chap. iv. 23; xi. 5.—^m Heb. *house of the pit*.—ⁿ Chap. xi. 6; Proverbs xxi. 13; Amos v. 17; Jam. ii. 13.—^o Chap. xi. 1; Psalm cv. 38.—^p Chapter x. 9.—^q Chapter x. 26. ^r Genesis xxvii. 34.—^s Chap. xi. 8; Psalm cv. 38.—^t Genesis xx. 3.—^u Or, *dough*, Chapter viii. 3.—^v Chapter iii. 22; xi. 2.

out, not as men *hated* (as the pagan historians have represented this matter) but as men *feared*, is plain by his request to them. *Bless me also*—Let me have your prayers, that I may not be plagued for what is past when you are gone.

Verse 33. *The Egyptians were urgent*—They were willing to make all concessions, so they would but be gone; ransoming their lives, not only by prayers, but by their most precious things. *For they said, We be all dead men*—When death comes into our houses it is seasonable for us to think of our own mortality.

Verse 34. *The people took their dough*—Perhaps the Hebrew word here used had better be rendered *flour*, as it is 2 Sam. xiii. 8; for if they had time to make it into paste, it seems they would also have had time to leaven it. *Their kneading-troughs*—The word thus rendered is translated *store*, Deut. xxviii. 5, 17. And as kneading-troughs are not things which travellers are wont to carry with them,

A. M. 2513. 36 ^a And the LORD gave the people
B. C. 1491. favour in the sight of the Egyptians,
so that they lent unto them *such things as they
required*: and ^x they spoiled the Egyptians.

37 ¶ And ^y the children of Israel journeyed
from ^z Rameses to Succoth, about ^a six hun-
dred thousand on foot *that were* men, besides
children.

38 And ^{10a} a mixed multitude went up also
with them; and flocks, and herds, *even* very
much cattle.

39 And they baked unleavened cakes of the
dough which they brought forth out of Egypt,
for it was not leavened: because ^b they were
thrust out of Egypt, and could not tarry, nei-
ther had they prepared for themselves any
victual.

40 ¶ Now the sojourning of the children of
Israel who dwelt in Egypt, *was* ^c four hundred
and thirty years.

41 And it came to pass, at the end of the

^a Chap. iii. 21; xi. 3.—^x Gen. xv. 14; Chap. iii. 22; Psalm
cv. 37.—^y Num. xxxiii. 3.—^z Gen. xlvii. 11.—^a Gen. x. 2;
xlv. 3; Chap. xxxviii. 26; Num. i. 46; xi. 21.—¹⁰ Heb. *a*
great mixture, Num. xi. 4.

it seems more natural to understand it of their flour,
grain, or dough.

Verse 37. *About six hundred thousand men*—
The word means strong and able men fit for wars,
besides women and children, which we cannot sup-
pose to make less than twelve hundred thousand more.
What a vast increase was this to arise from seventy
souls, in little more than two hundred years!

Verses 38, 39. *And a mixed multitude went up
with them*—Some perhaps willing to leave their
country, because it was laid waste by the plagues.
But probably the greatest part was but a rude, un-
thinking mob, that followed they knew not why.
It is likely, when they understood that the children
of Israel were to continue forty years in the wilder-
ness, they quitted them, and returned to Egypt
again. *And flocks and herds, even very much cattle*
—This is taken notice of, because it was long ere
Pharaoh would give them leave to remove their
effects, which were chiefly cattle. *Thrust out*—
By importunate entreaties.

Verse 40. *Who dwelt in Egypt*—Or sojourned.
We must observe, that it is not said, *The sojourning
of the children of Israel in Egypt was four hundred
and thirty years*; but the sojourning of the chil-
dren of Israel, *who dwelt in Egypt*—That is, the
sojourning of the Israelitish nation, from the time
that Abraham left his native country to sojourn in
Canaan, to the release of his posterity, who were
long sojourners in Egypt, was four hundred and
thirty years. Therefore, the Samaritan copy hath
it, *Who dwelt in the land of Canaan and in Egypt*.
So the Vatican edition of the LXX. It was just

four hundred and thirty years, even A. M. 2513.
the self-same day it came to pass, that B. C. 1491.
all ^d the hosts of the LORD went out from the
land of Egypt.

42 *It is* ^{11a} ^e night to be much observed unto
the LORD, for bringing them out from the land
of Egypt: *this is* that night of the LORD to be
observed of all the children of Israel in their
generations.

43 ¶ And the LORD said unto Moses and
Aaron, *This is* ^f the ordinance of the passover:
there shall no stranger eat thereof:

44 But every man's servant that is bought
for money, when thou hast ^g circumcised him,
then shall he eat thereof:

45 ^h A foreigner and a hired servant shall
not eat thereof.

46 In one house shall it be eaten; thou shalt
not carry forth aught of the flesh abroad out
of the house: ⁱ neither shall ye break a bone
thereof.

^b Chapter vi. 1; xi. 1.—^c Genesis xv. 13; Acts vii. 6;
Gal. iii. 17.—^d Chapter vii. 4.—¹¹ Heb. *a night of observa-*
tions.—^e See Deut. xvi. 6.—^f Num. ix. 14.—^g Gen. xvii.
12.—^h Lev. xxii. 10.—ⁱ Num. ix. 12; John xix. 33.

four hundred and thirty years from the promise
made to Abraham (as the apostle explains it, Gal.
iii. 17) at his first coming into Canaan, during all
which time the Hebrews were sojourners in a land
that was not theirs, either Canaan or Egypt. So
long the promise God made to Abraham lay dormant
and unfulfilled, but now it revived, and things began
to work toward the accomplishment of it. The first
day of the march of Abraham's seed toward Canaan
was four hundred and thirty years (it should seem,
to a day) from the promise made to Abraham, Gen.
xii. 2, "I will make of thee a great nation." What
reason have we then to admire the exact accomplish-
ment of God's promise! Notwithstanding the var-
ious revolutions and changes of all worldly affairs
that must necessarily have happened in the space of
four hundred and thirty years, yet God's promise
stands sure amidst them all. Yes, God's word will
stand fast for ever and ever! Heaven and earth may
pass away, but his word cannot pass away.

Verse 42. This first passover night was a night of
the Lord, *much to be observed*; but the last passover
night, in which Christ was betrayed, was a night of
the Lord, *much more to be observed*, when a yoke
heavier than that of Egypt was broken from off
our necks, and a land better than that of Canaan set
before us. That was a temporal deliverance, to be
celebrated *in their generations*; this an eternal
redemption, to be celebrated world without end!

Verses 45, 48. *A hired servant*—Unless he sub-
mit to be circumcised. *All the congregation of
Israel must keep it*—Though it was observed in fa-
milies apart, yet it is looked upon as the act of the

A. M. 2513. 47 ^a All the congregation of Israel shall ¹² keep it. B. C. 1491.

48 And ¹ when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

^a Num. ix. 13.—¹² Heb. *do it*.—¹ Num. ix. 14.—^m Num.

whole congregation. And so the New Testament passover, the Lord's supper, ought not to be neglected by any that are capable of celebrating it. No *stranger* that was *uncircumcised* might eat of it. Neither may any now approach the Lord's supper who have not first submitted to baptism; nor shall any partake of the benefit of Christ's sacrifice, who are not first *circumcised in heart*. Any stranger

49 ^m One law shall be to him that is home-born, and unto the stranger that sojourneth among you. A. M. 2513. B. C. 1491.

50 Thus did all the children of Israel, as the LORD commanded Moses and Aaron, so did they.

51 ^a And it came to pass the self-same day, that the LORD did bring the children of Israel out of the land of Egypt ^o by their armies.

ix. 14; xv. 15; Gal. iii. 28.—ⁿ Verse 41.—^o Chap. vi. 26.

that was *circumcised* might eat of the passover, even *servants*. Here is an indication of favour to the poor Gentiles, that the *stranger*, if circumcised, stands upon the same level with the home-born Israelite; *one law for both*. This was a mortification to the Jews, and taught them that it was their dedication to God, not their descent from Abraham, that entitled them to their privileges.

CHAPTER XIII.

In this chapter we have, (1,) The commands God gave to Israel, 1, To sanctify all their firstborn to him, 1, 2. 2, To remember their deliverance out of Egypt, 3, 4, and in remembrance of it to keep the feast of unleavened bread, 5-8. 3, To transmit the knowledge of it to their children, 8-10. 4, To set apart to God the firstlings of their cattle, 11-13, and to explain that also to their children, 14-16. (2,) The care God took of Israel when he had brought them out of Egypt. 1, Choosing their way for them, 17, 18. 2, Guiding them in the way, 20-22. And their care of Joseph's bones, 19.

A. M. 2513. AND the LORD spake unto Moses, saying, B. C. 1491.

2 ^a Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

3 ¶ And Moses said unto the people, ^b Remember this day, in which ye came out from Egypt, out of the house of ¹ bondage; for ^c by

^a Verses 12, 13; Chap. xxii. 29; xxxiv. 19; Lev. xxvii. 26; Num. iii. 13; viii. 16, 17; xviii. 15; Deut. xv. 19; Luke ii. 23. ^b Chap. xii. 42; Deut. xvi. 3.

NOTES ON CHAPTER XIII.

Verse 2. *Sanctify*—That is, command all the people to sanctify; *unto me*—To my use and service, in a manner I shall hereafter explain; *all the firstborn*—That are males, as the command is limited, verse 12; *whatsoever openeth the womb*—That is, every child which is the firstborn of his mother: so that if a man had many wives, either together or successively, his first child by every one of these was a firstborn, and, if a male, was claimed by the Lord. But if a female came first, and afterward a male, that male was not devoted to God, because it was not the firstborn. Hence the parents were not to look upon themselves as having an interest in their firstborn, if males, till they had first solemnly presented them

strength of hand the LORD brought you out from this place: ^d there shall no leavened bread be eaten. A. M. 2513. B. C. 1491.

4 ^e This day came ye out, in the month Abib.

5 And it shall be when the LORD shall ^f bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he ^g sware unto thy fathers to give thee, a land flowing with milk and

¹ Hebrew, *servants*.—^c Chapter vi. 1.—^d Chapter xii. 8. ^e Chapter xxiii. 15; Deuteronomy xvi. 1.—^f Chapter iii. 8. ^g Chapter vi. 8.

to God, and received them back from him again. *It is mine*—By special right and title, as being by singular favour preserved from the common destruction. *The firstborn of man*, if males, were claimed for the sacred ministrations of the priestly office. But after the Jewish commonwealth was formed, the Levites were chosen to officiate in their stead, Num. iii. 12; and the firstborn were to be redeemed at a certain rate, which was part of the priest's maintenance, Num. xviii. 15, 16. *And of beast*—Which was to be offered to God, if a male: only an ass was to be redeemed.

Verse 5. *When the Lord shall bring you into the land, thou shalt keep this service*—Until then they were not obliged to keep the passover, without a

A. M. 2513. honey; ^hthat thou shalt keep this service in this month.

6 ⁱSeven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days: and there shall ^kno leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt ^lshow thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for ^ma sign unto thee upon thy hand, and for a memorial between thine eyes; that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 ⁿThou shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 ^oThat thou shalt ²set apart unto the LORD all that openeth the matrix; and every firstling that cometh of a beast which thou hast, the males *shall be* the LORD's.

^h Chapter xii. 25.—ⁱ Chapter xii. 15.—^k Chapter xii. 19. ^l Chap. xii. 26.—^m Chap. xii. 14; Numbers xv. 39; Deut. vi. 8; xi. 18; Prov. i. 9; Isa. xlix. 16; Jer. xxii. 24; Matt. xxiii. 5. ⁿ Chap. xii. 14.—^o Verse 2; Chap. xxii. 29; xxxiv. 19; Lev. xxvii. 26; Num. viii. 17; xviii. 15; Deut. xv. 19.

particular command from God. *There shall no leavened bread be seen in all thy quarters*—Accordingly the Jews' usage was, before the feast of the passover, to cast all the leavened bread out of their houses; either they burned it, or buried it, or broke it small, and threw it into the wind; they searched diligently with lighted candles in all the corners of their houses, lest any leaven should remain. The strictness enjoined in this matter was designed, 1st, To make the feast the more solemn, and consequently the more taken notice of by the children, who would ask, Why is so much ado made? 2d, To teach us how solicitous we should be to put away from us all sin.

Verse 8. *Thou shalt show thy son*—When you shall be come into the land of Canaan, you shall instruct your children in the meaning of your killing the lamb, and abstaining from leaven, that so you and they may be excited to gratitude to God for his goodness. This was evidently the design of the institution.

Verse 9. *Upon thy hand, between thine eyes*—Proverbial expressions, denoting that these things were never to be out of their minds. The Jews, however, understood this literally, and hence the use of phy-

13 And ^pevery firstling of an ass ^qthou shalt redeem with a ³lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children ^athalt thou redeem.

14 ^rAnd it shall be when thy son asketh thee ⁴in time to come, saying, What is this? that thou shalt say unto him, ^sBy strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that ^tthe LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

16 And it shall be for ^ua token upon thy hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people ^vrepent when they see war, and ^vthey return to Egypt:

² Heb. *cause to pass over*.—^p Chap. xxxiv. 20; Num. xviii. 15.—^q Or, *kid*.—^r Num. iii. 46; xviii. 15.—^s Chap. xii. 26; Deuteronomy vi. 20; Josh. iv. 6, 21.—^t Heb. *to-morrow*.—^u Verse 3.—^v Chap. xii. 29.—^v Verse 9.—^v Chap. xiv. 11. Num. xiv. 1-4.—^v Deut. xvii. 16.

lacteries among them, pieces of parchment inscribed with sentences of their law, which they bound upon their left hand, and placed upon their foreheads between their eyes.

Verse 12. *Every firstling of a beast shall be the Lord's*—That is, every firstling male of a clean beast, as of the cow, sheep, or goat kind, was to be offered in sacrifice; and the blood being sprinkled, and the fat burned on the altar, the flesh of them was to be given to the priests, Num. xviii. 17, 18.

Verse 13. *Every firstling of an ass thou shalt redeem with a lamb*—Or *kid*, chap. xii. 3; and the same is to be understood of all unclean beasts in general, see Num. xviii. 15. The ass seems to be particularly mentioned, because those animals were more numerous among them than other beasts of burden. If a man had not a lamb, he was to give the price of one. This lamb was to be given to the Lord; that is, to his priest.

Verse 16. *For frontlets between thine eyes*—As conspicuous as any thing fixed to thy forehead, or between thine eyes. That is, they were constantly to retain such a sense of their deliverance as if they had it before their eyes

Δ. M. 2513. 18 But God ^z led the people about,
B. C. 1491. *through* the way of the wilderness of
the Red sea: and the children of Israel went
up ^hharnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with
him: for he had straitly sworn the children of
Israel, saying, ^a God will surely visit you; and
ye shall carry up my bones away hence with you.

20 ¶ And ^b they took their journey from Suc-

coth, and encamped in Etham, in the A. M. 2513.
edge of the wilderness. B. C. 1491.

21 And ^c the LORD went before them by day
in a pillar of a cloud, to lead them the way,
and by night in a pillar of fire, to give them
light: to go by day and night.

22 He took not away the pillar of the cloud by
day, nor the pillar of fire by night, *from* before
the people.

^z Chapter xiv. 2; Numbers xxxiii. 6.—^h Or, *by five in a rank*.—^a Gen. i. 25; Josh. xxiv. 32; Acts vii. 16.—^b Num. xxxiii. 6.

^c Chap. xiv. 19; xl. 38; Num. ix. 15; x. 34; xiv. 14; Deut. i. 33; Neh. ix. 12, 19; Psa. lxxviii. 14; xcix. 7; cv. 39; Isaiah iv. 5; 1 Cor. x. 1.

Verse 18. There were various reasons why God *led them through the way of the wilderness of the Red sea*. The Egyptians were to be drowned in the Red sea, the Israelites were to be humbled and proved in the wilderness, Deut. viii. 2. God had given it to Moses for a sign, chap. iii. 12, *Ye shall serve God in this mountain*. They had again and again told Pharaoh that they must go *three days' journey into the wilderness to do sacrifice*, and therefore it was requisite they should march that way, else they had justly been exclaimed against as dissemblers. Before they entered the lists with their enemies, matters must be settled between them and their God; laws must be given, ordinances instituted, covenants sealed; and for the doing of this it was necessary they should retire into the solitudes of a wilderness, the only closet for such a crowd; the high road would be no proper place for these transactions. The reason why God did not lead them the nearest way, which would have brought them in a few days to the land of the Philistines, was because they were not yet fit for war, much less for war with the Philistines. Their spirits were broken with slavery; the Philistines were formidable enemies; it was convenient they should begin with the Amalekites, and be prepared for the wars of Canaan, by experiencing the difficulties of the wilderness. God is said to bring Israel out of Egypt, as the eagle *brings up her young ones*, Deut. xxxii. 11, teaching them by degrees to fly. *They went upharnessed*—The original word for *harnessed* here is variously rendered: it comes from a root which signifies five, hence some render it *five in a rank*. The same word is rendered *prepared for war*, Joshua i. 14, and iv. 12, 13. Targum, *girded, harnessed*. Vulg. *armati*, armed. So the Seventy, *εὐζωνοι* *equipped*, *διασκευασμένοι* *prepared, furnished*: thus in Joshua; but in this place of Exodus the Seventy render the word *πεντη γυνεα*, *the fifth generation*, and translate the passage, *In the fifth generation, the children of Israel went up out of the land of Egypt*.

Verse 21. *And the Lord went before them in a pillar*—In the first two stages, it was enough that God directed Moses whither to march; he knew the country, and the road; but now they are come to the edge of the wilderness, they would have occasion for a guide, and a very good guide they had, infi-

nately wise, kind, and faithful, *the Lord went up before them*; the *shechinah*, or appearance of the Divine Majesty, which was a previous manifestation of the eternal Word, who, in the fulness of time, was to be *made flesh, and dwell among us*. Christ was *with the church* in the wilderness, 1 Cor. x. 9. What a satisfaction to Moses and the pious Israelites, to be sure that they were under a divine conduct! They need not fear missing their way who were thus *led*, nor being lost who were thus *directed*; they need not fear being *benighted* who were thus *illuminated*, nor being *robbed* who were thus *protected*. And they who make the glory of God their end, and the word of God their rule, the Spirit of God the guide of their affections, and the providence of God the guide of their affairs, may be confident that *the Lord goes before them*, as truly as he went before Israel in the wilderness, though not so *sensibly*. *They had sensible effects* of God's going before them in this pillar. For, it *led them the way* in that vast howling wilderness, in which there was no road, no track, no way-marks, through which they had no guides. When they marched, this pillar went before them, at the rate that they could follow, and appointed the place of their encampment, as infinite Wisdom saw fit; which eased them from care, and secured them from danger, both in *moving*, and in *resting*. It *sheltered them* from the heat by day, which at some times of the year was extreme, and it gave them light by night when they had occasion for it.

Verse 22. *He took not away the pillar of the cloud*—No, not when they seemed to have less occasion for it: it never left them until it brought them to the borders of Canaan. It was a cloud which the wind could not scatter. There was something spiritual in this pillar of cloud and fire. 1st, The children of Israel were *baptized unto Moses in this cloud*, 1 Cor. x. 2. By coming under this cloud they signified their putting themselves under the conduct and command of Moses. *Protection draws allegiance*; this cloud was the badge of God's protection, and so became the bond of *their* allegiance. Thus they were initiated, and admitted under that government, now when they were entering upon the wilderness. 2d, And it signifies the special conduct and protection which the church of Christ is under in this world.

CHAPTER XIV.

Here is, (1,) *The extreme distress that Israel was in at the Red sea.* 1, Notice given of it to Moses before, 1-4. 2, *The cause of it was Pharaoh's pursuit of them,* 5-9. 3, *Israel was in a consternation upon it,* 10-12. 4, *Moses endeavours to encourage them,* 13, 14. (2,) *The wonderful deliverance that God wrought for them.* 1, *Moses is instructed concerning it,* 15-18. 2, *Lines that could not be forced are set between the camp of Israel and Pharaoh's camp,* 19, 20. 3, *By the divine power the Red sea is divided,* 21, and is made, First, *A lane to the Israelites, who marched safely through it,* 22-29. But, Second, *To the Egyptians it was made,* 1, *An ambush into which they were drawn,* 23-25. And, 2, *A grave in which they were all buried,* 26-28. (3,) *The impressions this made upon the Israelites,* 30, 31.

A. M. 2513. **AND** the LORD spake unto Moses,
B. C. 1491. saying,

2 Speak unto the children of Israel, ^a that they turn and encamp before ^b Pi-hahiroth, between ^c Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, ^d They are entangled in the land, the wilderness hath shut them in.

4 And ^e I will harden Pharaoh's heart, that he shall follow after them; and I ^f will be honoured upon Pharaoh, and upon all his host; ^g that the Egyptians may know that I am the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and ^h the heart of Pharaoh

and of his servants was turned against ^{A. M. 2513.} the people, and they said, Why have ^{B. C. 1491.} we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took ⁱ six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD ^k hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and ^l the children of Israel went out with a high hand.

9 But the ^m Egyptians pursued after them (all the horses and chariots of Pharaoh, and his horsemen, and his army) and overtook them

^a Chapter xiii. 18.—^b Numbers xxxiii. 7.—^c Jer. xlv. 1. ^d Psalm lxi. 11.—^e Chapter iv. 21; vii. 3.—^f Chap. ix. 16; Rom. ix. 17.

^g Chap. vii. 5.—^h Ps. cv. 25.—ⁱ Chap. xv. 4.—^k Verse 4.—^l Chap. vi. 1; xiii. 9; Num. xxxiii. 3.—^m Chap. xv. 9; Josh. xxiv. 6.

NOTES ON CHAPTER XIV.

Verses 1, 2. *The Lord spake*—Or rather had spoken, before they came to Succoth, chap. xii. 37. For what was there briefly and generally expressed, is here more largely and particularly declared, together with the occasion of it, which was God's command. *Speak unto the children of Israel*—They were got to the *edge of the wilderness*, chap. xiii. 20, and one stage or two would have brought them to Horeb, the place appointed for their serving God; but, instead of going forward, they are ordered to turn *short off*, on the right hand from Canaan, and to march toward the Red sea. When they were at Etham, there was no sea in their way to obstruct their passage; but God himself orders them into straits, which might give them an assurance, that when his purposes were served, he would bring them out of those straits. *Before Pi-hahiroth*—Or, *the straits of Hiroth*, two great mountains, between which they marched. Migdol and Baal-zephon were cities of Egypt, and probably garrisoned.

Verses 3, 4. *Pharaoh will say they are entangled*—He will presume that you are hemmed in between the rocks and the sea. *I will harden Pharaoh's heart*—See note on chap. iv. 21, and vii. 13, 14. The meaning is, that Pharaoh would take occasion, from the apparently distressed situation the Israelites were now in, enclosed with mountains, deserts, and Egyptian garrisons, to harden his heart. He would even be so desperate as to attempt to follow

and bring them back again into their former state of bondage. *I will be honoured upon Pharaoh*—By the manifestation of my power and justice.

Verse 5. *It was told the king that the people fled*—As they had been ordered by the Lord to turn a different way from that which led directly to mount Horeb, it is probable that, as soon as Pharaoh heard of it, he concluded they had no intention of going thither, but were escaping out of Egypt. He either forgot, or would not own, that they had departed with his consent; and therefore was willing it should be represented to him as a revolt from their allegiance. *Why have we done this?*—They, who never truly repented of their sins, now heartily repent of their only good action.

Verse 7. *Six hundred chosen chariots*—The strength of ancient Egypt, which is a plain country, consisted in cavalry and military chariots. Indeed, it appears from sundry passages of Scripture, that the eastern nations in general, in the early ages of the world, made great use of armed chariots in war. *Captains over every one of them*—Or rather *over all of them*, distributing the command of them to his several captains.

Verse 8. *With a high hand*—Boldly and resolutely. It seems the latter part of the verse had better be rendered, *even the children of Israel, going away with a high hand*, or, in other words, *in spite of him*.

Verses 9, 10. *Chariots and horsemen*—It seems

A. M. 2513. encamping by the sea, beside Pi-hahiroth, before Baal-zephon.
B. C. 1491.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

11 ° And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 ° Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, ° Fear ye not, stand still, and see the salvation of the

° Joshua xxiv. 7; Nehemiah ix. 9; Psalm xxxiv. 17; cvii. 6. ° Psalm cvi. 7, 8.—° Chapter v. 21; vi. 9.—° 2 Chron. xx. 15, 17; Isaiah xli. 10, 13, 14.—¹ Or, *for whereas ye have seen the Egyptians to-day, &c.*

he took no foot with him, because the king's business required haste. *The children of Israel cried out unto the Lord*—Partly by petition, and partly by complaint and expostulation; probably, however, more from despair than trust in God, for *they were sore afraid*, and their fears were aggravated by the presence and outcries of their wives and children. They knew the strength of the enemy, and their own weakness; numerous indeed they were, but all foot, unarmed, undisciplined, dispirited by long servitude, and now pent up, so that they could not escape. On one hand was Pi-hahiroth, a range of craggy rocks unpassable; on the other hand were Migdol and Baal-zephon, forts upon the frontiers of Egypt; before them was the sea, behind them were the Egyptians; so that there was no way open for them but *upward*, and thence their deliverance came.

Verses 13, 14. *Moses said, Fear ye not, stand still*—Hebrew, *make yourselves to stand*. Let not your hearts fail, or sink, or stagger, through unbelief: but with quiet minds look up to God. *The Lord shall fight for you, and ye shall hold your peace*—Ye shall contribute nothing to the victory, neither by your words nor by your deeds. A remarkable instance this of the composure of Moses's mind, and the sedateness of his temper, and how well he deserved the character given him Num. xiii. 3, of being one of the meekest of men. He did not answer these fools according to their folly: he does not chide, but comforts them; and with an admirable presence of mind, not in the least disconcerted or disheartened, either by the approach of Pharaoh, or the tremblings of Israel, he stills their murmurings, calmly exhorting them to take heart

LORD, which he will show to you to-day: ¹ for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14 ° The LORD shall fight for you, and ye shall ° hold your peace.

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward:

16 But ¹ lift thou up thy rod, and stretch out thy hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

17 And I, behold, I will ² harden the hearts of the Egyptians, and they shall follow them: and I will ³ get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians ⁴ shall know that I am

¹ Verse 25; Deut. i. 30; iii. 22; xx. 4; Josh. x. 14, 42; xxiii. 3; 2 Chron. xx. 29; Nehem. iv. 20; Isaiah xxxi. 4.—² Isaiah xxx. 15.—³ Verses 21, 26; Chap. vii. 19.—⁴ Verse 8; Chap. vii. 3.—⁵ Verse 4.—⁶ Verse 4.

and trust in God. It is our duty when we cannot get out of our troubles, yet to get above our fears, so that they may only serve to quicken our prayers and endeavours, but may not prevail to silence our faith and hope.

Verse 15. *Wherefore criest thou to me?*—Moses, though he was assured of a good issue, yet did not neglect prayer. We read not of one word he said in prayer, but he *lifted up his heart* to God, and God well understood, and took notice of it. Moses's silent prayer prevailed more with God than Israel's loud outcries. But is God displeased with Moses for praying? No; he asks this question, *Wherefore criest thou unto me?* Wherefore shouldst thou press thy petition any further, when it is already granted? Moses has something else to do besides praying; he is to command the hosts of Israel. *Speak to them that they go forward*—Some think Moses had prayed not so much for their deliverance, he was assured of that, as for the pardon of their murmurings: and God's ordering them to *go forward* was an intimation of the pardon. Moses bid them *stand still* and expect orders from God: and now *orders are given*. They thought they must have been directed either to the right hand or to the left; no, saith God, speak to them to *go forward* directly to the sea-side; as if there had lain a fleet of transport ships ready for them to embark in. Let the children of Israel go as far as they can upon dry ground, and then *God will divide the sea*. The same power could have *congealed* the waters for them to *pass over*, but infinite Wisdom chose rather to *divide* the waters for them to *pass through*, for that way of salvation is always pitched upon which is most *humbling*.

A. M. 2513. the LORD, when I have gotten me
B. C. 1491. honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, ^z which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and ^a it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

21 ¶ And Moses ^b stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and ^c made the sea dry *land*, and the waters were ^d divided.

22 And ^e the children of Israel went into the midst of the sea upon the dry *ground*: and the

waters *were* ^f a wall unto them on ^{A. M. 2513.}
their right hand, and on their left. ^{B. C. 1491.}

23 ¶ And the Egyptians pursued, and went in after them, to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch ^g the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot-wheels, ^h that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD ⁱ fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, ^j Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

^a Chap. xiii. 21; xxiii. 20; xxxii. 34; Num. xx. 16; Isa. lxiii. 9.—^b See Isaiah viii. 14.—^c Verse 16.—^d Psalm lxvi. 6.
^e Chap. xv. 8; Josh. iii. 16; iv. 23; Neh. ix. 11; Psa. lxxiv. 13;

cvi. 9; cxiv. 3; Isa. lxiii. 12.—^f Num. xxxiii. 8; 1 Cor. x. 1; Hebrews xi. 29.—^g Hab. iii. 10.—^h See Psalm lxxvii. 17, &c.
ⁱ Or, and made them to go heavily.—^j Verse 14.—^k Verse 16.

Verse 19. *The angel of God*—Whose ministry was made use of in the pillar of cloud and fire, went from *before the camp of Israel*, where they did not now need a guide, (there was no danger of missing their way through the sea,) and came *behind them*, where now they needed a guard, the Egyptians being just ready to seize the hindmost of them. There it was of use to the Israelites, not only to protect them, but to *light them* through the sea; and at the same time it confounded the Egyptians, so that they lost sight of their prey just when they were ready to lay hands on it. The word and providence of God have a black and dark side toward sin and sinners, but a bright and pleasant side toward those that are Israelites indeed.

Verses 21, 22. *And Moses stretched out his hand, &c.*—We have here the history of that work of wonder which is so often mentioned both in the Old and New Testaments. An instance of God's almighty power in dividing the sea, and opening a passage through the waters. It was a bay, or gulf, or arm of the sea, two or three leagues over. The God of nature has not tied himself to its laws, but when he pleases dispenseth with them, and then the fire doth not burn, nor the water flow. They *went through the sea to the opposite shore*; they *walked upon dry land in the midst of the sea*; and the pillar of cloud being their *rearward*, the *waters were a wall to them on their right hand, and on their left*—Moses and Aaron, it is likely, ventured first into this untrodden path, and then all Israel after them; and this march through the paths of the great waters would make their march afterward through the wilderness less formidable. This march through the

sea was in the night, and not a moonshine night, for it was seven days after the full moon, so that they had no light but what they had from the pillar of fire. This made it the more awful; but where God *leads us*, he will *light us*; while we follow his conduct we shall not want his comforts.

Verse 23. *And the Egyptians went in after them into the midst of the sea*—They thought, Why might they not venture where Israel did? They were more advantageously provided with chariots and horses, while the Israelites were on foot.

Verse 24. *The Lord*—Called the angel before; *looked unto the host of the Egyptians*—He looked upon them in anger, Psa. civ. 32. He visited them with marks of his displeasure, and *troubled the Egyptians* with terrible winds, lightnings, and thunders, Exod. xv. 10; Psa. lxxvii. 18, 19; also, with terror of mind. *Through the pillar of fire and of the cloud*—It seems not improbable but that, whereas the cloudy part of the pillar had been toward the Egyptians hitherto, it now turned the other side toward them, and confounded them with showing them their situation.

Verse 25. *They drave heavily*—They had driven *furiously*, but they now found themselves embarrassed at every step; the way grew deep, their hearts grew sad, their wheels dropped off, and the axle-trees failed. They had been flying upon the back of Israel as the hawk on the dove; but now they cried, *Let us flee from the face of Israel*.

Verse 26. *And the Lord said unto Moses, Stretch out thy hand over the sea*—And give a signal to the waters to *close again*, as before upon the word of command they had *opened to the right and the left*.

A. M. 2513. 27 And Moses stretched forth his
B. C. 1491. hand over the sea, and the sea ^k returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD ^loverthrew³ the Egyptians in the midst of the sea.

28 And ^mthe waters returned, and ⁿcovered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them: there remained not so much as one of them.

^k Josh. iv. 18.—^l Chap. xv. 1, 7.—³ Heb. *shook off*, Dent. xi. 4; Psalm lxxviii. 53; Neh. ix. 11; Heb. xi. 29.—^m Hab. iii. 8, 13.

He did so, and immediately the waters returned to their place, and overwhelmed all the host of the Egyptians. Pharaoh and his servants, that had hardened one another in sin, now fell together, and not one escaped. An ancient tradition saith, that Pharaoh's magicians, Jannes and Jambres, perished with the rest. Now God *got him honour upon Pharaoh*, a rebel to God, and a slave to his own barbarous passions; perfectly lost to humanity, virtue, and all true honour; here he lies buried in the deep, a perpetual monument of divine justice: here he went down to the pit, though he was the terror of the mighty in the land of the living.

Verse 27. *The sea returned to its strength*—Its force had, as it were, been checked and held back by the reins of the divine power; but now full scope is given to its impetuous rage. The expression implies that the sea returned not leisurely, as in ordinary tides, but rushed upon them precipitately.

Verse 30. *Israel saw the Egyptians dead upon the sea-shore*—Rather, *Israel upon* (or from) *the sea-shore saw the Egyptians dead*—That is, saw their dead bodies floating upon the waters. It is

29 But ^othe children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD ^psaved Israel that day out of the hand of the Egyptians: and Israel ^qsaw the Egyptians dead upon the sea-shore.

31 And Israel saw that great ^rwork which the LORD did upon the Egyptians: and the people feared the LORD, and ^sbelieved the LORD, and his servant Moses.

^o Psalm cvi. 11.—^p Psalm lxxvii. 20.—^q Psalm cvi. 8. ^r Psalm lviii. 10.—^s Heb. *hand*,—^t Chap. xix. 9; Psalm cvi. 12; John ii. 11; xi. 45.

likely, however, that the bodies of many of them were cast on shore, and became food to the beasts and birds of prey that frequent the wilderness, which may be the meaning of Psalm lxxiv. 14; and that the Israelites had the benefit of the spoil, especially of their arms, which they wanted. The Egyptians were very curious in preserving the bodies of their great men; but here the utmost contempt is poured upon the grandees of Egypt: see how they lie, heaps upon heaps, as dung upon the face of the earth!

Verse 31. *The people feared the Lord*—This great work, which the Lord had done upon the Egyptians, was a means of begetting in them, for the present at least, awful thoughts of God, and devout affections toward him. *And they believed the Lord and his servant Moses*—Now they were ashamed of their distrusts and murmurings; and in the mind they were in, they would never again despair of help from heaven, no, not in the greatest straits! They would never again quarrel with Moses, nor talk of returning to Egypt. How well were it for us if we were always in as good a frame as we are in sometimes!

CHAPTER XV.

In this chapter, (1,) Israel looks back upon Egypt with a song of praise for their deliverance. Here is, 1, The song itself, 1-19. 2, The solemn singing of it, 20, 21. (2,) Israel marches forward in the wilderness, 22. Their discontent at the waters of Marah, 23, 24, and the relief granted them, 25, 26. Their satisfaction in the waters of Elim, 27.

A. M. 2513. **THEN** sang ^aMoses and the chil-
B. C. 1491. dren of Israel this song unto the LORD, and spake, saying, I will ^bsing unto

the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

^a Judg. v. 1; 2 Sam. xxii. 1; Psa. cvi. 12.

^b Verse 21.

NOTES ON CHAPTER XV.

Verse 1. *Then sang Moses—this song*—The first song recorded in Scripture, and, excepting perhaps the book of Job, the most ancient piece of genuine poetry extant in the world. And it cannot be too

much admired. It abounds with noble and sublime sentiments, expressed in strong and lofty language. Its figures are bold, its images striking, and every part of it calculated to affect the mind and possess the imagination. There is nothing comparable to

A. M. 2513. 2 The LORD is my strength and
B. C. 1491. ° song, and he is become my salvation:
he is my God, and I will prepare him ^d a habitation;
my ^e father's God, and I ^f will exalt him.

3 The LORD is a man of ^g war: the LORD is his ^h name.

4 ⁱ Pharaoh's chariots and his host hath he cast into the sea: ^k his chosen captains also are drowned in the Red sea.

5 ^l The depths have covered them: ^m they sank into the bottom as a stone.

^e Deut. x. 21; Isa. xii. 2.—^d Gen. xxviii. 21; 2 Sam. vii. 5.
^f Psalm cxxii. 5; Chap. iii. 15.—^g Psalm cxviii. 28; Isaiah xxv. 1.—^h Psalm xxiv. 8; Rev. xix. 11.—ⁱ Psalm lxxiii. 18.
^j Chap. xiv. 28.—^k Chap. xiv. 7.

it in all the works of profane writers. It is termed the Song of Moses, Rev. xv. 2, 3, and is represented as sung, together with the song of the Lamb, by those who had gotten the victory over the beast, all standing on a sea of glass with the harps of God in their hands. Doubtless Moses wrote this song by inspiration, and, with the children of Israel, sang it on the spot *then*, while ■ grateful sense of their deliverance out of Egypt, their safe passage through the Red sea, and their triumph over Pharaoh and his host, were fresh upon their minds. By this instance it appears that the singing of psalms or hymns, as an act of religious worship, was used in the church of Christ before the giving of the ceremonial law, and that therefore it is no part of it, nor abolished with it: singing is as much the language of holy joy, as praying is of holy desire. *I will sing unto the Lord*—All our joy must terminate in God, and all our praises be offered up to him; *for he hath triumphed*—All that love God triumph in his triumphs.

Verse 2. *Israel rejoiceth in God, as their strength, song, and salvation*—Happy, therefore, the people whose God is the Lord: they are weak in themselves, but he strengthens them; his grace is *their strength*: they are oft in sorrow, but in him they have comfort; he is *their song*: sin and death threaten them, but he is, and will be *their salvation*. He is *their fathers' God*—This they take notice of, because, being conscious of their own unworthiness, they had reason to think that what God had now done for them was for their *fathers' sake*, Deut. iv. 37. *I will prepare him a habitation*—This version is countenanced by the Chaldee, *Extruum ei sanctorum, I will build him a sanctuary*, referring probably to the tabernacles soon to be built, to which there seems also to be an allusion in verse 13. Rab. Salom., however, considers the Hebrew word here used as being derived from נִי, נִוָּה and נִוָּה, and translates it, *I will declare his beauty and his praise*. To the same purpose the Seventy, δοξασω, and the Vulgate, *glorificabo*, I will glorify him.

Verse 3. *The Lord is a man of war*—Able to deal with all those that strive with their Maker. Houbigant renders the words *bellator fortis*, Jeho-

6 ⁿ Thy right hand, O LORD, is be- A. M. 2513.
come glorious in power; thy right hand, B. C. 1491.
O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine ° excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which ^p consumed them ^q as stubble.

8 And ^r with the blast of thy nostrils the waters were gathered together, ^s the floods stood upright as a heap, and the depths were congealed in the heart of the sea.

¹ Chap. xiv. 28.—^m Nehemiah ix. 11.—ⁿ Psalm cxviii. 15.
^o Deut. xxxiii. 26.—^p Psalm lix. 13.—^q Isa. v. 24; xlvii. 14.
^r Chap. xiv. 21; 2 Samuel xxii. 16; Job iv. 9; 2 Thess. ii. 8.
^s Isa. lxxviii. 13; Hab. iii. 10.

vah is a *strong warrior*, or, *mighty in war*, a translation countenanced by the Samaritan Hebrew copy, and by the Septuagint, the Chaldee of Onkelos, the Syriac, and the Arabic versions. *Jehovah*, instead of *Lord*, should have been retained throughout this song, and especially in the last clause of this verse, *Jehovah is his name*.

Verses 4, 5. *He hath cast*—With great force and velocity, as an arrow out of a bow, as the Hebrew word ירה, here used, signifies. The Egyptian cavalry was numerous, formidable, and covered whole plains. It would have required several days to have defeated and cut them to pieces: but God defeated them in an instant, with a single effort, at a blow. He overthrew, drowned, overwhelmed them all, as though they had been but one horse and one rider: *The horse and his rider hath he thrown into the sea*—Observe the pompous display of what is contained in these two words, *horse and rider*. 1st, Pharaoh's chariots. 2d, His host. 3d, His chosen captains. A beautiful gradation! Observe again the amplification. *He cast into the sea: They are drowned in the sea: The depths have covered them: They sank into the bottom as a stone!* Moses seems here to be desirous of extolling the greatness of the power which God exhibited in a sea which formed part of the Egyptian empire, and was under the protection of the gods of Egypt.

Verse 7. *In the greatness of thine excellency*—Thy great and excellent power. *Excellency*, or *highness*, (as the word גָּבוּרָה, here used, properly means,) belongs in the most eminent and unqualified sense to Jehovah, who is superlatively high and excellent in all his attributes.

Verse 8. *With the blast of thy nostrils*—Or, of *thine anger*, as the Hebrew word is often rendered. He means that vehement east wind, (verse 10, and chap. xiv. 21,) which was raised by God's anger in order to the ruin of his enemies. *The floods*—Hebrew, the *streams*, or the *flowing waters*, whose nature it is to be constantly in motion; *stood upright as a heap*—This is wonderfully beautiful and majestic, as indeed the whole song is. The inspired writer ennobles the wind by making God himself the principle of it; and animates the waters by

A. M. 2513. 9 ^a The enemy said, I will pursue, I will overtake, I will ^u divide the spoil: my lust shall be satisfied upon them; I will draw my sword, my hand shall ¹ destroy them.

10 Thou didst ^x blow with thy wind, ^y the sea covered them: they sank as lead in the mighty waters.

11 ^a Who is like unto thee, O LORD, among the ² gods? who is like thee, ^a glorious in holiness, fearful in praises, ^b doing wonders?

12 Thou stretchedst out ^e thy right hand, the earth swallowed them.

13 Thou in thy mercy hast ^d led forth the people *which* thou hast redeemed: thou hast

guided *them* in thy strength unto ^e thy holy habitation. A. M. 2513. B. C. 1491.

14 ^f The people shall hear, *and* be afraid: ^g sorrow shall take hold on the inhabitants of Palestina.

15 ^h Then ⁱ the dukes of Edom shall be amazed; ^k the mighty men of Moab, trembling shall take hold upon them; ^l all the inhabitants of Canaan shall melt away.

16 ^m Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still ⁿ as a stone; till thy people pass over, O LORD, till the people pass over, ^o *which* thou hast purchased.

^t Judg. v. 30.—^u Luke xi. 22.—¹ Or, *repossess*.—^x Chap. xiv. 21.—^y Chap. xiv. 28.—^a 2 Sam. vii. 22; 1 Kings viii. 23; Psalm lxxvii. 19; lxxxvi. 8; lxxxix. 6, 8.—^b Or, *mighty ones*.—^c Isa. vi. 3.—^d Psa. lxxvii. 14.—^e Ver. 6.—^f Psa. lxxvii. 15; cvi. 9; Jer. ii. 6.—^g Psa. lxxviii. 54.

^f Num. xiv. 14; Deut. ii. 25; Josh. ii. 9, 10.—^g Psa. xlviii. 6.—^h Genesis xxxvi. 40.—ⁱ Deuteron. ii. 4.—^k Hab. iii. 7. ^j Josh. v. 1.—^m Deut. xi. 25.—ⁿ 1 Sam. xxv. 37.—^o Chap. xix. 5; 2 Sam. vii. 23; Psalm lxxiv. 2; Isa. xlii. 1, 3; li. 10. Jer. xxxi. 11; Tit. ii. 14; 1 Pet. ii. 9; 2 Pet. ii. 1.

making them susceptible of fear. The frightened waters withdrew with impetuosity from their wonted bed, and crowded suddenly one upon another. *The depths were congealed*—Hardened, stood still *as if they had been frozen in the heart*, the midst, of the sea. So that here the imagination figures to itself mountains of solid waters in the very centre of the liquid element.

Verse 9. *The enemy said, I will pursue*—This verse is inexpressibly beautiful. Instead of barely saying, “The Egyptians, by pursuing the Israelites, went into the sea,” Moses himself, as it were, enters into the hearts of these barbarians, assumes their passions, and makes them speak the language which their thirst of vengeance and strong desire of overtaking the Israelites had put into their hearts. *I will pursue, I will overtake, I will divide the spoil*—We perceive a palpable vengeance in these words as we read them. The inspired penman has not suffered one conjunction to intervene between the distinct members of the sentence, that it might have the greater spirit, and might express more naturally and forcibly the disposition of a man whose soul is fired, who discourses with himself, and does not mind connecting his words together. Moses goes further, he represents them as rioting on spoils, and swimming in joy: *My lust shall be satisfied upon them*.

Verse 10. *Thou didst blow with thy wind, the sea covered them*—What an idea does this give us of the power of God! He only *blows*, and he at once overwhelms a numberless multitude of forces! This is the true sublime. It is like, *Let there be light, and there was light*. Can any thing be greater? *The sea covered them*—How many ideas are included in these four words! Any other writer than one divinely inspired would have set his fancy to work, and have given us a long detail; would have exhausted the subject, or impoverished it, and tired the reader by a train of insipid and useless descrip-

tions, and an empty pomp of words. But here God *blows, the sea obeys*, and the Egyptians are *swallowed up*! Was ever description so full, so lively, so strong, as this? There is no interval between God’s blowing and the dreadful miracle of vengeance on his enemies, and mercy to his people!

Verse 11. *Who is like unto thee, O Lord, among the gods?*—So called; the idols or princes. To the wonderful relation above mentioned, succeeds a wonderful expression of praise. And how, indeed, could the writer possibly avoid being transported, and carried, as it were, out of himself at the sight of such a wonder? Well might he describe Jehovah, that performed it, as *glorious in holiness*—In justice, mercy, and truth; *fearful in praises*—A Being that ought to be praised with the deepest reverence, and most exalted adoration.

Verse 12. *The earth swallowed them up*—Their dead bodies sunk into the sands, on which they were thrown, which sucked them in.

Verse 13. *Thou in thy mercy, &c.*—This and the four following verses contain a prophetic declaration of the glorious protection which God would grant his people after having brought them out of Egypt. And the reader does not know which to admire most, God’s tenderness for his people, whose guide and conductor he himself will be; or his formidable power, which, by causing terror and dread to walk before it, freezes with fear all such nations as should presume to oppose the passage of the Israelites through the Red sea, and strikes those nations, so that they become motionless as a stone; or, lastly, God’s wonderful care to settle them in a fixed and permanent manner in the promised land, or rather to *plant them in it*, an emphatic expression, and which alone recalls to mind all that the Scriptures observe, in so many places, concerning the care which God has taken to plant his beloved vine, to water it, to enclose it with fences, and to multiply and extend its fruitful branches to a great distance.

A. M. 2513. 17 Thou shalt bring them in, and
B. C. 1491. ^pplant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in; in the ^asanctuary, O LORD, which thy hands have established.

18 ^rThe LORD shall reign for ever and ever.

19 For the ^shorse of Pharaoh went in with his chariots and with his horsemen into the sea, and ^tthe LORD brought again the waters of the sea upon them: but the children of Israel went on dry land in the midst of the sea.

20 ¶ And Miriam ^uthe prophetess, ^xthe sister of Aaron, ^ytook a timbrel in her hand; and all the women went out after her, ^zwith timbrels, and with dances.

21 And Miriam ^aanswered them, ^bSing ye

^p Psa. xlv. 2.—^q Psa. lxxviii. 54.—^r Psa. x. 16; cxlvi. 10; Isa. lvii. 15.—^s Chap. xiv. 23; Prov. xxi. 31.—^t Chap. xiv. 28.—^u Judg. iv. 4; 1 Sam. x. 5.—^x Numbers xxvi. 59. ^y 1 Samuel xviii. 6.—^z Judges xi. 34; Psalm cxlix. 3; cl. 4. ^a 1 Samuel xviii. 7.—^b Verse 1.

Verse 17. *Thou shalt bring them in*—If he thus bring them out of Egypt, he will bring them into Canaan; for he has begun, and will he not make an end? *Thou wilt plant them in the place made for thee to dwell in*—It is good dwelling where God dwells, in his church on earth, and in his church in heaven. *In the mountains*—The mountainous country of Canaan. *The sanctuary which thy hands have established*—Will as surely establish as if it were done already.

Verses 18, 19. *The Lord shall reign, &c.*—This concludes the whole song, by which Moses not only expresses his own faith and that of the people in God's everlasting kingdom, but promises, in the name of them all, to bear eternally in mind the signal deliverance God had wrought out for them. *For ever and ever*—They had now seen an end of Pharaoh's reign, but time itself shall not put a period to Jehovah's reign, which, like himself, is eternal.

Verses 20, 21. *Miriam the prophetess*—So called, either in a general sense, because she was an instructor of other women in the praise and service of God, or in a more special sense, because she had the spirit of prophecy, Num. xii. 2; Micah vi. 4. *Miriam* (or *Mary*, for it is the same name) now presided in an assembly of the women, who, according to the common usage of those times, with *timbrels* and *dances*, sung this song. Moses led the sacred song, and gave it out for the men, and then Miriam for the women. Famous victories were wont to be applauded by the daughters of Israel, (1 Sam. xviii. 6, 7,) so was this. When God brought Israel out of Egypt, it is said, (Micah vi. 4,) he sent before them Moses, Aaron, and Miriam; though we read not of any thing remarkable that Miriam did but this. But

to the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. A. M. 2513. B. C. 1491.

22 ¶ So Moses brought Israel from the Red sea, and they went out into the wilderness of ^eShur; and they went three days in the wilderness, and found no water.

23 ¶ And when they came to ^dMarah, they could not drink of the waters of Marah; for they *were* bitter: therefore the name of it was called ³Marah.

24 And the people ^emurmured against Moses, saying, What shall we drink?

25 And he ^fcried unto the LORD; and the LORD showed him a tree, ^hwhich when he had cast into the waters, the waters were made sweet: there he ⁱmade for them a statute and an ordinance, and there ^khe proved them,

^e Genesis xvi. 7; xxv. 18.—^d Num. xxxiii. 8.—³ That is, bitterness.—^e Chap. xvi. 2; xvii. 3.—^f Chap. xiv. 10; xvii. 4; Psalm l. 15.—^h 2 Kings ii. 21; iv. 41.—ⁱ Joshua xxiv. 25. ^k Chap. xvi. 4; Deut. viii. 2, 16; Judg. ii. 22; iii. 1, 4; Psalm lxvi. 10; lxxxi. 7.

those are to be reckoned great blessings to a people, that go before them in praising God. *And Miriam answered them*—The men: they sung by turns, or in parts.

Verse 22. *They went three days and found no water*—Here we see that deliverances, however great, do not exempt from future difficulties and trials. Never was a greater deliverance, of a temporal nature, wrought out for any people than that of the Israelites from Pharaoh and from Egypt. It is the most wonderful act of God's almighty power, next to the creation of the world, and its destruction by, and subsequent restoration from the flood, which we read of in the Old Testament: or rather, it is a series of acts, each more wonderful than the other. And yet the very people, thus delivered, find themselves, immediately on their deliverance, with their numerous flocks, and herds, and little ones, in danger of perishing with thirst! And when, after three days of distress on this account, they found water, could not drink of it because it was bitter. But this was for the trial of their faith and patience; and after the wonderful things God had done for them, they were perfectly inexcusable in murmuring against Moses, which was, in effect, murmuring against God. How marvellous was the patience of God with this people!

Verse 25. *He cried unto the Lord*—Moses did what they ought to have done. He made request unto the Lord for help in this distress. It is the greatest relief of the cares of magistrates and ministers, when those under their charge make them uneasy, that they may have recourse to God by prayer. He is the guide of the church's guides; and to the chief Shepherd the under shepherds must, on all

A. M. 2513. 26 And said, ¹If thou wilt diligently
B. C. 1491. hearken to the voice of the LORD thy
God, and wilt do that which is right in his
sight, and wilt give ear to his commandments,
and keep all his statutes, I will put none of
these ^mdiseases upon thee, which I have brought

¹ Deut. vii. 12.—^m Deut. xxviii. 27, 60.—ⁿ Chap. xxiii.

occasions, apply themselves. *The Lord showed him a tree*—What tree this was is quite uncertain. And although some have been of opinion that it had a peculiar virtue in it to render the bitter waters sweet, because it is said, *God showed him the tree*, yet since they were made sweet immediately upon casting the tree into them, and that to such a degree as to correct the taste of them for many hundreds of thousands of people, not to mention the numerous flocks and herds, it seems perfectly evident that this effect must have been miraculous, and that the tree was only a *sign*, and not the *means* of the cure, any more than the brazen serpent in another case. May not this tree be considered as an emblem of the cross of Christ, and of the blessings purchased thereby, which, when we receive them in faith, sweeten our bitterest trials with the peace and love of God, peace of conscience, and lively, joyful hopes of everlasting blessedness? *There he made them a statute and an ordinance*—God, having now eased them of the hard and iron yoke of the Egyptians, puts his sweet and easy yoke upon them, and having undertaken to be their king, protector, and leader, he claims their subjection to himself, and to his laws and statutes. It seems, however, that all he now did was to give them some general intimations of his will, previous to the promulgation of his law. According to the tradition of the Jews, the statute and ordinance now given was, that they should observe the sabbath, and do justice. *There he proved or tried them*—

upon the Egyptians: for I *am* the LORD ⁿthat healeth thee. A. M. 2513.
B. C. 1491.

27 ¶ ° And they came to Elim, where *were* twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.

25; Psa. xli. 3; ciii. 3; cxlvii. 3.—° Numbers xxxiii. 9.

That is, he both tried their faith by the difficulty now mentioned, namely, their want of water, and their future obedience by this general command, afterward branched out into divers particulars.

Verse 26. *If thou wilt diligently hearken to the voice of the Lord thy God, &c.*—He here states the substance of what he required of them. For as yet he did not load them with that grievous yoke of ceremonies, which he thought fit afterward to lay upon them, *for the hardness of their hearts*, or because they showed themselves incapable of a more liberal and ingenuous service. And to this the words of the Lord by Jeremiah seem to refer, chap. vii. 22, 23, “I spake not to your fathers in the day I brought them out of the land of Egypt, concerning burnt-offerings, or sacrifices,” &c. *I will put none of these diseases upon thee*—Either such preternatural plagues as God had inflicted on the Egyptians, or the diseases which were peculiar to Egypt, and most frequent in that country, such as the leprosy and other cutaneous diseases. This intimates that if they were disobedient, the plagues which they had seen inflicted on their enemies should be brought on them. The threatening is implied only, but the promise is expressed. *I am the Lord that healeth thee*—That preserves thee in health, as well as heals thy diseases.

Verse 27. *Twelve wells of water*—One for each tribe, and the seventy palm-trees affording a cool ing shade.

CHAPTER XVI.

This chapter gives us an account of the victualling of the camp of Israel. (1.) Their complaint for want of bread, 1-3 (2.) the notice God gave them of the provision he intended to make for them, 4-12. (3.) The sending of the manna, 13-15. (4.) The laws and orders concerning it. 1, That they should gather it daily, 16-21. 2, That they should gather a double portion on the sixth day, 22-26. 3, That they should expect none on the seventh day, 27-31. 4, That they should preserve a pot of it for a memorial, 32.

A. M. 2513. AND they ^atook their journey from
B. C. 1491. Elim, and all the congregation

^a Num. xxxiii. 10, 11.

NOTES ON CHAPTER XVI.

Verse 1. *Came into the wilderness of Sin*—Not immediately, for there is another stage of their journey by the Red sea, mentioned Num. xxxiii. 10, (in which chapter, it appears, Moses designedly set down

of the children of Israel came unto the wilderness of ^bSin, which is A. M. 2513.
B. C. 1491.

^b Ezek. xxx. 15.

all their stations,) but omitted here, because nothing remarkable happened in it. This was a great wilderness between the Red sea and mount Sinai, different and far distant from that Zin mentioned Num. xx. 1, which was near the land of Edom.

A. M. 2513. between Elim and Sinai, on the
B. C. 1491. fifteenth day of the second month
after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel ^cmurmured against Moses and Aaron in the wilderness :

3 And the children of Israel said unto them, ^dWould to God we had died by the hand of the LORD in the land of Egypt, ^ewhen we sat by the flesh-pots, *and* when we did eat bread to the full : for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 ¶ Then said the LORD unto Moses, Behold, I will rain ^fbread from heaven for you ; and the people shall go out and gather ¹a certain rate every day, that I may ^gprove them, whether they will walk in my law or no.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in ; and ^hit shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, ⁱAt even, then ye shall

know that the LORD hath brought ^{A. M. 2513}
you out from the land of Egypt : ^{B. C. 1491}

7 And in the morning, then ye shall see ^kthe glory of the LORD : for that he heareth your murmurings against the LORD : and ¹what *are* we, that ye murmur against us ?

8 And Moses said, *This shall be* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full ; for that the LORD heareth your murmurings which ye murmur against him : and what *are* we ? your murmurings *are* not against us, but ^magainst the LORD.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, ⁿCome near before the LORD : for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD ^oappeared in the cloud.

11 ¶ And the LORD spake unto Moses, saying,

^c Chap. xv. 24 ; Psalm cvi. 25 ; 1 Cor. x. 10. — ^d Lam. iv. 9. ^e Num. xi. 4, 5. — ^f Psalm lxxviii. 24 ; cv. 40 ; John vi. 31 ; 1 Cor. x. 3. — ¹ Heb. *the portion of a day in his day*, Prov. xxx. 8 ; Matt. vi. 11. — ^g Chap. xv. 25. — ^h Lev. xxv. 21.

ⁱ Verse 12 ; Chap. vi. 7 ; Num. xvi. 28, 29. — ^k Verse 10 ; Isa. xxxv. 2 ; xl. 5 ; John xi. 4, 10. — ^l Num. xvi. 11. — ^m 1 Sam. viii. 7 ; Luke x. 16 ; Romans xiii. 2. — ⁿ Numbers xvi. 16. ^o Chap. xiii. 21 ; Num. xvi. 19 ; 1 Kings viii. 10.

Verse 2. *The whole congregation murmured*—For want of bread, having consumed all the dough or ¹flour which they had brought out of Egypt. A month's provision, it seems, the host of Israel took with them out of Egypt, when they came thence on the 15th day of the first month, which by the 15th of the second month was all spent. *Against Moses and Aaron*—God's vicegerents among them. How weak and perverse is human nature ! They had just seen the bitter waters instantaneously made sweet to assuage their thirst, and a little while before had been miraculously delivered at the Red sea, when there seemed to be no possible way for their escape ; and yet so far were they from learning to trust in that divine, almighty Providence, that had so wonderfully and so evidently wrought for them, that on the very first difficulty and distress they break out into the most desponding murmurings !

Verse 3. *Would to God we had died*—They so undervalue their deliverance, that they wish they had died in Egypt ; nay, and died by the *hand* of the LORD too. That is, by some of the plagues which cut off the Egyptians ; as if it were not the hand of the Lord, but of Moses only, that brought them into this wilderness ! It is common for people to say of that pain or sickness of which they see not the second causes, *It is what pleaseth God*, as if that were not so likewise which comes by the hand of

man, or some visible accident. We cannot suppose they had any great plenty in Egypt, how largely soever they now talk of the *flesh-pots*, nor could they fear dying for want in the wilderness while they had their flocks and herds with them ; but discontent magnifies what is past, and vilifies what is present, without regard to truth or reason. None talk more absurdly than murmurers.

Verse 4. Man being made *out of the earth*, his Maker has wisely ordered him *food out of the earth*, Psa. civ. 14. But the people of Israel typifying the *church of the firstborn* that are written in heaven, receiving their charters, laws, and commissions from heaven ; from heaven also they received their food. See what God designed in making this provision for them ; *that I may prove them, whether they will walk in my law or no*—Whether they would trust and serve him, and be ever faithful to so good a master.

Verses 5, 6. *They shall prepare*—Lay up, grind, bake, or boil. *The Lord brought you out of Egypt*—And not we, as you suggest, by our own counsel.

Verses 7-9. *Ye shall see the glory of the Lord*—Either this glorious work of God in giving you bread from heaven, or rather the glorious appearance of God in the cloud, as is mentioned in verse 10, *Come near before the Lord*—Before the cloudy pillar, where God was especially present.

A. M. 2513. 12 ^pI have heard the murmurings
B. C. 1491 of the children of Israel; speak unto
them, saying, ^qAt even ye shall eat flesh, and
^rin the morning ye shall be filled with bread:
and ye shall know that I *am* the LORD your
God.

13 ¶ And it came to pass, that at even ^sthe
quails came up, and covered the camp: and
in the morning ^tthe dew lay round about the
host.

14 And when the dew that lay was gone up,
behold, upon the face of the wilderness *there*
lay ^ua small round thing, *as small as the hoar*
frost on the ground:

15 And when the children of Israel saw *it*,

^p Verse 8.—^q Verse 6.—^r Verse 7.—^s Psalm lxxviii.
27; cv. 40.—^t Num. xi. 9.—^u Num. xi. 7; Deut. viii. 3;
Neh. ix. 15; Psa. lxxviii. 24; cv. 40.

Verse 12. *Ye shall know that I am the Lord your God*—This gave proof of his power as the Lord, and his particular favour to them as *their God*; when God plagued the Egyptians, it was to make them know that *he is the Lord*; when he provided for the Israelites, it was to make them know that he was *their God*.

Verse 13. *The quails came up*—So tame that they might be taken up, as many as they pleased. Although Ludolph has offered several arguments in his Ethiop. Hist. (l. i. c. 13) to prove that the Hebrew word שלל, *selav*, here used, ought to be rendered *locusts*; it is certain, from Psa. lxxviii. 27, that birds of some kind are meant: *He rained flesh upon them as dust, and feathered fowl as the sand of the sea*. Buxtorf renders the word *coturnices, quails*. And Parkhurst, deriving the word from שלח, *to be tranquil, or to rest*, considers it as signifying a kind of bird that lived remarkably in ease and plenty among the corn. And, it seems, among the Egyptians a quail was an emblem of ease and plenty. It was also esteemed a dainty, and would probably rather be sent at this time than the locusts, which, though used for food, could hardly be termed *flesh*. According to Josephus, "there are more of this kind of birds about the Arabian gulf than any others. And flying over the sea," he says, "and being weary, and coming nearer the ground than other birds, they took them with their hands, as food prepared for them of God." But Josephus's representation of the matter by no means comes up to the view of it given by Moses, (Num. xi. 31,) who says, that *a wind went forth from the Lord and brought them from the sea, and let them fall round about the camp, a day's journey on each side, and that they lay "two cubits high on the face of the earth."*

In the morning the dew lay—Heb. שכבה השל *shick-bath hattal*, a layer, or bed of dew. With this, it appears, the *manna* was covered: to which the expression, *hidden manna*, (Rev. ii. 17,) seems to allude.

Verse 14. *When the dew was gone up*—To wit,

they said one to another, ²*It is man-* A. M. 2513.
na: for they wist not what it *was*. B. C. 1491.

And Moses said unto them, ^x*This is the bread*
which the LORD hath given you to eat.

16 ¶ *This is the thing which the LORD hath*
commanded, Gather of it every man according
to his eating: ^yan omer ³for every man *ac-*
cording to the number of your ⁴persons: take
ye every man for *them which are* in his tents.

17 And the children of Israel did so, and
gathered, some more, some less.

18 And when they did mete *it* with an omer,
^zhe that gathered much had nothing over, and
he that gathered little had no lack: they ga-
thered every man according to his eating.

² Or, *What is this?* or, *it is a portion*.—^x John vi. 31, 49, 58.
^y Verse 36.—³ Heb. *by the poll*, or, *head*.—⁴ Heb. *souls*
^z 2 Cor. viii. 15.

into the air; or was vanished, *there lay a small round thing*—According to Num. xi. 9, there was a dew which fell before the manna; for it is said, *when the dew fell in the night, the manna fell upon it*. But it appears here, that there was also a dew upon it, which went up when the sun rose. So that the manna lay as it were enclosed. This might be designed to keep it pure and clean.

Verse 15. *They said one to another, It is manna*—The original words, מן הו, *man hu*, should certainly have been rendered here, as they literally mean, *what is it?* or *what is this?* for it is plain, from what follows, they could not give it a name, for *they wist not what it was*—It is to be observed, that although it came down from the clouds, not only with the dew, but in a kind of dew, melted, yet it was of such a consistency, as to serve for strengthening food without any thing else. It was pleasant food: the Jews say it was palatable to all, according as their tastes were. It was wholesome food, light of digestion. By this spare and plain diet we are all taught a lesson of temperance, and forbidden to desire dainties and varieties.

Verse 16. *According to his eating*—As much as is sufficient. An omer is the tenth part of an ephah: about six pints, wine measure. This was certainly a very liberal allowance, and such as might abundantly satisfy a man of the greatest strength and appetite. Indeed, it would seem too much, were it not that it was very light food, and easy of digestion.

Verse 17. *Some more, some less*—According as their families were more or less numerous; or as the gatherers were more or less strong and active in gathering it.

Verse 18. *He that gathered much had nothing over*—Commentators interpret this in different ways. Some suppose that God wrought a miracle in this case, and so ordered it, that when they came to measure what they had gathered, the store of him that had gathered too much was miraculously diminished to the exact number of omers he ought to have

A. M. 2513. 19 And Moses said, Let no man
B. C. 1491. leave of it till the morning.

20 Notwithstanding, they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and, stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot it melted.

22 ¶ And it came to pass, *that* on the sixth

day they gathered twice as much A. M. 2513.
B. C. 1491. bread, two omers for one *man*: and all the rulers of the congregation came and told Moses.

23 And he said unto them, *This is that* which the LORD hath said, *To-morrow is* ^a the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to-day*, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning.

^a Gen. ii. 3; Chap. xx. 8; xxxi. 15;

xxxv. 3; Leviticus xxiii. 3.

gathered, and the store of him who had not gathered the due quantity, was miraculously increased. Houbigant, however, supposes that this was only applicable to the first time of gathering, "God admonishing them, by this event, that they should afterward do that which he himself had now perfected by his own immediate agency." But others suppose, that had this been the case, as it was an equal miracle with any other recorded, it would have been mentioned that the Lord had done it. And they think, therefore, all that is meant is, that he who had not gathered a sufficient quantity to make an omer for every one in his family, had it made up to him out of what others had gathered, who had more than enough, and that they charitably assisted each other. This sense of the passage seems to be countenanced by St. Paul, 2 Cor. viii. 13-15. If understood in the first-mentioned sense, the apostle, in the application of it as an argument to encourage charity, must be considered as signifying that God, in an extraordinary manner, in the course of his providences, will bless and prosper those who in charity assist their brethren.

Verse 19. *Let no man leave of it till the morning*—For the provision of the next day, as distrusting God's care and goodness in giving him more. Not that every one was bound to eat the whole of what he had gathered; but they were to dissolve or burn it, as they did the remains of some sacrifices, or to consume it some other way. Thus, they were to learn to go to bed quietly, though they had not a bit of bread in their tents, nor in all their camp, trusting God with the following day to bring them their *daily bread*. Never was there such a market of provisions as this, where so many hundred thousand men were daily furnished *without money and without price*: never was there such an open house kept as God kept in the wilderness for forty years together, nor such free and plentiful entertainment given. And the same wisdom, power, and goodness that now brought food daily out of the clouds, doth, in the constant course of nature, bring food yearly out of the earth, *and gives us all things richly to enjoy*.

Verse 20. *Some of them left of it till the morning*—Either distrusting God's providence, for a future supply, or out of curiosity to learn the nature of this *manna*, and what they might do if occasion required;

it bred worms and stank—Not so much of its own nature, which was pure and durable, as from God's judgment. Thus will that be corrupted in which we do not trust in God, and which we do not employ for his glory.

Verse 21. *It melted*—As much of it as was left upon the ground, not, it seems, from its own nature, which was so solid that it could endure the fire; but that it might not be corrupted, or trodden under foot, or despised, and that they might be compelled, as it were, to the more entire dependance upon God.

Verse 22. *On the sixth day they gathered twice as much bread*—Considering God's present providence in causing it to fall in double proportion, and remembering that the next day was the sabbath day, which God had blessed and sanctified to his own immediate service, (Gen. ii. 3,) and which, therefore, was not to be employed in servile works, such as the gathering of manna was, they rightly concluded that God's commands (verses 16 and 19) reached only to ordinary days, and must, in all reason, give place to the more ancient and necessary law of the sabbath. *The rulers told Moses*—Either to acquaint him with this increase of the miracle, or to take his direction for their practice, because they found two commands apparently clashing with each other.

Verse 23. *This is that which the Lord hath spoken*—Either to Moses, by inspiration, or to the former patriarchs, on a like occasion. It is agreeable to the former word and law of God concerning the sabbath. *To-morrow is the rest of the holy sabbath*—Here is a plain intimation of the observing a *seventh-day sabbath*, not only before the giving of the law upon mount Sinai, but before the bringing of Israel out of Egypt, and therefore *from the beginning*. If the sabbath had now been first instituted, how could Moses have understood what God said to him (verse 5) concerning a double portion to be gathered on the *sixth day*, without making any express mention of the sabbath? And how could the people have so readily taken the hint, (verse 22,) even to the surprise of the rulers, before Moses had declared that it was done with regard to the sabbath, if they had not had some knowledge of the sabbath before? The setting apart of one day in seven for holy work, and in order to that for holy rest, was a divine appointment ever since God created man upon the earth.

A. M. 2513. 24 And they laid it up till the morn-
B. C. 1491. ing, as Moses bade: and it did not
stink, neither was there any worm therein.

25 And Moses said, Eat that to-day; for to-day is a sabbath unto the LORD; to-day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

27 ¶ And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

b Verse 20.—c Chapter xx. 9, 10.—d 2 Kings xvii. 14.
e Num. xi. 7.—f Heb. ix. 4.

A. M. 2513. 31 And the house of Israel called the name thereof Manna: and it
B. C. 1491. was like coriander-seed, white; and the taste of it was like wafers made with honey.

32 ¶ And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the testimony, to be kept.

35 And the children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer is the tenth part of an ephah.

g Chap. xxv. 16, 21; xl. 20.—h Num. xxxiii. 38; Deut. viii. 2; Neh. ix. 20; John vi. 31, 49.—i Josh. v. 12.

Verse 29. *The Lord hath given you the sabbath*—Hath granted to you and to your fathers the great privilege of it, and the command to observe it. *Let no man go out of his place*—Out of his house or tent into the field to gather manna, as appears from the occasion and reason of the precept here before mentioned. For otherwise, they might and ought to go out of their houses to the public assemblies, Lev. xxiii. 3; Acts xv. 21; and to lead their cattle to watering, or to help them out of a pit, Luke xiii. 15; and a sabbath day's journey was permitted, Acts i. 12.

Verse 31. *It was like coriander-seed*—In size, not in colour, for that is dark coloured, but this was white, as is here said, or like bdellium or pearl, Num. xi. 7; and its taste like wafers—Or little cakes made with honey; that is, when it was raw, for when it was dressed, it was like fresh oil. The reader ought to be informed, however, that the Hebrew word here used, and rendered *coriander-seed*, is of rather doubtful interpretation. It may possibly mean some other small seed.

Verses 33, 34. *Take a pot*—A golden pot, Heb. ix. 4. For all the vessels of the sanctuary were of gold. *Lay it up before the Lord*—That is, in the tabernacle, and by the ark, when they should be built: *Before the testimony*—The ark of the testimony, or witness, because in it were the tables of the covenant, or the law of God, which was a testimony of God's authority and will, and of man's subjection and duty, or of the covenant made between God and man. The preservation of this pot of manna from waste and corruption, was a standing miracle; and, therefore, the more proper memorial of this

miraculous food. The manna is called *spiritual meat*, (1 Cor. x. 3,) because it was typical of spiritual blessings. Christ himself is the true manna, the bread of life, of which that was a figure, John vi. 49, 50, 51. The word of God is the manna by which our souls are nourished, Matt. iv. 4. The comforts of the Spirit are *hidden manna*, Rev. ii. 17. These comforts come from heaven, as the manna did, and are the support of the divine life in the soul, while we are in the wilderness of this world: it is food for Israelites, for those only that follow the pillar of cloud and fire: it is to be gathered; Christ in the word is to be applied to the soul, and the means of grace must be used: we must every one of us gather for ourselves. There was manna enough for all, enough for each, and none had too much; so in Christ there is a complete sufficiency, and no superfluity. But they that did eat manna hungered again, died at last, and with many of them God was not well pleased: whereas they that feed on Christ by faith shall never hunger, and shall die no more, and with them God will be for ever well pleased. The Lord evermore give us this bread!

Verse 35. *Israel did eat manna forty years*—That is, save one month, as appears from Josh. v. 11, 12. As Moses did not live to see the cessation of the manna, some have supposed that the words of this verse were added by Ezra. But although Moses did not go into Canaan, yet he came to the borders of it, and he perfectly knew, both from the nature of the thing, and by revelation from God, that the manna would immediately cease upon their entering into Canaan; and therefore might well write in this manner.

CHAPTER XVII.

In this chapter are recorded, (1,) *The providing water for the host of Israel.* 1, In the wilderness they wanted water, 1. 2, In their want they chide with Moses, 2, 3. 3, Moses cried to God, 4. 4, God ordered him to smite the rock, and fetch water out of it; and he did so, 5, 6. 5, The place named from it, 7. (2,) *The defeating of the host of Amalek.* 1, The victory obtained by the prayer of Moses, 8-12. 2, By the sword of Joshua, 13. 3, A record kept of it, 14-16.

A. M. 2513.
B. C. 1491.

AND ^aall the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

2 ^bWherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye ^ctempt the LORD?

3 And the people thirsted there for water; and the people ^dmurmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up

out of Egypt to kill us, and our children, and our cattle with thirst? A. M. 2513.
B. C. 1491.

4 And Moses ^ecried unto the LORD, saying, What shall I do unto this people? they be almost ready to ^fstone me.

5 And the LORD said unto Moses, ^gGo on before the people, and take with thee of the elders of Israel: and thy rod, wherewith ^hthou smotest the river, take in thy hand, and go.

6 ⁱBehold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it,

^a Chap. xvi. 1; Num. xxxiii. 12.—^b Num. xx. 3.—^c Deut. vi. 16; Psa. lxxviii. 18, 41; Isa. vii. 12; Matt. iv. 7; 1 Cor. x. 9.—^d Chap. xvi. 2.—^e Chap. xiv. 15.

^f 1 Samuel xxx. 6; John viii. 59; x. 31.—^g Ezekiel ii. 6.
^h Chap. vii. 20; Num. xx. 8.—ⁱ Num. xx. 10; Psa. lxxviii. 15, 20; cv. 41; cxiv. 8; 1 Cor. x. 4.

NOTES ON CHAPTER XVII.

Verse 1. *The children of Israel journeyed*—By divers stations, recorded Num. xxxiii. 12, 13, but here omitted, because nothing extraordinary happened in them. *According to the commandment of the Lord*—Signified either by word, or by the motion or rest of the pillar of cloud and fire. Although led by this, they came to a place where there was *no water for them to drink*—We may be in the way of our duty and yet meet with troubles, which Providence brings us into for the trial of our faith.

Verse 2. *Wherefore do ye tempt the Lord?*—By distrusting his power, providence, and faithfulness, upon such a small occasion; by refusing to submit to his will, and to wait upon him in humble fervent prayer for relief; and instead thereof quarrelling with me, as if it were my fault that you want water, and by murmuring against God under my name.

Verses 5, 6. *Go before the people*—Though they spoke of stoning him. He must take his rod with him, not to summon some plague to chastise them, but to fetch water for their supply. O the wonderful patience and forbearance of God toward provoking sinners! He maintains those that are at war with him, and reaches out the hand of his bounty to those that lift up the heel against him. If God had only showed Moses a fountain of water in the wilderness, as he did to Hagar, not far from hence, (Gen. xxi. 19,) that had been a great favour; but that he might show his power as well as his pity, and make it a *miracle of mercy*, he gave them *water out of a rock*. He directed Moses whither to go, appointed him to take of the *elders of Israel with him*, to be witnesses of what was done, ordered him to *smite the rock*, which he did, and immediately water came out of it in great abundance, which ran throughout the camp in *streams and rivers*, Psa.

lxxviii. 15, 16. God showed his care of his people in giving them water when they wanted it; his own power in fetching it out of a rock, and put an honour upon Moses in appointing the water to flow out upon his smiting of the rock. This fair water that came out of the rock is called *honey and oil*, (Deut. xxxii. 13,) because the people's thirst made it doubly pleasant; coming when they were in extreme want. It is probable that the people digged canals for the conveyance of it, and pools for the reception of it. Let this direct us to live in a dependence, 1st, Upon God's providence, even in the greatest straits and difficulties; and, 2d, Upon Christ's grace; *that rock was Christ*, 1 Cor. x. 4. The graces and comforts of the Spirit are compared to *rivers of living waters*, John vii. 38, 39, and iv. 14. These flow from Christ. And nothing will supply the needs and satisfy the desires of a soul but water out of this rock. A new name was, upon this occasion, given to the place, preserving the remembrance of their murmuring; *Massah—Temptation*, because they tempted God; *Meribah—Strife*, because they chide with Moses. Several commentators have here quoted the following passage from Shaw's Travels, as a wonderful confirmation of this great miracle: "Here (in the plain of Rephidim) we still see that extraordinary antiquity, the rock of Meribah, which hath continued down to this day, without the least injury from time or accident. It is a block of granite marble, about six yards square, lying tottering as it were, and loose in the middle of the valley, and seems to have formerly belonged to mount Sinai, which hangs in a variety of precipices all over this plain. *The waters which gushed out, and the stream which followed*, (Psa. lxxviii. 20,) have hollowed, across one corner of this rock, a channel about two inches deep and twenty wide, appearing

A. M. 2513. that the people may drink. And Moses
B. C. 1491. did so in the sight of the elders of Israel.

7 And he called the name of the place ^kMassah, ¹and ²Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 ¶ Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto ^mJoshua, Choose us out men, and go out fight with Amalek: tomorrow I will stand on the top of the hill with ⁿthe rod of God in my hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to pass, when Moses ^oheld up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

^k Heb. iii. 8.—¹ That is, *temptation*.—² That is, *chiding*, or, *strife*.—¹ Gen. xxxvi. 12.—^m Called *Joses*, Acts vii. 45; Heb. iv. 8.—ⁿ Chap. iv. 20.—^o James v. 16.—^p Chap. xxxiv. 27.

to be incrustated all over, like the inside of a tea-kettle that had been long in use. Besides several mossy productions that are still preserved by the dew, we see all over the channel a great number of holes, some of them four or five inches deep, and one or two in diameter, the lively and demonstrative tokens of their having been formerly so many fountains. It likewise may be further observed, that art or chance could by no means be concerned in the contrivance; for every circumstance points out to us a miracle; and, in the same manner with the rent in the rock of mount Calvary, at Jerusalem, never fails to produce a religious surprise in all who see it. The Arabs, who were our guard, were ready to stone me for attempting to break off a corner of it."—Shaw's *Travels*, pp. 252, 253.

Verse 7. *Is the Lord among us or not?*—To protect and provide for us according to his word; will he be as good as his word, or will he not? Words which implied that to them it was very doubtful. Against doubts of this kind we ought constantly to guard. For, whatever may be suggested to our minds by the enemy of our souls, we ought never to question whether God will be gracious to those that desire and endeavour to follow him in the ways of his appointment.

Verse 8. *Then came Amalek*—When they were upon their march from Rephidim to Horeb, (Deut. xxv. 17, 18,) and *fought with Israel*—The Amalekites were the posterity of Esau, who hated Jacob because of the birthright and blessing. They did not boldly front them as a generous enemy, but, without any provocation given, basely fell upon their rear, and smote them that were faint and feeble.

Verse 9. *I will stand on the top of the hill with the rod of God in my hand*—See how God qualifies his people for, and calls them to various services for

12 But Moses's hands *were* heavy; A. M. 2513.
and they took a stone, and put it un- B. C. 1491.
der him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people, with the edge of the sword.

14 ¶ And the LORD said unto Moses, ^pWrite this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for ^qI will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it ³JEHOVAH-nissi:

16 For he said, ⁴Because ⁵the LORD hath sworn *that* the LORD *will* have war with Amalek from generation to generation.

^q Ezra ix. 14.—³ That is, *The LORD my banner*, see Jud. vi. 24.
⁴ Or, *Because the hand of Amalek is against the throne of the LORD*, therefore, &c.—⁵ Heb. *the hand upon the throne of the LORD*.

the good of his church; Joshua fights, Moses prays, and both minister to Israel. This rod Moses held up, not so much to Israel, to animate them, as to God, by way of appeal to him. Is not the battle the Lord's? Is not he able to help, and engaged to help? Witness this rod! Moses was not only a standard-bearer, but an intercessor, pleading with God for success and victory.

Verses 10, 11. *Hur*—A person of eminence, no doubt, but who he was is uncertain. Josephus, however, tells us, he was the husband of Miriam, *Antiq.* l. 3, chap. 2. *And when Moses held up his hand in prayer* (so the Chaldee explains it) *Israel prevailed*: but *when he let down his hand from prayer Amalek prevailed*—To convince Israel that the hand of Moses (with whom they had just now been chiding) contributed more to their safety than their own hands; the success rises and falls, as Moses lifts up or lets down his hand. The Church's cause is ordinarily more or less successful, according as the Church's friends are more or less fervent in prayer.

Verses 13, 14. Though God gave the victory, yet it is said *Joshua discomfited Amalek*, because Joshua was a type of Christ, and of the same name, and in him it is that we are more than conquerors. *The Lord said, Write this for a memorial*—This is the first mention of writing we find in Scripture.

Verse 15. *And Moses built an altar, and called it Jehovah-nissi*—The Lord is my banner. The presence and power of Jehovah was the banner under which they were listed, by which they were animated and kept together, and therefore which they erected in the day of their triumph. In the name of our God we must always lift up our banners: he that doth all the work should have all the praise.

Verse 16. *Because the Lord hath sworn, &c.*—The original of this passage is variously rendered.

There are two senses which appear most plausible. The one of them we have here in our *text*, the other in the margin. The words *כי יד על כסה chi jad gnall ches Jah*, are literally, *Because the hand upon the throne of Jah*, or *Jehovah*. The text considers it as an oath: Because he (Jehovah) hath lifted up his hand upon (that is, hath sworn by) his throne. So the Chaldee paraphrast. Others apply it to Moses: *Because I have lifted up my hand*, or *sworn*, by the throne of Jehovah. There is, however, no verb in

the original answering to *lifted up*. Therefore, some of the interpreters prefer the sense of the margin. *Because the hand* (the hand of Amalek) *was against the throne of Jehovah*, (the verb *was* being often understood,) *therefore Jehovah will have war with Amalek, &c.*—His hand is said to have been against the throne of Jehovah, because the throne of God was then among the Israelites, whose King he was in a peculiar manner; on which account Jerusalem is called his throne, Jer. iii. 17.

CHAPTER XVIII.

This chapter is concerning Moses himself, and the affairs of his own family. (1,) Jethro his father-in-law brings him his wife and children, 1-6. (2,) Moses entertains his father-in-law with great respect, 7, with good discourse, 8-11, with a sacrifice and a feast, 12. (3,) Jethro advised him about the management of his business as a judge in Israel, to take other judges in to his assistance, 13-23, and Moses, after some time, takes his counsel, 24-26. They part, 27.

A. M. 2513.
B. C. 1491.

WHEN Jethro the priest of Midian, Moses's father-in-law, heard of all that ^bGod had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt:

2 Then Jethro, Moses's father-in-law, took Zipporah, Moses's wife, ^cafter he had sent her back.

3 And her ^dtwo sons; of which the ^ename of the one *was* ¹Gershom; (for he said, I have been an alien in a strange land.)

4 And the name of the other *was* ²Eliezer; (for the God of my father, *said he*, *was* my help, and delivered me from the sword of Pharaoh:)

5 And Jethro, Moses's father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at ^fthe mount of God:

6 And he said unto Moses, I thy father-in-law

^a Chap. ii. 16; iii. 1.—^b Psa. xlv. 1; lxxvii. 14, 15; lxxviii. 4; cv. 5, 43; cvi. 2, 8.—^c Chapter iv. 26.—^d Acts vii. 20.
^e Chap. ii. 22.—^f That is, a stranger there.—^g That is, my God is *a* help.—^h Chap. iii. 1, 12.—ⁱ Gen. xviii. 2; xix. 1.

NOTES ON CHAPTER XVIII.

Verse 1. Jethro, to congratulate the happiness of Israel, and particularly the honour of Moses his son-in-law, comes to rejoice with them, as one that had a true respect both for them and for their God: and also to bring Moses's wife and children to him. It seems he had *sent them back*, probably from the inn where his wife's unwillingness to have her son circumcised had like to have cost him his life, chap. iv. 25.

Verse 3. *The name of one was Gershom*—A stranger, designing thereby not only a memorial

Jethro am come unto thee, and thy wife, and her two sons with her. A. M. 2513.
B. C. 1491.

7 ¶ And Moses ^gwent out to meet his father-in-law, and did obeisance, and ^hkissed him: and they asked each other of *their* ³welfare: and they came into the tent.

8 And Moses told his father-in-law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had ⁴come upon them by the way, and *how* the LORD ⁴delivered them.

9 ¶ And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, ^kBlessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* ¹greater

^h Gen. xxix. 13.—ⁱ Heb. peace, Gen. xliii. 27; 2 Sam. xi. 7.
^j Heb. found them, Gen. xlv. 34; Numbers xx. 14.—^k Psalm cvii. 2.—^l Genesis xiv. 20; 2 Samuel xviii. 28; Luke i. 68.
^m 2 Chron. ii. 5; Psa. xcv. 3.

of his own condition, but a memorandum to his son of his, for we are all *strangers upon earth*.

Verse 4. *The name of the other was Eliezer*—*My God a help*: it looks back to his deliverance from Pharaoh, when he made his escape after the slaying of the Egyptian; but if this were the son that was circumcised in the inn, it would be better to translate it, *The Lord is my help, and will deliver me* from the sword of Pharaoh, which he had reason to expect would be drawn against him, when he was going to fetch Israel out of bondage.

Verse 11. *Now know I that JEHOVAH is*

A. M. 2513. than all gods: ^m for in the thing
B. C. 1491. wherein they dealt ⁿ proudly, *he was*
above them.

12 And Jethro, Moses's father-in-law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses's father-in-law ^o before God.

13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses's father-in-law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

^m Chap. xiv. 8.—ⁿ 1 Sam. ii. 3; Neh. ix. 10, 16, 29; Luke i. 51.—^o Deut. xii. 7; 1 Chron. xxix. 22; 1 Cor. x. 18, 31.
^p Lev. xxiv. 12; Num. xv. 34.—^q Chap. xxiii. 7; xxiv. 14; Deut. xvii. 8; 2 Samuel xv. 3; Job xxxi. 13; Acts xviii. 15;

15 And Moses said unto his father-in-law, Because ^p the people come unto me to inquire of God:

16 When they have ^q a matter, they come unto me, and I judge between ^s one and another, and I do ^r make *them* know the statutes of God, and his laws.

17 And Moses's father-in-law said unto him, The thing that thou doest *is* not good.

18 ⁶ Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; ^a thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and ^t God shall be with thee: Be thou ^u for the people to God-ward, that thou mayest ^x bring the causes unto God:

1 Cor. vi. 1.—⁶ Heb. *a man and his fellow*.—^r Lev. xxiv. 15; Numbers xv. 35; xxxvi. 6.—⁶ Heb. *Fading thou wilt fade*.
^s Num. xi. 14, 17; Deut. i. 9, 12.—^t Chap. iii. 12.—^u Chap. iv. 16; xx. 19; Deut. v. 5.—^x Num. xxvii. 5.

greater than all gods—That the *God of Israel is greater* than all *pretenders*—All deities, that usurp divine honours: he silences and subdues them all, and is himself the only *living and true God*. He is also higher than all *princes and potentates*, who also are called *gods*, and has both an incontestible authority over them, and an irresistible power to control them; he manageth them all as he pleaseth, and gets honour upon them, how great soever they are. *Now know I*—He knew it before, but now he knew it better; his faith grew up to a full assurance, upon this fresh evidence; *for wherein they dealt proudly*—The magicians or idols of Egypt, or Pharaoh and his grandees, opposing God, and setting themselves up in competition with him; *he was above them*—The magicians were baffled, Pharaoh humbled, his powers broken, and Israel rescued out of their hands.

Verse 12. *And Jethro took a burnt-offering for God*—And probably offered it himself, for he was a priest in Midian, and a worshipper of the true God, and the priesthood was not yet settled in Israel. And they did eat bread *before God*—Soberly, thankfully, in the fear of God: and their talk was such as *became saints*. Thus we must eat and drink to the glory of God, as those that believe God's eye is upon us.

Verse 13. *Moses sat to judge the people*—To answer inquiries; to acquaint them with the will of God in doubtful cases, and to explain the laws of God that were already given.

Verse 15. *The people came to inquire of God*—And happy was it for them that they had such an oracle to consult. Moses was faithful both to him that *appointed him*, and to them that *consulted him*, and made them *know the statutes of God, and his laws*—His business was not to make laws, but to

make known God's laws: his place was but that of a servant.

Verses 16, 17. *I judge between one another*—And if the people were as quarrelsome one with another as they were with God, he had many causes brought before him, and the more because their trials put them to no expense. *Not good*—Not convenient either for thee or them.

Verses 19-23. *Be thou for them to God-ward*—That was an honour in which it was not fit any other should share with him. Also whatever concerned the whole congregation must pass through his hand, verse 20. But he appointed judges in the several tribes and families, which should try causes between man and man, and determine them, which would be done with less noise and more despatch than in the general assembly. Those whose gifts and stations are most eminent may yet be greatly furthered in their work by the assistance of those that are every way their inferiors. This is Jethro's advice; but he adds two qualifications to his counsel. First, That great care should be taken in the choice of the persons who should be admitted into this trust; it was requisite that they should be men of the best character. 1st, For judgment and resolution, *able men*—Men of good sense, that understood business; and bold men, that would not be daunted by frowns or clamours. 2d, For piety, *such as fear God*—Who believe there is a God above them, that his eye is upon them, and that they are accountable to him, and who therefore stand in awe of his judgment. Conscientious men, that will not do a wrong thing, though they could do it never so secretly and securely. 3d, For honesty, *men of truth*—Whose word one may take, and whose fidelity one may rely upon. 4th, For a generous contempt of worldly wealth; *hating covetousness*—Not only not seeking

A. M. 2513. 20 And thou shalt ^vteach them
B. C. 1491. ordinances and laws, and shalt show
them ⁿthe way wherein they must walk, and
^athe work that they must do.

21 Moreover, thou shalt provide out of all the
people, ^bable men, such as ^cfear God, ^dmen
of truth, ^ehating covetousness; and place *such*
over them *to be* rulers of thousands, *and* rulers
of hundreds, rulers of fifties, and rulers of
tens:

22 And let them judge the people ^fat all sea-
sons: ^gand it shall be, *that* every great matter
they shall bring unto thee, but every small
matter they shall judge: so shall it be easier for
thyself, and ^hthey shall bear *the burden* with
thee.

^v Deut. iv. 1, 5; v. 1; vi. 1, 2; vii. 11.—^z Psalm cxliii. 8.
^a Deut. i. 18.—^b Deut. i. 15; Acts vi. 3.—^c Gen. xlii. 18;
2 Sam. xxiii. 3.—^d Ezek. xviii. 8.—^e Deut. xvi. 19.

bribes, or aiming to enrich themselves, but abhor-
ring the thought of it. Secondly, That he should
attend to God's direction in the case, verse 23. *If
thou shalt do this thing, and God command thee so*
—Jethro knew that Moses had a better counsellor
than he was, and to his counsel he refers him.

Verse 24. *So Moses hearkened unto the voice of
his father-in-law*—When he came to consider the
thing, he saw the reasonableness of it, and resolved
to put it in practice, which he did soon after, when

23 If thou shalt do this thing, and A. M. 2513.
God command thee *so*, then thou B. C. 1491.
shalt be ⁱable to endure, and all this people shall
also go to ^ktheir place in peace.

24 So Moses hearkened to the voice of **his**
father-in-law, and did all that he had said.

25 And ^lMoses chose able men out of all
Israel, and made them heads over the people,
rulers of thousands, rulers of hundreds, rulers
of fifties, and rulers of tens.

26 And they judged the people at all sea-
sons: the ^mhard causes they brought unto
Moses, but every small matter they judged
themselves.

27 ¶ And Moses let his father-in-law depart:
and ⁿhe went his way into his own land.

^f Verse 26.—^g Deut. i. 17; xvii. 8.—^h Numbers xi. 17
ⁱ Verse 18.—^k 2 Samuel xix. 39.—^l Deut. i. 15; Acts vi. 5.
^m Job xxix. 16.—ⁿ Num. x. 29.

he had received directions from God. Those are
not so wise as they would be thought to be, who
think themselves too wise to be counselled; for “a
wise man will hear and will increase learning,” and
not slight good counsel, though given by an inferior.

Verse 27. *He went into his own land*—It is sup-
posed the Kenites, mentioned 1 Sam. xv. 6, were the
posterity of Jethro, (compare Judg. i. 16,) and they
were taken under special protection, for the kind-
ness their ancestor showed to Israel.

CHAPTER XIX.

*This chapter introduces the giving of the law upon mount Sinai, which was one of the most sensible appearances of the
divine glory that ever was in this lower world. Here are (1.) The circumstances of time and place, 1, 2. (2.) The cove-
nant between God and Israel settled in general. The gracious proposal God made to them, 3–6, and their consent to the
proposal, 7, 8. (3.) Notice given three days before of God's design to give the law out of a thick cloud, 9. Orders given
to prepare the people to receive the law, 10–13, and care taken to execute those orders, 14, 15. (4.) A terrible appearance
of God's glory, 16–20. (5.) Silence proclaimed, and strict charge given to the people to observe a decorum while God
spake to them, 20–25.*

A. M. 2513. **I**N the third month, when the chil-
B. C. 1491. dren of Israel were gone forth out
of the land of Egypt, the same day ^acame they
into the wilderness of Sinai.

^a Num. xxxiii. 15.

NOTES ON CHAPTER XIX.

Verse 1. *In the third month*—After they came out
of Egypt, including the latter part of May and the
former part of June. It is computed that the law
was given just fifty days after their coming out of
Egypt, in remembrance of which the feast of pence-
cost was observed the fiftieth day after the passover,
and in compliance with which the Spirit was poured

2 For they were departed from ^bRe- A. M. 2513.
phidim, and were come *to* the desert B. C. 1491.
of Sinai, and had pitched in the wilderness; and
there Israel encamped before ^cthe mount.

^b Chap. xvii. 1.—^c Chap. iii. 1, 12.

out upon the apostles, at the feast of pentecost, fifty
days after the death of Christ. Mount Sinai was a
place which nature, not art, had made conspicuous,
for it was the highest in all that range of mountains.
Thus God put contempt upon cities and palaces,
setting up his pavilion on the top of a mountain, in
a barren desert. It is called Sinai, from the multi-
tude of thorny bushes that overspread it.

A. M. 2513. 3 ¶ And ^d Moses went up unto God,
B. C. 1491. and the LORD ^e called unto him out
of the mountain, saying, Thus shalt thou say
to the house of Jacob, and tell the children of
Israel;

4 ^f Ye have seen what I did unto the Egyp-
tians, and *how* ^g I bare you on eagles' wings,
and brought you unto myself.

5 Now ^h therefore, if ye will obey my voice
indeed, and keep my covenant, then ⁱ ye shall
be a peculiar treasure unto me above all people:
for ^k all the earth *is* mine:

6 And ye shall be unto me a ^l kingdom of
priests, and a ^m holy nation. These *are* the
words which thou shalt speak unto the children
of Israel.

^d Acts vii. 38.—^e Chapter iii. 4.—^f Deuteronomy xxix. 2.
^g Deut. xxxii. 11; Rev. xii. 14.—^h Deut. v. 2.—ⁱ Deut. iv.
20; vii. 6; xiv. 2; xxvi. 18; Jer. x. 16; Mal. iii. 17; Tit. ii.
14.—^k Chap. ix. 29; Deut. x. 14; Job xli. 11; Psa. xxiv. 1;
l. 12; 1 Cor. x. 26, 28.—^l 1 Pet. ii. 5, 9; Rev. i. 6; v. 10; xx. 6.

Verse 3. *Thus shalt thou say to the house of Jacob, and Israel*—The people are called by the names both of Jacob and Israel, to remind them that they who had been as low as Jacob when he went to Padan-aram, were now grown as great as God made him when he came from thence and was called Israel.

Verse 4. *Ye have seen how I bare you on eagles' wings*—A high expression of the wonderful tenderness God showed for them. It denotes great speed; God not only came upon the wing for their deliverance, but he hastened them out, as it were, upon the wing. Also that he did it with great ease, with the strength as well as the swiftness of an eagle. They that faint not, nor are weary, are said to "mount up with wings as eagles," Isaiah xl. 31. Especially it signifies God's particular care of them, and affection to them. Even Egypt was the nest in which these young ones were first formed as the embryo of a nation: when by the increase of their numbers they grew to some maturity, they were carried out of that nest. *I brought you unto myself*—They were brought not only into a state of liberty, but into covenant and communion with God. This God aims at in all the gracious methods of his providence and grace, to bring us back to himself, from whom we have revolted, and to bring us home to himself, in whom alone we can be happy.

Verse 5. *Then ye shall be a peculiar treasure to me*—He doth not instance in any one particular favour, but expresseth it in that which was *inclusive* of all happiness, that he would be to them a *God in covenant*, and they should be to him a *people*. Nay, *ye shall be a peculiar treasure*: not that God was *enriched* by them, as a man is by his treasure, but he was pleased to *value* and *esteem* them as a man doth his treasure; they were *precious in his sight*. He took them under his special care and protection,

7 ¶ And Moses came and called for ^{A. M. 2513.}
^{B. C. 1491.} the elders of the people, and laid before
their faces all these words which the LORD com-
manded him.

8 And ^a all the people answered together, and
said, All that the LORD hath spoken we will do.
And Moses returned the words of the people
unto the LORD.

9 And the LORD said unto Moses, Lo, I come
unto thee ^b in a thick cloud, ^c that the people
may hear when I speak with thee, and ^d believe
thee for ever. And Moses told the words of the
people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto
the people, and ^e sanctify them to-day and to-
morrow, and let them ^f wash their clothes,

^m Deut. vii. 6; xxvi. 19; xxviii. 9; Isa. lxii. 12.—ⁿ Chap.
xxiv. 37; Deut. v. 27; xxvi. 17.—^o Verse 16; Chap. xx. 21;
xxiv. 15, 16; Deut. iv. 11; Psa. xviii. 11; xvii. 2; Matthew
xvii. 5.—^p John xii. 29.—^q Chap. xiv. 31.—^r Heb. x. 22.
^s Verse 14; Gen. xxxv. 2; Lev. xv. 5.

as a treasure that is kept under lock and key. He distinguished them from, and dignified them above all people, as a people *devoted to him* and to his service.

Verse 6. *A kingdom of priests, a holy nation*—All the Israelites, if compared with other people, were *priests* unto God, so *near* were they to him, so much employed in his immediate service, and such intimate communion they had with him. The tendency of the laws given them was to *distinguish* them *from others*, and *engage* them *for God* as a *holy nation*. Thus all believers are, through Christ, made to our God kings and priests, (Rev. i. 6,) "a chosen generation, a royal priesthood," 1 Pet. ii. 9.

Verses 7, 8. *And Moses laid before their faces all these words*—He not only explained to them what God had given him in charge, but put it to their choice, whether they would accept these promises upon these terms or not. His laying it to *their faces* speaks his laying it to *their consciences*. And they *answered together*: *All that the Lord hath spoken we will do*—Thus accepting the Lord to be to them a God, and giving up themselves to be to him a people.

Verse 10. *Sanctify the people*—As Job sent and *sanctified his sons*, Job i. 5. *Sanctify them*—That is, call them off from their worldly business, and call them to religious exercises, meditation and prayer, that they may receive the law from God's mouth with reverence and devotion. Two things particularly were prescribed as instances of their preparation. 1st, In token of cleansing of themselves from all sinful pollutions, they must *wash their clothes*—Not that God regards our clothes, but while they were washing their clothes, he would have them think of *washing their souls*, by repentance. It becomes us to appear in *clean clothes* when we wait upon great men; so *clean hearts* are required in our

A. M. 2513. 11 And be ready against the third
B. C. 1491. day: for the third day the LORD ^twill
come down in the sight of all the people upon
mount Sinai.

12 And thou shalt set bounds unto the people
round about, saying, 'Take heed to yourselves,
that ye go not up into the mount, or touch the
border of it: ^uwhosoever toucheth the mount
shall be surely put to death:

13 There shall not a hand touch it, but he
shall surely be stoned or shot through: whether
it be beast or man, it shall not live: when the
¹trumpet ^xsoundeth long, they shall come up to
the mount.

14 ¶ And Moses went down from the mount
unto the people, and ^ysanctified the people; and
they washed their clothes.

15 And he said unto the people, ^zBe ready
against the third day: ^ucome not at *your* wives.

16 ¶ And it came to pass on the third day in

the morning, that there were ^bthun- A. M. 2513.
ders and lightnings, and a ^cthick B. C. 1491.
cloud upon the mount, and the ^dvoice of the
trumpet exceeding loud; so that all the people
that *was* in the camp ^etrembled.

17 And ^fMoses brought forth the people out
of the camp to meet with God; and they stood
at the nether part of the mount.

18 And ^gmount Sinai was altogether on a
smoke, because the LORD descended upon it ^hin
fire: ⁱand the smoke thereof ascended as the
smoke of a furnace, and ^kthe whole mount
quaked greatly.

19 And ¹when the voice of the trumpet sound-
ed long, and waxed louder and louder, ^mMoses
spake, and ⁿGod answered him by a voice.

20 And the LORD came down upon mount
Sinai, on the top of the mount; and the LORD
called Moses *up* to the top of the mount: and
Moses went up.

^t Chap. xxxiv. 5; Deut. xxxiii. 2.—^u Heb. xii. 20.—¹ Or, *cornet*.—^x Ver. 16, 19.—^y Ver. 10.—^z Ver. 11.—^a 1 Sam. xxi. 4, 5; Zech. vii. 3; 1 Cor. vii. 5.—^b Heb. xii. 18; Rev. iv. 5; viii. 5.—^c Chap. xl. 34; 2 Chron. v. 14.—^d Rev. i. 10; iv. 1.—^e Heb. xii. 21.

^f Deut. iv. 10.—^g Deut. xxv. 2; Judg. v. 5; Psa. lxxviii. 7; Isaiah vi. 4.—^h Chapter iii. 2; xxiv. 17.—ⁱ Genesis xv. 17; Psalm cxliv. 5.—^k Psalm lxxviii. 8; lxxvii. 18; Jer. iv. 24; Heb. xii. 26.—^l Verse 13.—^m Hebrews xii. 21.—ⁿ Psalm lxxxi. 7.

attendance on the great God. 2d, In token of their devoting themselves entirely to religious exercises, upon this occasion they must abstain even from lawful enjoyments during these three days.

Verse 11. *In the sight of all the people*—Though they should *see no manner of similitude*, yet they should see so much as would convince them, that God was among them of a truth. And so high was the top of mount Sinai, that it is supposed not only the camp of Israel, but even the countries about might discern some extraordinary appearance of glory upon it.

Verse 12. *Set bounds*—Probably he drew a ditch round the foot of the hill, which none were to pass upon pain of death. This was to intimate, 1st, That awful reverence which ought to possess the minds of all that worship God. 2d, The distance at which worshippers were kept under that dispensation, which we ought to take notice of, that we may the more value our privilege under the gospel, having "boldness to enter into the holiest by the blood of Jesus," Heb. x. 19.

Verse 13. *When the trumpet soundeth long*—Then let them take their places at the foot of the mount. Never was so great a congregation called together and *preached* to at once as this was here. No one man's voice could have reached so many, but the voice of God did.

Verse 16. Now at length is come that memorable day, in which *Israel heard the voice of the Lord God* speaking to them *out of the midst of the fire and lived*, Deut. iv. 33. Never was there such a sermon preached before or since, as this, which was

here preached to *the church in the wilderness*. For the preacher was God himself, verse 18. *The Lord descended in fire*; and, verse 20, *The Lord came down upon mount Sinai*. The Shechinah, or glory of the Lord, appeared in the sight of all the people; he *shined forth from mount Paran with ten thousands of his saints*, attended with a multitude of the holy angels. Hence the law is said to be given *by the disposition of angels*, Acts vii. 53. He spake from mount Sinai, hung with a *thick cloud*, (verse 16,) covered with *smoke*, (verse 18,) and made to *quake greatly*. Now it was that the *earth trembled at the presence of the Lord*, and the *mountains skipped like rams*, (Psa. cxiv. 4-7,) that Sinai itself, though rough and rocky, *melted from before the Lord God of Israel*, Judg. v. 5. The congregation was called together by the *sound of a trumpet exceeding loud*, (verse 16,) and *waxing louder and louder*, verse 19. This was done by the ministry of angels, and *made all the people tremble*. The introductions to the service were *thunders and lightnings*, verse 16. These have natural causes; but the Scripture directs us in a particular manner to take notice of the power of God, and his terror in them. *Thunder* is the *voice of God*, and *lightning* the *fire of God*, proper to engage both the *learning senses of seeing and hearing*.

Verse 18. *The whole mount quaked greatly*—There cannot be a more grand, awful, and majestic description than this of the descent of Jehovah upon mount Sinai. We can scarcely read it without trembling; and all the tremendous majesty of God appears before our eyes. The psalmist seems to

A. M. 2513. 21 And the LORD said unto Moses,
B. C. 1491. Go down, ²charge the people, lest
they break through unto the LORD ^oto gaze,
and many of them perish.

22 And let the priests also, which come near
to the LORD, ^psanctify themselves, lest the
LORD ^qbreak forth upon them.

23 And Moses said unto the LORD, The peo-
ple cannot come up to mount Sinai: for thou

^a Heb. *contest*.—^o Chap. iii. 5 | 1 Sam. vi. 19.

have conceived a most high idea of God from it:—
“O God, when thou wentest forth before thy people,
when thou didst march through the wilderness;

chargedst us, saying, ^rSet bounds about the mount, and sanctify t. A. M. 2513.
B. C. 1491.

24 And the LORD said unto him, Away, get
thee down, and thou shalt come up, thou, and
Aaron with thee: but let not the priests and the
people break through, to come up unto the
LORD, lest he break forth upon them.

25 So Moses went down unto the people, and
spake unto them.

^p Lev. x. 3.—^q 2 Sam. vi. 7.—^r Josh. iii. 4.

the earth shook, the heavens also dropped at the
presence of God, the God of Israel,” Psalm lxviii.
7, 8.

CHAPTER XX.

All things being prepared for the solemn promulgation of the divine law, we have in this chapter, (1,) The Ten Commandments, as God himself spake them upon mount Sinai, 1–17. (2,) The impressions made upon the people thereby, 18–21. (3,) Some particular instructions which God gave to Moses, relating to his worship, 22–26.

A. M. 2513. **AND** God spake ^aall these words,
B. C. 1491. saying,

2 ^bI am the LORD thy God, which have
brought thee out of the land of Egypt, ^cout of
the house of ¹bondage.

^a Deut. v. 22.—^b Lev. xxvi. 1, 13; Deut. v. 6; Ps. lxxxii.
10; Hos. xiii. 4.—^c Chap. xiii. 3.

NOTES ON CHAPTER XX.

Verse 1. *God spake all these words*—The law of the ten commandments is a law of God’s making, and a law of his own speaking. God has many ways of speaking to the children of men: he speaks by his Spirit, his providences, and our own consciences, his voice in all which we ought carefully to attend to: but he never spake at any time, or upon any occasion, as he spake the ten commandments, which therefore we ought to hear with the *more earnest heed*. This law God had given to man before; it was written in his heart by nature; but sin had so defaced that writing, that it was necessary to revive the knowledge of it.

Verse 2. *I am the Lord thy God*—Herein God asserts his own authority to enact this law; and proposeth himself as the sole object of that religious worship which is enjoined in the four first commandments. They are here bound to obedience. 1st, Because God is the *Lord, Jehovah*, self-existent, independent, eternal, and the fountain of all being and power; therefore he has an incontestible right to command us. 2d, He was *their God*; a God in covenant with them; their God by their own consent. 3d, He had *brought them out of the land of Egypt*—Therefore they were bound in gratitude to obey him, because he had brought them

3 ^dThou shalt have no other gods before me. A. M. 2513.
B. C. 1491.

4 ^eThou shalt not make unto thee any graven image, or any likeness of *any thing* that is in heaven above, or that is in the earth beneath,

¹ Heb. *servants*.—^d Jer. xxv. 6.—^e Lev. xxvi. 1; Deut. iv. 16; v. 8; xxvii. 15; Ps. xxvii. 7.

out of a grievous slavery into a glorious liberty. By *redeeming* them, he acquired a further right to *rule* them; they owed their service to him to whom they owed their freedom. And thus Christ, having rescued us out of the bondage of sin, is entitled to the best service we can do for him. The first four commandments concern our duty to God, commonly called the first table. It was fit those should be put first, because man had a Maker to love before he had a neighbour to love, and *justice* and *charity* are then only acceptable to God when they flow from the principles of *piety*.

Verses 3–6. The first commandment is concerning the *object of our worship, Jehovah*, and him only: *Thou shalt have no other gods before me*—The Egyptians, and other neighbouring nations, had many gods, creatures of their own fancy. This law was prefixed *because of that transgression*; and Jehovah being the God of Israel, they must entirely cleave to him and no other, either of their own invention, or borrowed from their neighbours. The sin against this commandment which *we* are most in danger of, is giving that glory to any creature which is due to God only. Pride makes a god of ourselves, covetousness makes a god of money, sensuality makes a *god of the belly*. Whatever is loved, feared, delighted in, or depended on, more than God,

A. M. 2513. or that *is* in the water under the
B. C. 1491. earth :

5 ^f Thou shalt not bow down thyself to them, nor serve them : for I the LORD thy God *am* ^g a jealous God, ^h visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ;

^f Isa. div. 15.—^g Deut. vi. 15 ; Josh. xxiv. 19.—^h Chap. xxxiv. 7 ; Leviticus xx. 5 ; xxvi. 39, 40 ; Numbers xiv. 18, 33 ; Isaiah xiv. 20 ; Jer. ii. 9 ; xxxii. 18.

that we make a god of. This *prohibition* includes a *precept*, which is the foundation of the whole law, that we take the Lord for our God, accept him for ours, adore him with humble reverence, and set our affections entirely upon him. There is a reason intimated in the last words, *before me*. It intimates, 1st, That we cannot have any other god but he will know it ; 2d, That it is a sin that dares him *to his face*, which he cannot, will not overlook.

The second commandment is concerning the *ordinances* of worship, or the way in which God will be worshipped, which it is fit himself should appoint. Here is, 1st, The *prohibition* ; we are forbidden to worship even the true God *by images*, verses 4, 5. *First*, The Jews (at least after the captivity) thought themselves forbidden by this to *make any image* or picture whatsoever. It is certain it forbids making any image of God, for *to whom can we liken him* ? Isaiah xl. 18, 25. It also forbids us to make images of God in our fancies, as if he were *a man as we are*. Our religious worship must be governed by the power of *faith*, not by the power of *imagination*. *Secondly*, They must not *bow down to them*—Show any sign of honour to them, much less *serve them* by sacrifice, or any other act of religious worship. When they paid their devotion to the true God, they must not have any image before them for the directing, exciting, or assisting their devotion. Though the worship was designed to *terminate* in God, it would not please him if it came to him *through* an image. The best and most ancient lawgivers among the heathen forbade the setting up of images in their temples. It was forbidden in Rome by Numa, a Pagan prince, yet commanded in Rome by the pope, a Christian bishop ! The use of images in the Church of Rome, at this day, is so plainly contrary to the letter of this command, that in all their catechisms, which they put into the hands of the people, they leave out this commandment, joining the reason of it to the first, and so the third commandment they call the second, the fourth, the third, &c. ; only to make up the number ten, they divide the tenth into two. *For I the Lord, Jehovah, thy God, am a jealous God*—Especially in things of this nature. It intimates the care he has of his own institutions, his displeasure against idolaters, and that he resents every thing in his worship that looks like, or leads to, idolatry ; *visiting the iniquities of the fathers upon the children unto the third and fourth generation*—Severely punishing. Nor is it an unrighteous thing with God, if the parents die in their

6 And ⁱ showing mercy unto thou- A. M. 2513.
sands of them that love me, and keep B. C. 1491.
my commandments.

7 ^k Thou shalt not take the name of the LORD thy God in vain : for the LORD ^l will not hold him guiltless that taketh his name in vain.

8 ^m Remember the sabbath day to keep it holy.

ⁱ Rom. xi. 28.—^k Lev. xix. 12 ; Deut. v. 11 ; Psalm xv. 4.
^l Mic. vi. 11.—^m Chap. xxxi. 13, 14 ; Lev. xix. 3, 30 ; xxvi. 2 ; Deut. v. 12.

iniquity, and the children tread in their steps, when God comes, by his judgments, to reckon with them, to bring into the account the idolatries their fathers were guilty of. *Keeping mercy for thousands* of persons, thousands of generations ; *of them that love me, and keep my commandments*—This intimates that the second commandment, though in the letter it is only a prohibition of false worship, yet includes a precept of worshipping God in all those ordinances which he hath instituted. As the first commandment requires the inward worship of love, desire, joy, hope, so this is the outward worship of prayer and praise, and solemn attendance on his word. This mercy shall extend to *thousands*, much further than the wrath threatened to those that hate him, for that reaches but to the third or fourth generation.

Verse 7. The third commandment is concerning the *manner* of our worship : where we have, 1st, A strict prohibition. *Thou shalt not take the name of the Lord thy God in vain*—Supposing that, having taken Jehovah for their God, they would make mention of his name, this command gives a caution not to mention it *in vain*, and it is still as needful as ever. We take God's name in vain, 1st, By hypocrisy, making profession of God's name, but not living up to that profession. 2d, By covenant-breaking. If we make promises to God, and perform not to the Lord our vows, we take his name *in vain*. 3d, By rash swearing, mentioning the name of God, or any of his attributes, in the form of an oath, without any just occasion for it, to no good purpose, or to no good. 4th, By false swearing, which some think is chiefly intended in the letter of the commandment. 5th, By using the name of God lightly and carelessly. The profanation of the form of devotion is forbidden, as well as the profanation of the forms of swearing ; as also, the profanation of any of those things whereby God makes himself known. *For the Lord will not hold him guiltless*—Magistrates, that punish other offences, may not think themselves concerned to take notice of this ; but God, who is jealous for his honour, will not connive at it. The sinner may perhaps hold himself guiltless, and think there is no harm in it ; to obviate which suggestion, the threatening is thus expressed, God will not *hold him guiltless*. But more is implied, that God will himself be the avenger of those that take his name in vain ; and they will find it a fearful thing to *fall into the hands of the living God*.

Verses 8–11. The fourth commandment concerns the *time* of worship ; God is to be served and honoured

A. M. 2513. 9 ^a Six days shalt thou labour, and
B. C. 1491. do all thy work :

10 But the ^o seventh day *is* the sabbath of the LORD thy God : *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, ^p nor thy stranger that *is* within thy gates :

11 For ^a *in* six days the LORD made heaven

^a Chapter xxiii. 12; xxxiv. 21; Luke xiii. 14.—^o Chapter xvi. 26; xxxi. 15.—^p Nehemiah xiii. 16.—^a Genesis ii. 2.

and earth, the sea and all that in A. M. 2513.
them *is*, and rested the seventh day: B. C. 1491.
wherefore the LORD blessed the sabbath day, and hallowed it.

12 ¶ ^r Honour thy father and thy mother , that thy days may be long upon the land which the LORD thy God giveth thee.

13 ^s Thou shalt not kill.

14 ^t Thou shalt not commit adultery.

^r Lev. xix. 3; Deut. v. 16; Matt. xv. 4; xix. 19; Mark vii. 10; Luke xviii. 20; Eph. vi. 2.—^s Deut. v. 17; Matt. v. 21; Rom. xiii. 9.—^t Matt. v. 27.

daily; but *one day in seven* is to be particularly dedicated to his honour, and spent in his service. *Remember the sabbath day, to keep it holy; in it thou shalt do no manner of work*—It is taken for granted, that the sabbath was instituted *before*. We read of God's blessing and sanctifying a seventh day from the beginning, (Gen. ii. 3,) so that this was not the enacting of a new law, but the reviving of an old law. 1st, They are told what is the day they must observe, *a seventh after six days' labour*; whether this was the seventh by computation from the first seventh, or from the day of their coming out of Egypt, or both, is not certain. 2d, How it must be observed; 1st, As a day of *rest*; they were to do *no manner of work* on this day, in their worldly business. 2d, As a *holy day*, set apart to the honour of the holy God, and to be spent in holy exercises. God, by his *blessing it*, had *made it holy*; they, by solemnly blessing him, must *keep it holy*, and not alienate it to any other purpose than that for which the difference between it and other days was instituted. 3d, Who must observe it? *Thou, and thy son, and thy daughter*—The wife is not mentioned, because she is supposed to be one with the husband, and present with him; and if he sanctify the sabbath, it is taken for granted she will join with him; but the rest of the family is instanced in it; children and servants must keep it according to their age and capacity. In this, as in other instances of religion, it is expected that masters of families should take care, not only to serve the Lord themselves, but that their houses also should serve him. By the sanctification of the sabbath, the Jews declared they worshipped the God that made the world, and so distinguished themselves from all other nations, who worshipped gods which they themselves made. God has given us an example of rest after six days' work; *he rested on the seventh day*—Took a complacency in himself, and *rejoiced in the work of his hand*, to teach us on that day to take a complacency in him, and to give him the glory of his works.

Verse 12. We have here the laws of the second table, as they are commonly called, the last six commandments, which concern our duty to ourselves and one another, and are a comment upon the second great commandment, *Thou shalt love thy neighbour as thyself*. As religion toward God is an essential branch of universal righteousness, so righteousness

toward men is an essential branch of true religion: *godliness and honesty* must go together. The fifth commandment is concerning the duties we owe to our relations; that of children to their parents is only instanced in, *honour thy father and thy mother*—Which includes, 1st, An inward esteem of them, outwardly expressed upon all occasions in our carriage toward them. The contrary to this is mocking at them or despising them. 2d, Obedience to their lawful commands; so it is expounded, Eph. vi. 1, 2, *Children, obey your parents*; come when they call you, go where they send you, do what they bid you, do not what they forbid you; and this cheerfully, and from a principle of love. Though you have said you will not, yet afterward, repent and obey. 3d, Submission to their rebukes, instructions, and corrections, not only to the good and gentle, but also to the froward. 4th, Disposing of themselves with the advice, direction, and consent of parents, not alienating their property, but with their approbation. 5th, Endeavouring in every thing to be the comfort of your parents, and to make their old age easy to them; maintaining them if they stand in need of support. *That thy days may be long upon the land which the Lord thy God giveth thee*—This promise (which is often literally fulfilled) is expounded in a more general sense, Eph. vi. 3, "That it may be well with thee, and thou mayest live long on the earth." Those that, from conscience toward God, keep this and other of God's commandments, may be sure it shall be *well with them*, and they shall live as long on the earth as infinite wisdom sees will be good for them; and what they may seem to be cut short of on earth, shall be abundantly made up in eternal life, the heavenly Canaan, which God will give them.

Verse 13. *Thou shalt not kill*—Thou shalt not do any thing hurtful to the health or life of thy own body, or any other's. This doth not forbid our necessary defence, or the magistrates putting offenders to death; but it forbids all malice and hatred to any, for *he that hateth his brother is a murderer*, and all revenge arising therefrom; likewise anger, and hurt said or done, or aimed to be done, in a passion; of this our Saviour expounds this commandment, Matt. v. 22.

Verse 14. *Thou shalt not commit adultery*—This commandment forbids all acts of uncleanness, with

A. M. 2513. 15 ^u Thou shalt not steal.

B. C. 1491. 16 ^w Thou shalt not bear false witness against thy neighbour.

17 ^z Thou shalt not covet thy neighbour's house, ^y thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

18 ¶ And ^z all the people ^a saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain ^b smoking: and when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, ^c Speak thou with us, and we will hear: but ^d let not God speak with us, lest we die.

^u Lev. xix. 11; Deut. v. 19; Matt. xix. 18; Rom. xiii. 9; 1 Thess. iv. 6.—^w Deut. v. 20; xix. 16.—^x Deut. v. 21; Hab. ii. 9; Luke xii. 15; Acts xx. 33; Rom. vii. 7; Eph. v. 3, 5; Heb. xiii. 5.—^y Prov. vi. 29; Jer. v. 8; Matt. v. 28.—^z Heb. xii. 18.—^a Rev. i. 10.—^b Chapter xix. 18.—^c Deut. v. 27;

all those desires which produce those acts and war against the soul.

Verse 15. *Thou shalt not steal*—This command forbids us to rob ourselves of what we have, by sinful *spending*, or of the use and comfort of it, by sinful *sparing*; and to rob others by invading our neighbour's rights, taking his goods, or house, or field, forcibly or clandestinely, overreaching in bargains, not restoring what is borrowed or found, withholding just debts, rents, or wages; and, which is worst of all, to rob the public in the coin or revenue, or that which is dedicated to the service of religion.

Verse 16. *Thou shalt not bear false witness*—This forbids, 1st, Speaking falsely in any matter, lying, equivocating, and any way devising and designing to deceive our neighbour. 2d, Speaking unjustly *against our neighbour*, to the prejudice of his reputation. And, 3d, (which is the highest offence of both these put together,) *Bearing false witness* against him, laying to his charge things that he knows not, either upon oath, by which the third commandment, the sixth, or eighth, as well as this, are broken, or in common converse, slandering, backbiting, tale-bearing, aggravating what is done amiss, and any way endeavouring to raise our own reputation upon the ruin of our neighbour's.

Verse 17. *Thou shalt not covet*—The foregoing commands implicitly forbid all desire of *doing* that which will be an injury to our neighbour; this forbids all *inordinate* desire of *having* that which will be a gratification to ourselves. O that such a man's house were mine! such a man's wife mine! such a man's estate mine! This is certainly the language of *discontent* at our own lot, and *envy* at our neighbour's, and these are the sins principally forbidden here. God give us all to see our face in the glass of this law, and to lay our hearts under the government of it!

20 And Moses said unto the people, A. M. 2513.
^e Fear not: ^f for God is come to prove B. C. 1491
you, and ^g that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto ^h the thick darkness where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel; Ye have seen that I have talked with you ⁱ from heaven.

23 Ye shall not make ^k with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, ^l thy sheep, and

xviii. 16; Gal. iii. 19.—^d Deut. v. 25.—^e 1 Samuel xii. 20.
^f Gen. xxii. 1.—^g Deut. iv. 10; vi. 2; x. 12; xvii. 13, 19; Isa. viii. 13.—^h Chap. xix. 16; Deut. v. 5; 1 Kings viii. 12.
ⁱ Deut. iv. 36; Neh. ix. 13.—^j Chap. xxxii. 1, 2; 1 Sam. v. 4; Ezek. xx. 39; xliii. 8; Zeph. i. 5; 2 Cor. vi. 14.—^k Lev. i. 2.

Verses 18, 19. *They removed, and stood afar off*—Before God began to speak, they were thrusting forward to gaze, but now they were effectually cured of their presumption, and taught to *keep their distance*. *Speak thou with us*—Hereby they obliged themselves to acquiesce in the mediation of Moses, they themselves nominating him as a fit person to deal between them and God, and promising to *hearken* to him as to God's messenger.

Verse 20. *Fear not*—That is, Think not that this thunder and fire are designed to consume you. *God is come to prove you*—To try how they would like dealing with God immediately, without a mediator, and so to convince them how admirably well God had chosen for them in putting Moses into that office. Ever since Adam fled, upon hearing God's voice in the garden, sinful man has not been able to bear either to speak to God, or hear from him immediately.

Verses 21-23. While the people continued to stand *afar off*—Afraid of God's wrath, Moses drew near unto *the thick darkness*—He was *made to draw near*; so the word is: Of himself he durst not have ventured into the *thick darkness*, if God had not called him, and encouraged him. And being gone into *the thick darkness where God was*, God there spoke, in his hearing only, all that follows from hence to the end of chapter xxiii., which is mostly an exposition of the ten commandments; and he was to transmit it to the people. The laws in these verses relate to God's worship. *Ye have seen that I have talked with you from heaven*—Such was his wonderful condescension; *ye shall not make gods of silver*—This repetition of the second commandment comes in here, because they were more addicted to idolatry than to any other sin.

Verse 24. *An altar of earth*—It is meant of *occasional* altars, such as they reared in the wilderness

A. M. 2513. **thine oxen:** in all ^mplaces where I
B. C. 1491. record my name I will come unto
thee, and I will ^abless thee.

25 And ^oif thou wilt make me an altar of
stone, thou shalt not ²build it of hewn stone;

^m Deut. xii. 5, 11, 21; xvi. 6, 11; xxvi. 2; 2 Chron. vi. 6; vii. 16; xii. 13; Ezra vi. 12; Psa. lxxiv. 7; Jer. vii. 10.

before the tabernacle was erected, and afterward upon special emergencies, for present use. They are appointed to make these *very plain*, either of *earth* or of *unhewn stones*. That they might not be tempted to think of a *graven* image, they must not so much as *hew* the stones *into shape* that they made their altars of, but pile them up as they were *in the rough*. *In all places where I record my name*—Or where my name is recorded; that is, where I am worshipped in sincerity; *I will come unto thee, and will bless thee*.

Verse 26. *Neither shalt thou go up by steps unto*

for if thou lift up thy tool upon it, A. M. 2513.
thou hast polluted it. B. C. 1491.

26 Neither shalt thou go up by steps unto
mine altar, that thy nakedness be not discovered
thereon.

^a Deut. vii. 13.—^o Deut. xxvii. 5; Josh. viii. 31.—² Heb build them with hewing.

mine altar—Indeed afterward God appointed an altar ten cubits high. But it is probable they went not up to that by steps, but by a sloping ascent. The garments worn in those countries, being perfectly loose, were easily blown aside, so as to discover the lower parts of the body; to prevent, therefore, this inconvenience, and that no indecency might be intermixed with the service of God, this precaution was necessary. And for the same reason the priests were afterward appointed to wear breeches, which were worn by none of the people besides, Exod. xxviii. 42.

CHAPTER XXI.

The laws recorded in this chapter relate to the fifth and sixth commandments; and though not accommodated to our constitution, especially in point of servitude, yet are of great use for the explanation of the moral law, and the rules of natural justice. (1.) Here are several enlargements upon the fifth commandment, which concerns particular relations. 1, The duty of masters toward their servants, their men-servants, 2-6, and maid-servants, 7-11. 2, The punishment of disobedient children that strike their parents, 15, or curse them, 17. (2.) Upon the sixth commandment, which forbids all violence offered to the person of a man. Here is, 1, Concerning murder, 12-14. 2, Man-stealing, 16. 3, Assault and battery, 18, 19. 4, Correcting a servant, 20, 21. 5, Hurting a woman with child, 22, 23. 6, The law of retaliation, 24, 25. 7, Maiming a servant, 26, 27. 8, An ox goring, 28-32. 9, Damage by opening a pit, 33, 34. 10, Cattle-fighting, 35, 36.

A. M. 2513. **NOW** these are the judgments
B. C. 1491. which thou shalt ^aset before them.

2 ^bIf thou buy a Hebrew servant, six years
he shall serve: and in the seventh he shall go
out free for nothing.

^a Chap. xxiv. 3, 4; Deut. iv. 14; vi. 1.—^b Lev. xxv. 39;

3 If he came in ¹by himself, he A. M. 2513.
shall go out by himself: if he were B. C. 1491.
married, then his wife shall go out with him.

4 If his master have given him a wife, and
she have borne him sons or daughters, the wife

Deut. xv. 12; Jer. xxxiv. 14.—¹ Heb. with his body.

NOTES ON CHAPTER XXI.

Verse 1. The first verse is the general title of the laws contained in this and the two following chapters. Their government being purely a theocracy, that which in other states is to be settled by human prudence, was directed among them by a divine appointment. These laws are called *judgments*; because their magistrates were to give judgment according to them. In the doubtful cases that had hitherto occurred, Moses had particularly inquired of God, but now God gave him *statutes in general*, by which to determine *particular cases*. He begins with the laws concerning servants, commanding mercy and moderation toward them. The Israelites had lately been servants themselves, and now they were become not only their own masters, but mas-

ters of servants too; lest they should abuse their servants as they themselves had been abused, provision was made for the mild and gentle usage of servants.

Verse 2. *If thou buy a Hebrew servant*—Either sold by himself or his parents through poverty, or by the judges for his crimes, yet even such a one was to continue in slavery but *seven years* at the most. See the texts referred to in the margin.

Verse 3. *If he came in by himself*—That is, single, he shall so depart: if married, his wife was to depart with him.

Verse 4. *Her children shall be her master's*—Having become his in consequence of the right which he had to the parents. *He shall go out by himself*—But was not this separation of man and wife inconsistent with the first institution of mar-

A. M. 2513. and her children shall be her mas-
B. C. 1491. ter's, and he shall go out by himself.

5 ° And if the servant ² shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the ³ judges: he shall also bring him to the door, or unto the door-post: and his master shall ⁴ bore his ear through with an awl; and he shall serve him for ever.

7 ¶ And if a man ⁵ sell his daughter to be a maid-servant, she shall not go out ⁶ as the men-servants do.

⁸ If she ³ please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he

shall have no power, seeing he hath A. M. 2513.
dealt deceitfully with her. B. C. 1491.

9 And if he hath betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another *wife*; her food, her raiment, ʰ and her duty of marriage shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

12 ¶ ¹ He that smiteth a man, so that he die, shall be surely put to death.

13 And ² if a man lie not in wait, but God ¹ deliver *him* into his hand; then ³ I will appoint thee a place whither he shall flee.

14 But if a man come ⁴ presumptuously upon

⁵ Deut. xv. 16.—⁶ Heb. *saying shall say*.—⁷ Chap. xxii. 8, 28.—⁸ Psalm xl. 6.—⁹ Nehemiah v. 4.—¹ Verses 2, 3.
¹ Hebrew, *be evil in the eyes of*, &c.—² 1 Corinthians vii. 5.
³ Genesis ix. 6; Leviticus xxiv. 17; Numbers xxxv. 30;

Matthew xxvi. 52.—⁴ Deuteronomy xix. 4.—¹ 1 Samuel xxiv. 4, 10, 18.—² Numbers xxxv. 11; Deuteronomy xix. 3; Joshua xx. 2.—³ Numbers xv. 30; xxxv. 20; Deuteronomy xix. 11; Hebrews x. 26.

riage, by which that bond is made indissoluble? Answer, 1st, That bond was not necessarily dissolved by this law, both because the separation was at the man's choice, who might have stayed if he pleased, and because the distinction of their habitations might consist with the right use of matrimony, which the master would probably permit for his own advantage.

Verse 6. *His master shall bring him to the judges*—In the original, *gods*, magistrates being often so called as the visible representatives of God upon earth. In the Septuagint it is *προς το κριτηριον θεου*, to the tribunal of God, meaning probably the sanctuary. The sense seems evidently to be, that the master was to bring his slave to the temporal judges, that they might take cognizance of the case, and that the agreement, being publicly and solemnly confirmed, might be irrevocable. *He shall bring him to the door*—To wit, of his master's house, as is expressed Deut. xv. 17, in token that he was fixed there, and must no more go out free. *Shall bore his ear through with an awl*—We find from Juvenal and Petronius that this continued to be a custom in Syria and Arabia many ages after this. And it fitly represented the servant's perpetual obligation to abide in that house, and there to *hear and obey* his master's commands, *Psa. xl. 6. For ever*—As long as he lives, or till the year of jubilee.

Verse 7. *If a man sell his daughter*—A Hebrew, as appears by the opposition of *one of a strange nation*, verse 8. *To be a maid-servant*—Which was allowed in cases of extreme necessity; *she shall not go out as the men-servants do*—Gaining her liberty after a servitude of six years, but upon better terms, as being one of the weaker and more helpless sex.

Verse 8. *Who hath betrothed her to himself*—For a concubine, or secondary wife. Not that masters always took maid-servants on those terms. *Then*

shall he let her be redeemed—Either by herself or her friends, or any other person that will redeem her. *To sell her to a strange nation he shall have no power*—This was prohibited, because a heathen would keep her for a perpetual servant, which the Israelites might not do. *Seeing he hath dealt deceitfully with her*—In breaking his promise of marriage made to her, or in disappointing the hopes he had encouraged her to entertain of it.

Verses 9, 10. *After the manner of daughters*—He shall give her a convenient portion, as he doth to his own daughters. *Duty of marriage*—Termed *due benevolence*, 1 Cor. vii. 3: or, *her dwelling*, as the word is often used. Thus the three great conveniences of life are included, *food, raiment, and habitation*, all which he is to provide for her.

Verses 12, 13. *He that smiteth a man*—Knowingly and wilfully, as appears from the next verse; *shall be surely put to death*—Neither the friends of the person slain nor the magistrate shall give him a pardon, or accept a ransom for him, Num. xxxv. 31. *If God deliver him into his hand*—As the Scriptures teach us to acknowledge God in every thing that falls out, so when a man is killed by what we call accident, without any intention of the agent, he is said to have been delivered into his hand by God, without whose divine foresight and permission the event could not have happened. *I will appoint thee a place whither he shall flee*—It is probable, that while the Israelites were in the wilderness the place of refuge was the camp of the Levites or the altar. Afterward, it is well known, certain cities were appointed for that purpose.

Verse 14. *If a man come presumptuously*—Do this boldly, purposely, and maliciously; for so the word signifies, thou shalt take him from mine altar. God so abhors murder that he will rather venture the pollution of his own altar than the escape of the murderer.

A. M. 2513. his neighbour, to slay him with guile ;
B. C. 1491. ° thou shalt take him from mine altar,
that he may die.

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

16 ¶ And ^phe that stealeth a man, and ^aselleth him, or if he be ^rfound in his hand, he shall surely be put to death.

17 ¶ And ^she that ^curseth his father or his mother, shall surely be put to death.

18 ¶ And if men strive together, and one smite ^sanother with a stone, or with *his* fist, and he die not, but keepeth *his* bed :

19 If he rise again, and walk abroad ^tupon his staff, then shall he that smote *him* be quit : only he shall pay *for* ^sthe loss of his time, and shall cause *him* to be thoroughly healed.

20 ¶ And if a man smite his servant, or his

° 2 Kings xi. 15.—^p Deut. xxiv. 7.—^a Genesis xxxvii. 28.
^r Chap. xxii. 4.—^s Lev. xx. 9 ; Proverbs xx. 20 ; Matt. xv. 4.
^a Or, *revileth*.—^s Or, *his neighbour*.—^t 2 Sam. iii. 29.

Verse 15. *He that smiteth his father, &c.*—So sacred and inviolable is that reverence which children owe to their parents, that, by the law of God, it was death not only to strike them, but even to curse or outrageously revile them, verse 17, and Matt. xv. 4. The reason of this law is, that such crimes are a sign of most audacious wickedness. It appears, however, from Deut. xxi. 18, that children were not to be put to death for the first offence of this kind, but if, after repeated admonitions from their parents, they still persisted in their undutiful carriage, without hope of reformation, then, upon the accusation of their parents, they were to be put to death.

Verse 16. *He that stealeth a man*—Whether he keep him in his own hands for his own use, or sell him, still it is a theft of a heinous kind, and the *man-stealer* deserves death. It appears from 1 Tim. i. 9, 10, that this law was not meant to be of a merely temporary nature, but of standing force.

Verses 18, 19. *With a stone*—Or any other instrument fit for such a mischievous purpose. *The loss of his time*—Of the profit which he commonly made of his time in the way of his calling. *Shall cause him to be healed*—Shall pay the charges of his cure.

Verse 20. *With a rod*—The usual instrument of correction, whereby is implied, that if he killed the person with a sword or any such weapon he was to be put to death ; *and he die under his hand*—While the master is correcting him ; *he shall be punished*—As the magistrate or judge shall think fit, according to the circumstances.

Verse 21. *He is his money*—His possession, bought with his money ; and, therefore, 1st, He had a power to chastise him according to his demerit, which might be very great. 2d, He is punished by his own

maid, with a rod, and he die under ^{A. M. 2531.}
his hand ; he shall be surely ^{B. C. 1491.} ^rpunished.

21 Notwithstanding, if he continue a day or two, he shall not be punished : for ^a *he is his money*.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow : he shall be surely punished, according as the woman's husband will lay upon him ; and he shall ^spay as the judges *determine*.

23 And if *any* mischief follow, then thou shalt give life for life,

24 ^r Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite the eye of his ser-

^a Heb. *his ceasing*.—^r Heb. *avenged*, Gen. iv. 15, 24 ; Rom. xiii. 4.—^s Lev. xxv. 45.—^x Deut. xxii. 18.—^y Lev. xxiv. 20 ; Deut. xix. 21 ; Matt. v. 38.

loss. And, 3d, May be presumed not to have done this purposely and maliciously.

Verses 22, 23. *And yet no mischief follow*—That is, if the woman die not, as appears from the next verse, or the child was not formed and alive in the womb ; *he shall be surely punished*—The woman's husband shall impose the fine, and if it be unreasonable, the judges shall have a power to moderate it. *If any mischief follow*—If the woman die, or if the child was formed and alive, the offender was to be punished with death. *Thou shalt give life for life*—By the judgment of the magistrate.

Verses 24, 25. *Eye for eye, &c.*—This is termed *the law of retaliation* ; and from hence heathen law-givers took it, and put it among their other laws. It seems probable, that it was not necessary always to take it strictly and literally, but that it might in some cases be satisfied with pecuniary mulcts, or with such satisfaction as the injuring party would give, and the injured accept. Indeed, the injustice of the literal execution of it, in many cases, is apparent ; as, when a man that had but one eye or hand, would be thereby condemned to lose it, which to him would be a far greater calamity than he had brought upon his neighbour, by depriving him of one of his eyes or hands. It is especially to be observed, that the execution of these laws was not put into the hands of private persons, and that they were not allowances for private revenge, but rules to regulate the magistrate's decision, who might go thus far, if he judged the heinousness of the offence required it, but no further ; and, no doubt, might abate of this rigour when alleviating circumstances appeared to render it proper so to do.

Verses 26-28. *He shall let him go free*—A very fit recompense to a servant for such a loss, and cer-

A. M. 2513. vant, or the eye of his maid, that it
B. C. 1491. perish; he shall let him go free for his eye's sake.

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

28 ¶ If an ox gore a man or a woman, that they die: then ²the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be quit*.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for ^athe ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have

^a Gen. ix. 5.—^a Num. xxxv. 31.

gored a daughter, according to this A. M. 2513.
judgment shall it be done unto him. B. C. 1491.

32 If the ox shall push a man-servant, or maid-servant; he shall give unto their master ^bthirty shekels of silver, and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make *it good*, and give money unto the owner of them; and the dead *beast* shall be his.

35 ¶ And if one man's ox hurt another's that he die, then they shall sell the live ox, and divide the money of it, and the dead *ox* also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox, and the dead shall be his own.

^b Zech. xi. 12; Matt. xxvi. 15; Phil. ii. 7.

tainly meant to be extended to every other material personal injury. *If an ox*—Or any other creature.

Verse 30. *If there be laid on him a sum of money*

—By the avenger of blood, the next akin to the party slain, who is willing to exchange the punishment, or by the judge.

CHAPTER XXII.

The laws of this chapter relate, (1.) To the eighth commandment, concerning theft, 1-4. Trespass by cattle, 5. Damage by fire, 6. Trusts, 7-13. Borrowing cattle, 14, 15. Or money, 25-27. (2.) To the seventh commandment. Against fornication, 16, 17. Bestiality, 19. (3.) To the first table. Forbidding witchcraft, 18. Idolatry, 20. Commanding to offer the first-fruits, 29, 30. (4.) To the poor, 21-24. (5.) To the civil government, 28. (6.) To the Jewish nation, 13.

A. M. 2513. IF a man shall steal an ox, or a
B. C. 1491. ¹sheep, and kill it, or sell it; he shall restore five oxen for an ox, and ^afour sheep for a sheep.

2 If a thief be found ^bbreaking up, and be smitten that he die, *there shall* ^cno blood be *shed* for him.

3 If the sun be risen upon him, *there shall be*

¹ Or, goat.—^a 2 Sam. xii. 6; Luke xix. 8; Proverbs vi. 31.
^b Matt. xxiv. 43.

NOTES ON CHAPTER XXII.

Verse 1. *Five oxen for an ox, and four sheep for a sheep*—More for an ox than for a sheep, because the owner, besides all the other profit, lost the daily labour of his ox. If he were not able to make restitution, he was to be sold for a slave: the court of judgment was to do it, and it is likely the person robbed received the money.

Verse 2. *If a thief broke into a house in the night, and was killed in the doing it, his blood was upon*

blood *shed* for him: *for* he should A. M. 2513.
make full restitution; if he have B. C. 1491.
nothing, then he shall be ^dsold for his theft.

4 If the theft be certainly ^efound in his hand alive, whether it be ox, or ass, or sheep; he shall ^frestore double.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall

^e Numbers xxxv. 27.—^d Chap. xxi. 2.—^e Chap. xxi. 16.
^f Prov. vi. 31.

his own head; but if it were in the day-time that the thief was killed, he that killed him was accountable for it, unless it were in the necessary defence of his own life.

Verses 3, 4. *For he should make full restitution*—This the law determined: not that he should die. *In his hand alive*—Not killed, nor sold, as verse 1, so that the owner recover it with less charge and trouble.

Verse 5. He that wilfully put his cattle into his

A. M. 2513. feed in another man's field: of the
B. C. 1491. best of his own field, and of the best
of his own vineyard shall he make restitu-
tion.

6 If fire break out, and catch in thorns, so
that the stacks of corn, or the standing corn, or
the field be consumed *therewith*; he that kindled
the fire shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbour
money or stuff to keep, and it be stolen out of
the man's house; ^g if the thief be found, let him
pay double.

8 If the thief be not found, then the master
of the house shall be brought unto the ^h judges,
to see whether he have put his hand unto his
neighbour's goods.

9 For all manner of trespass, *whether it be*
for ox, for ass, for sheep, for raiment, or for any
manner of lost thing which *another* challengeth
to be his: the ⁱ cause of both parties shall
come before the judges; *and* whom the judges
shall condemn, he shall pay double unto his
neighbour.

10 If a man deliver unto his neighbour an
ass, or an ox, or a sheep, or any beast to keep;

^g Verse 4. — ^h Chap. xxi. 6; verse 28. — ⁱ Deut. xxv. 1.
[¶] Heb. vi. 16. — [¶] Gen. xxxi. 39.

neighbour's field, must make restitution of the best
of his own. The Jews hence observed it as a gene-
ral rule, that restitution must always be made of the
best; and that no man should keep any cattle that
were likely to trespass upon his neighbour, or do
him any damage.

Verse 6. He that designed only the burning of
thorns might become accessory to the burning of
corn, and should not be *held guiltless*. If the fire
did mischief, he that kindled it must answer for it,
though it could not be proved that he *designed* the
mischief. Men must suffer for their *carelessness*,
as well as for their *malice*. It will make us very
careful of ourselves, if we consider that we are
accountable, not only for the hurt we *do*, but for the
hurt we *occasion* through inadvertency.

Verses 7-13. *If a man deliver* goods, suppose to a
carrier to be conveyed, or to a warehouse-keeper to
be preserved, or cattle to a farmer to be fed, upon a
valuable consideration, and a special confidence re-
posed in the person they are lodged with, in case
these goods be stolen or lost, perish or be damaged,
if it appear that it was not by any fault of the trustee,
the owner must stand to the loss; otherwise, he
that has been false to his trust must be compelled to
make satisfaction.

Verses 14, 15. If a man (suppose) lent his team to his
neighbour, if the owner were with it, or were to re-
ceive profit for the loan of it, whatever harm befell

and it die, or be hurt, or driven away, A. M. 2513.
no man seeing it: B. C. 1491.

11 *Then* shall an ^k oath of the LORD be be-
tween them both, that he hath not put his hand
unto his neighbour's goods; and the owner of
it shall accept *thereof*, and he shall not make *it*
good.

12 And ^l if it be stolen from him, he shall
make restitution unto the owner thereof.

13 If it be torn in pieces; *then* let him bring
it *for* witness, *and* he shall not make good that
which was torn.

14 ¶ And if a man borrow *ought* of his neigh-
bour, and it be hurt, or die, the owner thereof
being not with it, he shall surely make *it* good.

15 *But* if the owner thereof *be* with it, he
shall not make *it* good: if it *be* a hired thing,
it came for his hire.

16 ¶ And ^m if a man entice a maid that is
not betrothed, and lie with her, he shall surely
endow her to be his wife.

17 If her father utterly refuse to give her
unto him, he shall ⁿ pay money according to
the ^o dowry of virgins.

18 ¶ ^o Thou shalt not suffer a witch to live.

[¶] Deut. xxii. 28. — [¶] Hebrew, *weigh*. — [¶] Gen. xxxiv. 12.
^o Lev. xix. 26, 31; xx. 27; Deut. xviii. 10.

the cattle the owner must stand to the loss of it; but
if the owner were so kind to the borrower as to lend
it him *gratis*, and put such a confidence in him as to
trust it from under his own eye, then, if any harm
happened, the borrower must make it good. We
may learn hence to be very careful not to abuse any
thing that is lent to us; it is not only unjust, but base
and disingenuous: we should much rather choose to
lose ourselves, than that any should sustain loss by
their kindness to us.

Verse 17. *If the father refuse, he shall pay money*
— This shows how ill a thing it is, and by no means
to be allowed, that children should marry without
their parents' consent: even here, where the divine
law appointed the marriage, both as a punishment to
him that had done wrong, and a recompense to her
that had suffered wrong, yet there was an express
reservation for the father's power; if he denied his
consent, it must be no marriage.

Verse 18. Witchcraft not only gives that honour
to the devil which is due to God alone, but bids
defiance to the divine providence, wages war with
God's government, puts his work into the devil's
hand, expecting him to do good and evil. By our
law, consulting, covenanting with, invoking, or em-
ploying any evil spirit to any intent whatever, and
exercising any enchantment, charm, or sorcery,
whereby hurt shall be done to any person, is made
felony, without benefit of clergy; also pretending

A. M. 2513. 19 ¶^a Whosoever lieth with a
B. C. 1491. beast, shall surely be put to death.

20 ¶^a He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

21 ¶^a Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 ^a Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they ^t cry at all unto me, I will surely ^u hear their cry;

24 And my ^x wrath shall wax hot, and I will kill you with the sword; and ^y your wives shall be widows, and your children fatherless.

25 ¶^z If thou lend money to *any* of my people *that is* poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury.

^p Lev. xviii. 23; xx. 15.—^q Num. xxv. 2; Deut. xiii. 1, 15; xvii. 2.—^r Chap. xxiii. 9; Lev. xix. 33; xxv. 35; Deut. x. 19; Zech. vii. 10.—^s Deut. x. 18; xxiv. 17; Psa. xciv. 6, 23; x. 2; Zech. vii. 10; James i. 27.—^t Deut. xv. 9; xxiv. 15; Luke xviii. 7.—^u Psa. xviii. 6; James v. 4.—^v Psa. lxi. 24. ^w Psalm cix. 9; Lam. v. 3.—^x Lev. xxv. 35; Deut. xxiii. 10;

to tell where goods lost or stolen may be found, is an iniquity punishable by the judge, and the second offence with death.

Verse 21. *A stranger* must not be abused, not wronged in judgment by the magistrates, not imposed upon in contracts, nor any advantage taken of his ignorance or necessity, no, nor must he be taunted, or upbraided with his being a stranger; for all these were *veratious*. *For ye were strangers in Egypt*—And knew what it was to be *vexed* and *oppressed* there. Those that have themselves been in poverty and distress, if Providence *enrich* and *enlarge* them, ought to show a particular tenderness toward those that are now in such circumstances as they were in formerly, now doing to them as they then wished to be done to.

Verse 22. *Ye shall not afflict the widow, or fatherless child*—That is, ye shall comfort and assist them, and be ready upon all occasions to show them kindness. In making just demands from them, their condition must be considered who have lost those that should protect them; and no advantage must be taken against them, nor any hardship put upon them, which a husband or a father would have sheltered them from.

Verse 25. *If thou lend*—1st, They must not receive use for money from any Israelite that borrowed for necessity. And such provision the law made for the preserving estates to their families by the years of jubilee, that a people who had little concern

26 ¶^a If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he ^b crieth unto me, that I will hear; for I *am* ^c gracious.

28 ¶^d Thou shalt not revile the ^e gods, nor curse the ruler of thy people.

29 ¶ Thou shalt not delay to *offer* ^f the ^g first of thy ripe fruits, and of thy ^h liquors: ⁱ the firstborn of thy sons shalt thou give unto me.

30 ^j Likewise shalt thou do with thine oxen, and with thy sheep: ^k seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 ¶ And ye shall be ^l holy men unto me: ^m neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

Psa. xv. 5; Ezek. xviii. 8, 17.—ⁿ Deut. xxiv. 6, 17; Prov. xx. 16; xxii. 27; Ezek. xviii. 7.—^o Verse 23.—^p Psa. lxxxvi. 15. ^q Acts xxiii. 5; Jude 8.—^r Or, *judges*.—^s Heb. *thy fulness*. ^t Chap. xxiii. 16; Prov. iii. 9.—^u Heb. *tear*.—^v Chap. xiii. 2, 12; xxxiv. 19.—^w Deut. xv. 19.—^x Lev. xxii. 27.—^y Chap. xix. 6; Deut. xiv. 21.—^z Lev. xxii. 8; Ezek. iv. 14; xlv. 31.

in trade could not be supposed to borrow money but for necessity; therefore it was generally forbidden among themselves; but to a stranger they were allowed to lend upon usury. 2d, They must not take a poor man's bed-clothes *in pawn*; but if they did, must restore them by bed-time.

Verse 28. *Thou shalt not revile the gods*—That is, the judges and magistrates. Princes and magistrates are our fathers, whom the fifth commandment obligeth us to honour, and forbids us to *revile*. St. Paul applies this law to himself, and owns that he ought not to *speak evil of the ruler of his people*, no, not though he was then his most unrighteous persecutor, Acts xxiii. 5.

Verse 29. *The firstborn of thy sons shalt thou give unto me*—And much more reason have we to give ourselves and all we have to God, who *spared not his own Son, but delivered him up for us all*. The first ripe of their corn they must *not delay* to offer; there is danger if we *delay* our duty, lest we wholly omit it; and by slipping the first opportunity in expectation of another, we suffer Satan to cheat us of all our time.

Verse 31. *Ye shall be holy unto me*—And one mark of that honourable distinction is appointed in their diet, which was, that they should not *eat any flesh that was torn of beasts*—Both because the blood was not duly taken out of it, and because the clean beast was ceremonially defiled by the touch of the unclean.

CHAPTER XXIII.

This chapter concludes the acts that passed in the first session (if it may be so called) upon mount Sinai. Here are, (1,) Some laws of universal obligation, relating especially to the ninth commandment, against bearing false witness, 1, and giving false judgment, 2, 3, 6, 7, 8. Also a law of doing good to our enemies, 4, 5, and not oppressing strangers, 9. (2,) Some laws peculiar to the Jews: the sabbatical years, 10, 11, the three annual feasts, 14-17, with laws pertaining thereto. (3,) Gracious promises of completing the mercy God had begun for them, upon condition of their obedience, that God would conduct them through the wilderness, 20-24, that he would prosper all they had, 25, 26, that he would put them in possession of Canaan, 27-31. But they must not mingle themselves with the nations, 32, 33.

A. M. 2513.
B. C. 1491.

THOU ^a shalt not ¹ raise a false report: put not thy hand with the wicked to be an ^b unrighteous witness.

2 ^c Thou shalt not follow a multitude to *do* evil; ^d neither shalt thou ² speak in a cause to decline after many to wrest *judgment*:

3 Neither shall thou countenance a poor man in his cause.

4 ¶ ^e If thou meet thine enemy's ^{A. M. 2513.}
ox or his ass going astray, thou shalt ^{B. C. 1491.}
surely bring it back to him again.

5 ^f If thou see the ass of him that hateth thee lying under his burden, ³ and wouldest forbear to help him, thou shalt surely help with him.

6 ¶ ^g Thou shalt not wrest the judgment of thy poor in his cause.

^a Psa. ci. 5.—¹ Or, *receive*.—^b Prov. xix. 5; Matt. xxvi. 59; Acts vi. 11, 13.—^c Chap. xxxii. 1; Josh. xxiv. 15; Prov. i. 10; iv. 14; Acts xxiv. 27.—^d Lev. xix. 15; Deuteron. i. 17.
^e Heb. *answer*.—^e Deut. xxii. 1; Matt. v. 44; Rom. xii. 20;

1 Thess. v. 15.—^f Deut. xxii. 4.—³ Or, *wilt thou cease to help him? or, and wouldest cease to leave thy business for him; thou shalt surely leave it to join with him*.—^g Deut. xxvii. 19; Isaiah x. 1, 2; Amos v. 12.

NOTES ON CHAPTER XXIII.

Verse 1. *Thou shalt not raise*—Or, *receive*, as the margin reads it, and as the Hebrew נָשָׂא, *tissa*, also signifies, or, *give credit to a false report*. Sometimes the *receiver*, in this case, is as bad as the *thief*: and a backbiting tongue would not do so much mischief if it were not countenanced. Sometimes we cannot avoid *hearing* a false report, but we must not *receive* it, we must not hear it with pleasure, nor easily give credit to it.

Verse 2. *Thou shalt not follow a multitude*—Either their counsel or their example; *to do evil*—General usage will never excuse us in any ill practice; nor is the broad way ever the safer for its being *crowded*. We must inquire what we *ought* to do, not what the *most* do; because we must be judged by our Master, not our fellow-servants; and it is too great a compliment to be willing to go to hell for company. *Neither shalt thou speak in a cause*—Either to extenuate or excuse a great fault, aggravate a small one, vindicate an offender, charge guilt on an innocent person, put false glosses, or sinister interpretations upon things, or do any thing tending to procure an unjust sentence; *to decline after many*—Either the friends of the party, the judges, the witnesses, or the opinions of the vulgar. The word רַבִּי, *rabbim*, in this verse rendered *multitude* and *many*, signifying also *great men*, some prefer the following translation of the verse, *Thou shalt not follow great men to do evil—neither shalt thou speak (Hebrew, answer) in a cause to decline after great men*. This is a very important sense of the words: because the example of great men, of men of power, wealth, and authority, has great influence.

Verse 3. *Neither shalt thou countenance*—Hebrew, *honour or favour*; *a poor man in his cause*. Thus we are properly cautioned against an opposite error which we may be also in danger of falling into, that

of respecting the poor man's cause, out of pity and compassion, when the cause of the richer man is more just. For however great the compassion of God may be for the poor, and how much soever he may recommend them to our care and protection, he would not have our tenderness for them carry us to countenance them unjustly, or give a wrong judgment for their sakes. The meaning of this and the former verse is, that there must be no respect of persons, whether rich or poor, but an impartial consideration of the cause.

Verse 4. *Thou shalt surely bring it back to him*—So far shalt thou be from revenging his injuries, that thou shalt render good to him for them, whereby if thou dost not reconcile him, thou wilt at least procure peace to thyself, and an honour to religion.

Verse 5. *And wouldest forbear to help him*—The duty inculcated in this verse is inculcated also Deut. xxii. 4, although not in the same words in the original. And the intention of both verses is plain, but the marginal reading here shows that there is some difficulty in the Hebrew text in this place. The precept, however, evidently means, whatever controversy thou hast with him that hates thee, it shall not hinder thee from succouring him or his in any distress.

Verse 6. *Thou shalt not wrest the judgment of thy poor*—As a judge should beware, lest through motives of compassion, or an affectation of popularity, he be biassed in favour of the poor; so, on the other hand, he must not despise a man because he is poor and without friends: he must not take advantage of his poverty to misrepresent his cause, to refuse to give him an impartial hearing, to strain a point of equity to his prejudice, or pass sentence wrongfully against him. The words *thy poor*, are emphatical, importing that they were members of their body, though poor.

A. M. 2513. 7 ^h Keep thee far from a false mat-
B. C. 1491. ter; ⁱ and the innocent and righteous
slay thou not: for ^k I will not justify the wicked.

8 ¶ And ^l thou shalt take no gift; for the
gift blindeth ⁴ the wise, and perverteth the
words of the righteous.

9 ¶ Also ^m thou shalt not oppress a stranger:
for ye know the ⁵ heart of a stranger, seeing ye
were strangers in the land of Egypt.

10 ¶ And ⁿ six years thou shalt sow thy land,
and shalt gather in the fruits thereof:

11 But the seventh year thou shalt let it rest
and lie still; that the poor of thy people may

eat: and what they leave, the beasts A. M. 2513.
of the field shall eat. In like manner B. C. 1491.
thou shalt deal with thy vineyard, and with
thy ^o oliveyard.

12 ¶ ^o Six days thou shalt do thy work,
and on the seventh day thou shalt rest: that
thine ox and thine ass may rest, and the son
of thy handmaid, and the stranger, may be
refreshed.

13 ¶ And in all things that I have said unto
you, ^p be circumspect: and ^q make no mention
of the name of other gods, neither let it be
heard out of thy mouth.

^h Leviticus xix. 11.—ⁱ Matthew xxvii. 4.—^k Romans i. 18.
^l Deut. xvi. 19; Isaiah i. 23; v. 23; xxxiii. 15; Ezek. xxii. 12.
^m Heb. the seeing.—ⁿ Chap. xxii. 21; Deut. x. 19; xxiv. 14, 17;

xxvii. 19.—^o Heb. soul.—^p Lev. xxv. 3, 4.—^q Or, olive-
trees.—^r Chap. xx. 8, 9; Deut. v. 13.—^s Deut. iv. 9; Eph.
v. 15; 1 Tim. iv. 16.—^t Deut. xii. 3; Josh. xxiii. 7.

Verse 7. *Keep thee far from a false matter*—From assisting or abetting an ill thing. Yea, keep thee far from it, dread it as a dangerous snare. I will not justify the wicked—That is, I will condemn him that unjustly condemns others.

Verse 8. *Thou shalt take no gift*—From those whose causes are depending before thee; because, if thou dost not sell justice for it, thou wilt both seem and be tempted to do so. *The gift blindeth the wise*—Bribes and interest cast a mist before the eyes, and bias the judgment and affections even of those who are otherwise wise and discerning. Besides, a habit of taking bribes will, in time, quite extinguish the light of reason, and destroy the sense of right and wrong. See Eccles. vii. 7. *And perverteth the words of the righteous*—The words or sentence of those who would otherwise be righteous: or perverteth the cause of the righteous, and all he can say in his own defence, and procures a wrong sentence to be given against him.

Verse 9. *Thou shalt not oppress the stranger*—Though aliens might not inherit lands among them; yet, they must have justice done them. It is an instance of the equity of our law, that if an alien be tried for any crime, except treason, the one half of his jury, if he desire it, shall be foreigners; a kind provision that strangers may not be oppressed. *For ye know the heart of a stranger*—That is, ye know by experience what a distressed, friendless condition that of a stranger is. The disposition, dejection, and distress of his heart, make him an object of pity, not of malice or injustice. Ye know his heart is easily depressed, and very unable to bear repulses. There is a great beauty in the expression.

Verses 10, 11. The institution of the sabbatical year was designed, 1st, To show what a plentiful land that was into which God was bringing them, that so numerous a people could have rich maintenance out of the products of so small a country, without foreign trade, and yet could spare the increase of every seventh year. 2d, To teach them confidence in his care and bounty while they did their duty; that as the sixth day's manna served for two days' meat,

so the sixth year's increase should serve for two years' subsistence. 3d, Thus he would try and secure their obedience, keep them in dependance upon himself, and give to them and all their neighbours a manifest proof of his singular and gracious providence over them. 4th, By this kind of quit rent they were likewise admonished that God alone was the Lord of the land, and that they were only tenants at his will. And being thus freed from their great labours in cultivating the ground, in manuring, ploughing, sowing, weeding, reaping, they were the more at leisure to meditate on God's works, and to acquaint themselves with his will. 5th, Another reason also is given here, *That the poor of thy land may eat*. God gave a special blessing to the sixth year, whereby it brought forth the fruit of three years; and in years of so great plenty, men are generally more negligent in their reaping, and therefore, the relics are more. So that in this appointment God had in view a more comfortable provision for the poor. It was likewise a curb to avarice, and habituated them to the exercise of humanity to their slaves, and even beasts. *In like manner with thy vineyard and oliveyard*—Thou shalt not prune nor dress them, nor gather and appropriate to thy own use what they shall produce, but shalt leave them to the poor.

Verse 12. *The seventh day thou shalt rest*—This command is here repeated lest any should think the weekly rest might cease when the whole year was consecrated to rest. There were three sorts of sabbaths to the Jews, 1st, Of days: 2d, Of years, namely, the seventh year: 3d, Of weeks of years, namely, the jubilee. And all these are types of the eternal rest in heaven, where pain and sorrow shall never enter.

Verse 13. *In all things be circumspect*—We are in danger of missing our way on the right hand and on the left, and it is at our peril if we do, therefore we have need to look about us. A man may ruin himself through mere carelessness, but he cannot save himself without great care and circumspection. Particularly since idolatry was a sin they were much

A. M. 2513. 14 ¶ ^r Three times thou shalt keep
B. C. 1491. a feast unto me in the year.

15 ^s Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: ^t and none shall appear before me empty:)

16 ^u And the feast of harvest, the first-fruits of thy labours, which thou hast sown in the field: and ^x the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

17 ^v Three times in the year all thy males shall appear before the LORD God.

18 ¶ ^w Thou shalt not offer the blood of my sacrifice with leavened bread: neither shall the fat of my ^y sacrifice remain until the morning.

19 ^a The first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. ^b Thou shalt not seethe a kid in his mother's milk.

20 ¶ ^c Behold, I send an Angel before thee,

to keep thee in the way, and to bring thee into the place which I have prepared. A. M. 2513. B. C. 1491.

21 Beware of him, and obey his voice, ^d provoke him not; for he will ^e not pardon your transgressions: for ^f my name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then ^g I will be an enemy unto thine enemies, and ^h an adversary unto thine adversaries.

23 ⁱ For mine Angel shall go before thee, and ^j bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites; and I will cut them off.

24 Thou shalt not ^k bow down to their gods, nor serve them, ^l nor do after their works: ^m but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall ⁿ serve the LORD your God, and ^o he shall bless thy bread, and thy water; and ^p I will take sickness away from the midst of thee.

^r Chap. xxxiv. 23; Lev. xxiii. 4; Deut. xvi. 16.—^s Chap. xii. 15; xxxiv. 18; Lev. xxiii. 6; Deut. xvi. 8.—^t Chap. xxxiv. 20; Deut. xvi. 16.—^u Chapter xxxiv. 22; Leviticus xxiii. 10. ^v Deut. xvi. 13.—^w Deut. xvi. 16.—^x Chapter xxxiv. 25; Lev. ii. 11; Deut. xvi. 4.—^y Or, *feast*.—^a Chap. xxii. 29; xxxiv. 26; Lev. xxiii. 10, 17; Num. xviii. 12; Deut. xxvi. 10. ^b Deut. xiv. 21.—^c Chap. xxxii. 34; xxxiii. 2, 14; Josh. v. 13. ^d Num. xiv. 11; Psa. lxxviii. 40, 56; Eph. iv. 30; Heb. iii. 10, 16.

^e Chap. xxxii. 34; Num. xiv. 35; Deut. xviii. 19; Heb. iii. 11. ^f Isa. ix. 6; John x. 30, 38.—^g Genesis xii. 3; Deut. xxx. 7. ^h Or, *I will afflict them that afflict thee*.—ⁱ Chapter xxxiii. 2. ^j Josh. xxiv. 8, 11.—^k Chapter xx. 5.—^l Leviticus xviii. 3; Deut. xii. 30.—^m Numbers xxxiii. 52; Deut. vii. 5, 25; xii. 3. ⁿ Deuteronomy vi. 13; x. 12, 20; xi. 13; xiii. 4; Joshua xxii. 5; xxiv. 14.—^o Deuteronomy vii. 13; xxviii. 5, 8.—^p Chap. xv. 26; Deuteronomy vii. 15.

addicted to, and would be greatly tempted to, they must endeavour to blot out the remembrance of the gods of the heathen, and must disuse all their superstitious forms of speech, and never mention them but with detestation. In Christian schools and academies, (for it is in vain to think of reforming the play-houses,) it were to be wished that the names and stories of the heathen deities, or demons rather, were not so commonly and familiarly used.

Verse 14. The passover, pentecost, and feast of tabernacles, in spring, summer, and autumn, were the three times appointed for their attendance; not in winter, because travelling was then uncomfortable; nor in the midst of their harvest.

Verse 17. *All thy males*—All that were of competent years, and health, and strength, and at their own disposal. It is probable, servants were exempt: for none was to appear without an offering: but most of these had nothing to offer.

Verse 19. *Thou shalt not seethe a kid in his mother's milk*—It is remarkable that this command, extraordinary as it is, is repeated chap. xxxiv. 26, and Deut. xiv. 21, and that, as here, in connection with the offering of the first-fruits. Hence it has been conjectured that it has a reference to the payment of these fruits, and to some superstitious practices which the Pagans used on these occasions,

who were wont, it seems, when they had gathered in all the fruits of the earth, to boil a kid in its mother's milk, and “to sprinkle the trees, and fields, and gardens, with the broth in a magical manner, to make them more fruitful the following year.” See Dr. Cudworth, *On the Lord's Supper*, page 14. Some, however, with an appearance of probability, take this for a prohibition against offering any animal in sacrifice when it was milky and unformed, or before it was eight days old, till which time it was to be left with its dam, chap. xxii. 30. And others, again, consider the precept as being chiefly intended, like many other of God's laws, to prevent cruelty toward the creatures, and to inculcate a mild and tender disposition.

Verses 20, 21. *Behold, I send an Angel before thee*—The Angel of the covenant: accordingly, the Israelites, in the wilderness, are said to *tempt Christ*. It is promised that this blessed Angel should *keep them in the way*, though it lay through a wilderness first, and afterward through their enemies' country; and thus Christ has *prepared a place* for his followers. *Beware of him, and obey his voice; provoke him not*—It is at your peril if you do; *for my name*—My nature, my authority; *is in him*.

Verses 25, 26. *He shall bless thy bread and thy water*—And God's blessing will make bread and

A. M. 2513. 26 ^a There shall nothing cast their
B. C. 1491. young, nor be barren, in thy land:
the number of thy days I will ^r fulfil.

27 I will send ^s my fear before thee, and will
^t destroy all the people to whom thou shalt
come, and I will make all thine enemies turn
their ⁹ backs unto thee.

28 And ^u I will send hornets before thee,
which shall drive out the Hivite, the Canaanite,
and the Hittite from before thee.

29 ^w I will not drive them out from before
thee in one year; lest the land become de-
solate, and the beast of the field multiply
against thee.

^a Deut. vii. 14; xxviii. 4.—^r Gen. xxxv. 29; Job xlii. 17;
Psalm lv. 23; xc. 11.—^s Gen. xxxv. 5; Chap. xv. 14; Deut.
ii. 25; xi. 25; Josh. ii. 9, 10.—^t Deut. vii. 23.—^u Heb. neck.
^w Deut. vii. 20; Josh. xxiv. 12.

water more refreshing and nourishing than a feast
of fat things, and wines on the lees, without that
blessing. *And I will take sickness away*—Either
prevent it or remove it. Thy land shall not be visited
with epidemical diseases, which are very dreadful,
and sometimes have laid countries waste. *The
number of thy days I will fulfil*—And they shall not
be cut off in the midst by untimely deaths. Thus
hath godliness the promise of the life that now is.

Verses 27, 28. *I will send my fear before thee*—
And they that fear will soon flee: I will strike a
terror into the inhabitants of Canaan, which shall
facilitate the conquest of them, Joel ii. 9, 10. *I will
send hornets before thee*—Thus Joshua observes,
(chap. xxiv. 12,) that the Amorites were driven out,
not by the sword and bow of the Israelites, but by
the sting of these hornets, which are a kind of wasps,
only larger and fiercer than the ordinary wasp.
Some explain the word *hornet* metaphorically, *I
will send my terror before thee as a hornet*, it ap-
pearing to them improbable that a parcel of insects
should drive out a nation. But they are fully con-
futed by Bochart, who produces many instances of
nations being forced to leave their country by these
and such like contemptible creatures, appealing to
the testimony of Herodotus, Appianus, and Strabo.
And he particularly observes, that the sting of this
sort of wasp, called a *hornet*, is of all others the most

A. M. 2513. 30 By little and little I will drive
B. C. 1491. them out from before thee, until thou
be increased, and inherit the land.

31 And ^x I will set thy bounds from the Red
sea even unto the sea of the Philistines, and
from the desert unto the river: for I will
^y deliver the inhabitants of the land into your
hand; and thou shalt drive them out before
thee.

32 ^z Thou shalt make no covenant with them,
nor with their gods.

33 They shall not dwell in thy land, lest they
make thee sin against me: for if thou serve
their gods, ^a it will surely be a snare unto thee.

^x Deut. vii. 22.—^y Gen. xv. 18; Num. xxxiv. 3; Deut. xi.
24; Josh. i. 4.—^z Josh. xxi. 44.—^a Chap. xxxiv. 12; Deut.
vii. 2.—^b Chap. xxxiv. 12; Deut. vii. 16; xii. 30; Josh. xxiii.
13; Judges ii. 3.

pernicious; for it seldom stings a man, as Pliny says.
(lib. xi. c. 21,) without throwing him into the rage
of a fever.

Verse 29. *Lest the land be desolate*—The Israel
ites were not numerous enough to people all the
land immediately. Providence had likewise another
end in view in suffering some of the Canaanites to
remain in the land: *they were to prove Israel*, and
show whether they would hearken unto the com-
mandment of the Lord, Judges iii. 4. *And the beast
of the field multiply*—The wild beasts from Arabia
Deserta made frequent inroads into Canaan, in quest
of prey, and were not to be driven out but by con-
tinual hunting.

Verses 32, 33. *Thou shalt make no covenant with
them*—Thou shalt give no toleration to idol-worship,
nor suffer it to be introduced into thy territories.
Thou shalt make no league with them, either civil
or religious. *They shall not dwell in thy land*—
Unless they renounce their idolatry, which is plain-
ly understood; for, upon their becoming proselytes
to the Jewish religion, they might dwell among
them, and were called the strangers. *If thou
serve*—Thou wilt serve, this will be the fruit of thy
cohabitation with them. *It will be a snare unto
thee*—Will bring great calamities upon thee, and,
at last, be thy ruin, which accordingly came to
pass.

CHAPTER XXIV.

Moses, as mediator between God and Israel, having received divers laws and ordinances from God in the foregoing chapters,
in this chapter, (1.) Comes down to the people, acquaints them with the laws he had received, and takes their consent to
those laws, 3; writes the laws, and reads them to the people, who repeat their consent, 4, 7; and then by sacrifice, and the
sprinkling of blood, ratifies the covenant between them and God, 5, 6, 8. (2.) He returns to God again, to receive further
directions. When he was dismissed from his former attendance, he was ordered to attend again, 1, 2. He did so with
seventy of the elders, to whom God made a discovery of his glory, 9–11. Moses is ordered up into the mount, 12, 13; the
rest are ordered down to the people, 14. The cloud of glory is seen by all the people on the top of mount Sinai, 15–17,
and Moses is there with God forty days and forty nights, 18.

A. M. 2513.
B. C. 1491.

AND he said unto Moses, Come up unto the LORD, thou, and Aaron, ^aNadab, and Abihu, ^band seventy of the elders of Israel; and worship ye afar off.

2 And Moses ^calone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, ^dAll the words which the LORD hath said will we do.

4 ¶ And Moses ^ewrote all the words of the

^a Chap. xxviii. 1; Lev. x. 1.—^b Chap. i. 5; Num. xi. 16.
^c Verse 13.—^d Chap. xix. 8; Deut. v. 27.

LORD, and rose up early in the morning, and builded an altar under the hill, and twelve ^fpillars according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD.

6 And Moses ^gtook half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.

7 And he ^htook the book of the covenant, and read in the audience of the people: and

A. M. 2513
B. C. 1491.

^e Deut. xxxi. 9.—^f Genesis xxviii. 18.—^g Hebrews ix. 18.
^h Heb. ix. 19.

NOTES ON CHAPTER XXIV.

Verse 1. *Come up unto the Lord*—Moses being already on the mount, the meaning is, "After thou hast gone down and acquainted the people with my will, and received their answer, then come up again." He was to bring with him Aaron and his two eldest sons, Nadab and Abihu, who, by this special favour, were to be prepared for that office to which they were to be called. Seventy of the principal elders of Israel also were to accompany him, probably that they might be witnesses of Moses's immediate intercourse with God, and that they themselves might be possessed with a greater reverence for the laws to be received from him. *Worship ye afar off*—Before they came near they must worship. Thus we must enter into God's gates with humble and solemn adorations.

Verse 2. *And Moses alone shall come near*—Being therein a type of Christ, who, as the high-priest, *entered alone* into the most holy place. In the following verse we have the solemn covenant made between God and Israel, and the exchanging of the ratifications: typifying the covenant of grace between God and believers through Christ.

Verse 3. *Moses told the people all the words of the Lord*—He laid before them all the precepts, in the foregoing chapters, and put it to them, whether they were willing to submit to these laws or not? *And all the people answered, All the words which the Lord hath said will we do*—They had before consented in general to be under God's government; here they consent in particular to these laws now given.

Verse 4. *And Moses wrote the words of the Lord*—That there might be no mistake; as God dictated them on the mount, where, it has been thought by many, God taught him the use of letters; these Moses taught the Israelites, from whom they afterward travelled to Greece and other nations. As soon as God had separated to himself a peculiar people, he governed them by a *written word*, as he has done ever since, and will do while the world stands. *Pillars according to the number of the tribes*—These were to represent the people, the

other party to the covenant; and we may suppose they were set up *over against* the altar, and that Moses, as mediator, passed to and fro between them. Probably each tribe *set up* and *knew* its own pillar, and their elders stood by it. He then appointed *sacrifices* to be offered upon the altar.

Verse 5. *He sent young men*—So also the Septuagint, *τὰς νεανίσκους*: but the Chaldee renders it, *the firstborn*. The firstborn were priests in every family; but, among the Israelites, they were afterward redeemed, and the tribe of Levi given to God in their stead, for his service. But the Hebrew word נָעָר, *nagnarei*, here used, signifies *active* as well as *young*, and as these persons were employed in slaying and offering up the oxen, strength and activity were necessary. As Moses himself performed the principal office of the priest, (verse 6,) it cannot be concluded from this passage that these young men were priests. But it is worthy of observation, that even after the appointment of Aaron's family to the priesthood, no man was permitted to serve at the altar after the age of *fifty*, see Num. viii. 25.

Verse 6. 1st, *The blood of the sacrifice* which the people *offered*, was (part of it) *sprinkled upon the altar*—Which signified the people's dedicating themselves to God, and his honour. In the blood of the sacrifices, all the Israelites were presented unto God as *living sacrifices*, Rom. xii. 1. 2d, *The blood of the sacrifice* which God *owned* and *accepted* was (the remainder of it) sprinkled, either *upon the people* themselves, or upon the *pillars* that represented them, which signified God's conferring his favour upon them, and all the fruits of that favour, and his giving them all the gifts they could desire from a God *reconciled* to them, and *in covenant* with them. Thus our Lord Jesus, the Mediator of the new covenant, (of whom Moses was a type,) having offered up himself a sacrifice upon the cross, that his blood might be indeed the blood of the covenant, sprinkles it *upon the altar* in his intercession, (Heb. ix. 12,) and sprinkles it upon his church by his word and ordinance, and operations of the *Spirit of promise*, by whom we are *sealed* to be to him a people.

A. M. 2513. they said, ⁱ All that the LORD hath
B. C. 1491. said will we do, and be obedient.

8 And Moses took the blood, and sprinkled it on the people, and said, Behold ^k the blood of the covenant, which the LORD hath made with you concerning all these words.

9 ¶ Then ^l went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they ^m saw the God of Israel: and *there was* under his feet as it were a paved work of a ⁿ sapphire-stone, and as it were the ^o body of heaven in *his* clearness.

11 And upon the nobles of the children of Israel he ^p laid not his hand: also ^q they saw God, and did ^r eat and drink.

12 ¶ And the LORD said unto Moses, ^s Come up to me into the mount, and be there: and I

will give thee ^t tables of stone, and ^u a law, and commandments which ^v I have written; that thou mayest teach them.

13 And Moses rose up, and ^w his minister Joshua: and Moses ^x went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 ¶ And Moses went up into the mount, and ^y a cloud covered the mount.

16 And ^z the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

ⁱ Verse 3.—^k Heb. ix. 20; xiii. 20; 1 Pet. i. 2.—^l Verse 1. ^m Gen. xxxii. 30; Chap. iii. 6; Judges xiii. 22; Isaiah vi. 1, 5; Chap. xxxiii. 20; John i. 18.—ⁿ Ezek. i. 26; x. 1.—^o Matt. xvii. 2.—^p Chap. xix. 21.

^q Verse 10; Chap. xxxiii. 20; Deut. iv. 33.—^r Gen. xxxi. 54; Chap. xviii. 12; 1 Cor. x. 18.—^s Verses 2, 15, 18.—^t Chap. xxxi. 18; xxxii. 16; Deut. v. 22.—^u Chap. xxxii. 17; xxxiii. 11. ^v Ver. 2.—^w Chap. xix. 9, 16.—^x Chap. xvi. 10; Num. xiv. 10.

Verse 10. *They saw the God of Israel*—That is, they had some glimpse of his glory, in light and fire, though they saw *no manner of similitude*. They saw the *place where the God of Israel stood*, so the Septuagint; whatever they saw, it was certainly something of which no image or picture could be made, and yet enough to satisfy them that God was with them of a truth. Nothing is described but that which was *under his feet*, for our conceptions of God are all *below him*. They saw not so much as God's feet, but at the bottom of the brightness they saw (such as they never saw before or after, and as the footstool or pedestal of it) a most rich and splendid pavement, as it had been of *sapphires*, azure, or *sky-coloured*. The heavens themselves are the *pavement* of God's palace, and his throne is *above the firmament*.

Verse 11. *Upon the nobles*—Or elders; of Israel he laid not his hand—Though they were men, the splendour of his glory did not overwhelm them, but it was so moderated, (Job xxxvi. 9,) and they were so strengthened, (Dan. x. 19,) that they were able to bear it: nay, though they were *sinful men*, and obnoxious to God's justice, yet he did not lay his avenging hand upon them, as they feared he would. When we consider what a *consuming fire* God is, and what *stubble* we are before him, we shall have reason to say, in all our approaches to him, "It is of the Lord's mercies we are not consumed." They saw God, and did eat and drink—They had not only their lives preserved, but their vigour, courage, and comfort; it cast no damp upon their joy, but rather increased it. They *feasted upon the sacrifice* before God, in token of their cheerful consent to the covenant, their grateful acceptance of the benefits of it, and their communion with God in pursuance of that covenant.

Verse 12. *The Lord said unto Moses, Come up*—There were different stations on the mountain. The glory of the Lord occupied the highest place, *the top of the mountain*: to this place Moses is now called up, leaving the elders below to wait for him, and commissioning Aaron and Hur to transact any business in his absence. It has been thought that Moses might not expect so long a continuance in the mount with God as *forty days and forty nights*, when he enjoined the elders to tarry for him on the mount, and commissioned Aaron and Hur to go backward and forward between them and the people; and that it is not probable the elders continued all that time upon that part of the mountain where he left them. Concerning this, however, nothing can be affirmed with certainty.

Verse 13. *Joshua* was his minister or servant, and it would be a satisfaction to him to have him as a companion during the six days that he tarried in the mount before God called to him. Joshua was to be his successor, and therefore thus he was honoured before the people, and thus he was prepared by being trained up in communion with God. Joshua was a *type of Christ*, and (as the learned Bishop Pearson well observes) Moses takes him with him unto the mount, because without Jesus, in whom are *hid all the treasures of wisdom and knowledge*, there is no looking into the *secrets of heaven*, nor approaching the presence of God.

Verse 16. *A cloud covered the mount six days*—A visible token of God's special presence there, for he so *shows himself* to us, as at the same time to *conceal himself from us*; he lets us know so much as to assure us of his power and grace, but intimates to us that we cannot *find him out to perfection*. During these *six days* Moses stayed waiting upon the mountain, for a call into the presence-chamber.

A. M. 2513. 17 And the sight of the glory of the
B. C. 1491. LORD was like ² devouring fire on
the top of the mount in the eyes of the children
of Israel.

² Chap. iii. 2; xix. 18; Deut. iv. 36; Heb. xii. 18, 29.

And on the seventh day—Probably the sabbath day; he called unto Moses—Now the thick cloud opened in the sight of all Israel, and the glory of the Lord broke forth like devouring fire.

Verse 18. Moses went into the midst of the cloud—It was an extraordinary presence of mind which the grace of God furnished him with, else he durst not have ventured into the cloud, especially when it broke out in devouring fire. And Moses was in the mount forty days and forty nights—It should

18 And Moses went into the midst A. M. 2513.
of the cloud, and gat him up into the B. C. 1491.
mount: and ^a Moses was in the mount forty
days and forty nights.

^a Chap. xxxiv. 28; Deut. ix. 9.

seem the six days were not part of the forty; for during those six days Joshua was with Moses, who did eat of the manna, and drink of the brook mentioned Deut. ix. 21, and while they were together, it is probable Moses did eat and drink with him; but when Moses was called into the midst of the cloud, he left Joshua without, who continued to eat and drink daily while he waited for Moses' return, but from thenceforward Moses fasted.

CHAPTER XXV.

At this chapter begins an account of the instructions God gave Moses for erecting and furnishing the tabernacle. Here are, (1.) Orders given for a collection to be made among the people, 1-9. (2.) Particular instructions, 1, Concerning the ark of the covenant, 10-22; 2, The table of shew-bread, 23-30; 3, The golden candlestick, 31-40.

A. M. 2513. AND the LORD spake unto Moses,
B. C. 1491. saying,

2 Speak unto the children of Israel, that they
¹bring me an ² offering: ^a of every man that
giveth it willingly with his heart ye shall take
my offering.

3 And this is the offering which ye shall take
of them; gold, and silver, and brass,

¹ Heb. take for me.—² Or, heave-offering.—^a Chap. xxxv. 5,
21; 2 Cor. viii. 12; ix. 7.—³ Or, silk, Gen. xli. 42.

NOTES ON CHAPTER XXV.

Verse 2. Speak unto the children of Israel—Doubtless when Moses went into the midst of the cloud, and abode there so long, he saw and heard glorious things, but they were things which it was not lawful or possible to utter, and therefore in the records which he kept of the transactions there, he saith nothing to satisfy curiosity, but writes that only which he was to deliver to the people. And God, having now solemnly ratified his covenant with Israel to be their God, and that they should be his subjects and servants, gives orders next concerning a place for his solemn worship, where by visible symbols of his divine presence he might reside among them as their Deliverer, Protector, and the great object of their worship, and might keep his court as their King, that while they had that place in the midst of them they might never again ask, "Is the Lord among us or not?" And because in the wilderness they dwelt in tents, even this royal palace was to be a tabernacle too, a kind of portable temple suitable to their travelling condition, that it might move with them. Probably there never was

4 And blue, and purple, and scarlet, A. M. 2513.
and ³ fine linen, and goats' hair, B. C. 1491.

5 And rams' skins dyed red, and badgers' skins, and shittim-wood,

6 ^b Oil for the light, ^c spices for anointing oil,
and for ^d sweet incense,

7 Onyx-stones, and stones to be set in the
^e ephod, and in the ^f breast-plate.

^b Chap. xxvii. 20.—^c Chap. xxx. 23.—^d Chap. xxx. 34.
^e Chap. xxviii. 4, 6.—^f Chap. xxviii. 15.

any house or temple built for sacred uses before this tabernacle was erected by Moses. And the frame, fashion, utensils, ministers, and services of it were to be such as would be a model of that more magnificent temple, its furniture and service, which was to be afterward erected in the land of Canaan, even as that temple itself, with its whole economy, was to be but a figurative resemblance of a more complete and spiritual dispensation under the Messiah. For these holy places made with hands were the figures of the true, Heb. ix. 24. The gospel church is the true tabernacle which the Lord pitched, and not man, Heb. viii. 2. And the body of Christ, in and by which he made atonement, was the greater and more perfect tabernacle, Heb. ix. 11. The Word was made flesh, and dwelt among us as in a tabernacle. That they bring me an offering—This offering was to be given willingly, and with the heart. It was not prescribed to them what or how much they must give, but it was left to their generosity, that they might show their good-will to the house of God, and the offices thereof.

Verses 4, 5. Blue, and purple, and scarlet—Ma-

A. M. 2513. 8 And let them make me a ^g sanctuary; that ^hI may dwell among them. B. C. 1491.

9 ⁱ According to all that I show thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

10 ¶ ^k And they shall make an ark of shittim-wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

^g Chapter xxxvi. 1, 3, 4; Lev. iv. 6; xxi. 12; Hebrews ix. 1.
^h Chap. xix. 45; 2 Cor. vi. 16; Hebrews iii. 6.—ⁱ Verse 40.
^k Chap. xxxvii. 1; Deut. x. 3; Heb. ix. 4.—^l 1 Kings viii. 8.

terials of those colours. *Shittim-wood*—A kind of wood growing in Egypt and the deserts of Arabia, very durable and precious.

Verse 8. *A sanctuary*—A place of solemn worship; that I may dwell among them. Not by my essence, which is every where; but by my grace and glorious operations.

Verse 9. *According to all that I show thee*—God showed him an exact plan of it *in little*, which he must conform to in all points. And God did not only show him the model, but gave him also particular directions how to frame the tabernacle, according to that model, in all the parts of it. When Moses was to describe the creation of the world, though it be such a stately and curious fabric, yet he gave a very short and general account of it; but when he comes to describe the tabernacle, he doth it with the greatest niceness and accuracy imaginable; for God's church and instituted religion are more precious to him than all the rest of the world. And all the Scriptures were written, not to describe to us the works of nature, (a general view of which is sufficient to lead us to a knowledge of the Creator,) but to acquaint us with the methods of grace, and those things which are purely matters of revelation.

Verses 10–16. The *ark* was a chest or coffer, in which the two tables of the law, written by the finger of God, were to be placed. If the Jewish cubit was, as some learned men compute, three inches longer than our half yard, (twenty-one inches in all,) this chest or cabinet was about fifty-two inches long, thirty-one broad, and thirty-one deep; it was overlaid within and without with thin plates of gold; it had a crown or cornice of gold round it; rings and staves to carry it with; and in it he must put *the testimony*. The tables of the law are called the

13 And thou shalt make staves of ^{A. M. 2513.} shittim-wood, and overlay them with ^{B. C. 1491.} gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 ¹ The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark ^m the testimony which I shall give thee.

17 ¶ And ⁿ thou shalt make a mercy-seat of pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* ⁴ of

^m Chap. xvi. 34; xxxi. 18; Deut. x. 2, 5; xxxi. 26; 1 Kings viii. 9; 2 Kings xi. 12; Heb. ix. 4.—ⁿ Chap. xxxvii. 6; Rom. iii. 25; Heb. ix. 5.—⁴ Or, of the matter of the mercy-seat.

testimony, because God did in them testify his will; his giving them that law was *in token* of his favour to them, and their acceptance of it was *in token* of their subjection to him. This law was a testimony *to them* to direct them in their duty, and would be a testimony *against them* if they transgressed. The ark is called the *ark of the testimony*, (Exod. xxx. 6,) and the tabernacle, the *tabernacle of the testimony*, Num. x. 11. The tables of the law were carefully preserved in the ark, to teach us to make much of the word of God, and to hide it in our inmost thoughts, as the ark was placed in the holy of holies. It intimates likewise the care which Divine Providence ever did, and ever will take to preserve the records of divine revelation in the church, so that even in the latter days there shall be *seen in his temple the ark of his testament*. See Rev. xi. 19.

Verse 17. The *mercy-seat* was the covering of the ark, made exactly to fit the dimensions of it. This *propitiatory covering*, as it might well be translated, was a type of Christ the *great propitiation*, whose satisfaction covers our transgressions, and comes between us and the curse we deserve.

Verses 18–22. The *cherubim* (*cherubim* is the plural of *cherub*, not *cherubims*) were fixed to the mercy-seat, and of a piece with it, and spread their wings over it. It is supposed these were designed to represent the holy angels, (who always attend the *Shechinah*, or divine majesty,) not by any effigies of an angel, but some emblem of the angelical nature, probably one or more of those *four faces* spoken of Ezek. i. 10. Whatever the faces were, *they looked one toward another*, and both downward toward the ark, while their wings were stretched out so as to touch one another. This denotes their attendance upon the Redeemer, their readiness to do his

A. M. 2513. the mercy-seat shall ye make the
B. C. 1491. cherubims on the two ends thereof.

20 And ° the cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another; toward the mercy-seat shall the faces of the cherubims be.

21 P And thou shalt put the mercy-seat above upon the ark; and ^a in the ark thou shalt put the testimony that I shall give thee.

22 And ^r there I will meet with thee, and I will commune with thee from above the mercy-seat, from ^s between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ ^t Thou shalt also make a table of shittim-wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of a hand-breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the ^u rings be for places of the staves to ^v bear the table.

28 And thou shalt make the staves of shittim-wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make ^w the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, ^x to cover withal: of pure gold shalt thou make them.

30 And thou shalt set upon the table ^y show-bread before me always.

31 ¶ ^z And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

° 1 Kings viii. 7; 1 Chron. xxviii. 18; Heb. ix. 5.—P Chap. xxvi. 34.—^a Verse 16.—^r Chap. xxix. 42, 43; xxx. 6, 36; Lev. xvi. 2; Num. xvii. 4.—^s Num. vii. 89; 1 Sam. iv. 4; 2 Sam. vi. 2; 2 Kings xix. 15; Psa. lxxx. 1; xc. 1; Isa. xxxvii. 16.

^t Chap. xxxvii. 10; 1 Kings vii. 48; 2 Chron. iv. 8; Heb. ix. 2. ^u Chap. xxxvii. 16; Numbers iv. 7.—^v Or, *to pour out withal*. ^w Lev. xxiv. 6.—^x Chap. xxxvii. 17; 1 Kings vii. 49; Zech. iv. 2; Heb. ix. 2; Rev. i. 12; iv. 5.

will, their presence in the assemblies of saints, (Psa. lxxviii. 17; 1 Cor. xi. 10,) and their desire to look into the mysteries of the gospel, which they diligently contemplate, 1 Pet. i. 12. God is said to dwell or sit *between the cherubim*, on the mercy-seat, Psa. lxxx. 2; and from thence he here promiseth for the future to meet with Moses, and to *commune with him*. Thus he manifests himself willing to keep up communion with us, by the mediation of Christ.

Verse 23. *Thou shalt make a table of shittim-wood*—This table was to stand, not in the holy of holies (nothing was in that but the ark with its appurtenances) but in the outer part of the tabernacle, called the sanctuary, or holy place.

Verse 30. *Thou shalt set upon the table the show-bread*—Hebrew, *Bread of the face or presence*, because it was set before the ark, where God was peculiarly present. We call it *show bread*, because it was *showed*, or exhibited before God upon the sacred table, as a national weekly oblation, in the name of all the twelve tribes, for the loaves were twelve in number, and being an offering to God were

to be eaten only by the priests in the holy place, Lev. xxiv. 5–9. Every loaf must have been of considerable size, since two-tenth deals, or two homers of flour were used for each, which are about six quarts English. This bread, set in two rows, six loaves in a row, was designed to be a thankful acknowledgment of God's goodness to them in giving them their daily bread, a token of their communion with God, this bread on God's table being made of the same corn with the bread on their own tables. And it was a type of the spiritual provision which is made in the church, by the gospel of Christ, for all that are made priests to our God.

Verse 31. This candlestick had many *branches* drawn from the *main shaft*, which had not only *bowls* to put the oil and the kindled wick in for necessity, but *knops* made in the form of a pomegranate and *flowers* for ornament. The tabernacle had no windows, all its light was candle-light, which denotes the comparative darkness of *that dispensation*, while the Sun of righteousness was not as yet risen, nor had the *Day-star* from on high visited his

A. M. 2513. 35 And *there shall be* a knop under
B. C. 1491. two branches of the same, and a knop
under two branches of the same, and a knop
under two branches of the same, according to
the six branches that proceed out of the candle-
stick.

36 Their knops and their branches shall be
of the same: all of it *shall be* one beaten work
of pure gold.

37 And thou shalt make the seven lamps

⁷ Chap. xxvii. 21; xxx. 8; Lev. xxiv. 3, 4; 2 Chron. xiii. 11.
■ Or, *cause to ascend*.—² Num. viii. 2.—⁷ Heb. *the face of it*.

church. Yet God left not himself without witness,
nor them without instruction; the commandment
was a lamp, and the law a light, and the prophets
were branches from that lamp, which *gave light in*

thereof: and ⁷ they shall ⁶ light the ^{A. M. 2513.}
lamps thereof, that they may ² give ^{B. C. 1491.}
light over against ⁷ it.

38 And the tongs thereof, and the snuff-dishes
thereof, *shall be of* pure gold.

39 Of a talent of pure gold shall he make it,
with all these vessels.

40 And ^a look that thou make *them* after
their pattern, ⁸ which was showed thee in the
mount.

^a Chap. xxvi. 30; Num. viii. 4; 1 Chron. xxviii. 11, 19; Acts
vii. 44; Heb. viii. 5.—⁸ Heb. *which thou wast caused to see*.

their several ages. The church *is* still *dark*, as the
tabernacle was, in comparison with what it *will be*
in heaven: but the word of God is the candlestick,
a light shining in a dark place.

CHAPTER XXVI.

Moses here receives instructions, (1.) Concerning the inner curtains of the tabernacle, 1-6. (2.) Concerning the outer curtains, 7-13. (3.) Concerning the cover which was to secure it from the weather, 14. (4.) Concerning the boards which were to support the curtains, 15-30. (5.) The partition between the holy place and the most holy, 31-35. (6.) The veil for the door, 36, 37. These particulars seem of little use to us now, yet having been of great use to Moses and Israel, and God having thought fit to preserve to us the remembrance of them, we ought not to overlook them.

A. M. 2513. **M**OREOVER, ^a thou shalt make
B. C. 1491. the tabernacle *with* ten curtains
of fine twined linen, and blue, and purple, and
scarlet: *with* cherubims ¹ of cunning work shalt
thou make them.

^a Chap. xxxvi. 8.

2 The length of one curtain *shall* ^{A. M. 2513.}
be eight and twenty cubits, and the ^{B. C. 1491.}
breadth of one curtain four cubits: and every
one of the curtains shall have one measure.

3 The five curtains shall be coupled together

¹ Heb. *the work of a cunning workman, or, embroiderer*.

NOTES ON CHAPTER XXVI.

Verse 1. *Thou shalt make the tabernacle*—The word חמִישְׁכָּן *hammishchan*, which we translate *tabernacle*, means *a place to dwell in*. And this was not only to be a sign of God's presence with, and protection of his people, but his habitation or dwelling-place among them: the place where he would, in a peculiar manner, manifest his presence, display his glory, accept their oblations, prayers, praises, and other services, and by the intervention of Moses and Aaron first, and afterward of the high-priest for the time being, would communicate to them his mind and will. "It was a type," says Mr. Brown, "1st, Of Christ's person, Heb. viii. 2. 2d, Of the gospel church; the habitation of God by the Spirit, Eph. ii. 20-22; 2 Cor. vi. 16. 3d, Of every Christian, in whose heart God dwells, 1 Cor. iii. 16, and vi. 19. 4th, Of the new covenant and heavenly state, Isa. lxvi. 1. And according to these different significations may the furniture thereof be understood in different views."

With ten curtains—These curtains formed the

principal covering of the sanctuary, and are called the *tabernacle* or *dwelling-place* of God. They were made of the finest linen, dyed with the richest colours, spun and woven in the most curious manner, and beautifully embroidered all over with cherubim, the emblematic representations of angels. This last circumstance was not only intended to signify that the angels joined in the worship of the God of Israel; but also that they attend continually upon him in his holy habitation as "his ministers to do his pleasure," Psa. ciii. 21; that they encamp around his church, Psa. xxxiv. 7; and are always in waiting, so to speak, and ready to minister to the heirs of salvation, Heb. i. 14. For, as there were cherubim over the mercy-seat, so there were also round the tabernacle. It must be observed, likewise, that there were to be two hangings, five breadths in each, sewed together, and the two hangings coupled together, with golden clasps, or tacks, so that it might all be *one tabernacle*. Thus the churches of Christ, though they are *many*, yet are *one*, being *fitly joined together* in holy love, and by the *unity of the Spirit*,

A. M. 2513. one to another; and *other* five curtains
B. C. 1491. *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And ^bthou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be* all of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the fore-front of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the ²tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that re-

maineth, shall hang over the back-
side of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side ³of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14 ¶ And ^cthou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

15 ¶ And thou shalt make boards for the tabernacle of shittim-wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two ⁴tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north side *there shall be* twenty boards.

21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

^b Ch. xxxvi. 14.—² Or, covering.—³ Heb. in the remainder,

or, surplusage.—^c Chapter xxxvi. 19.—⁴ Hebrew, bands.

so growing into one holy temple *in the Lord*. This tabernacle was very straight and narrow, but at the preaching of the gospel the church is bid to *enlarge the place of her tent*, and to *stretch forth her curtains*, Isa. liv. 2.

Verse 14. *Badgers' skins*—So we translate it: but it seems rather to have been some strong sort of leather, but very fine, for we read of the best sort of shoes made of it, Ezek. xvi. 10. This was the fourth covering of the tabernacle. The first was of linen, the second of goats' hair, and the third of rams' skins.

Verse 15. Very particular directions are here given about the *boards of the tabernacle*, which were to bear up the curtains. These had tenons which fell into the mortises that were made for them in silver bases. The boards were coupled together with gold rings at top and bottom, and kept firm

with bars that ran through golden staples in every board. Thus every thing in the tabernacle was very splendid, agreeable to that infant state of the church, when such things were proper to possess the minds of the worshippers with a reverence of the divine glory. In allusion to this, the new Jerusalem is said to be of *pure gold*, Rev. xxi. 18. But the builders of the gospel church said, *silver and gold have we none*; and yet the glory of their building far exceeded that of the tabernacle. St. Paul, probably, alludes to this tabernacle, with its pillars and sockets, when he terms the church *the pillar and ground* (*εδραιωμα*, seat rather) *of the truth*, 1 Tim. iii. 15. As beauty and strength were united in the tabernacle, so they are in the church of Christ: "beauty, which renders it the admiration of angels; and strength, which defies all the malice of devils."

A. M. 2513. 24 And they shall be ⁵ coupled to-
B. C. 1491. gether beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 And thou shalt make bars *of* shittim-wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings *of* gold for places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle, ^d according to the fashion thereof which was showed thee in the mount.

31 ¶ And ^e thou shalt make a veil *of* blue,

⁵ Heb. *twined*.—^d Chap. xxv. 9, 40; xxvii. 8; Acts vii. 44; Heb. viii. 5.—^e Chap. xxxvi. 35; Lev. xvi. 2; 2 Chron. iii. 14; Matt. xxvii. 51; Heb. ix. 3.—^f Chap. xxv. 16; xl. 21.

Verses 31-33. *Thou shalt make a veil*—The whole fabric in the inside was to be divided into two rooms by a large and thick veil or curtain of the finest wrought stuff, with variety of colours, and cherubs, and other figures. It was to be hung upon golden hooks at the top, and by reason of its thickness and weight to rest against four overlaid, or gilded pillars, mortised into so many silver pedestals. The lesser of these rooms, thus parted from the other so as none could look into it, was to be called *the most holy place*, or place of extraordinary worship, to be entered by the high-priest alone, and that but once a year. This is often considered in the New Testament as a figure of heaven, into which Christ is entered as our forerunner, and whither our hope extends, Heb. vi. 19, 20, and ix. 11, 24, and x. 19. But it also signified that under that dispensation divine grace was veiled, whereas now we behold it with *open face*. The apostle tells us, this veil intimated that the ceremonial law could not make the *comers thereunto perfect*. The way into the holiest was not made manifest while the first tabernacle was standing; life and immortality lay concealed till they were brought to light by the gospel, which was therefore signified by the rending of this veil at the death of Christ. We have now boldness to enter into the holiest in all acts of devotion by the blood

and purple, and scarlet, and finetwined A. M. 2513.
linen of cunning work: with cheru- B. C. 1491.
bims shall it be made.

32 And thou shalt hang it upon four pillars of shittim-wood overlaid with gold: their hooks shall be *of* gold upon the four sockets of silver.

33 And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil ^f the ark of the testimony: and the veil shall divide unto you between ^g the holy place and the most holy.

34 And ^h thou shalt put the mercy-seat upon the ark of the testimony in the most holy place.

35 And ⁱ thou shalt set the table without the veil, and ^k the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 ¶ And ^l thou shalt make a hanging for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

37 And thou shalt make for the hanging ^m five pillars *of* shittim-wood, and overlay them with gold, and their hooks shall be *of* gold: and thou shalt cast five sockets of brass for them.

¶ Lev. xvi. 2; Hebrews ix. 2, 3.—^h Chap. xxv. 21; xl. 20; Heb. ix. 5.—ⁱ Chap. xl. 22; Heb. ix. 2.—^k Chapter xl. 24. ^l Chap. xxxvi. 37.—^m Chap. xxxvi. 38.

of Jesus; yet such as obliges us to a holy reverence, and a humble sense of our distance. Another veil was for the outer door of the tabernacle. Through this the priests went in every day to minister in the holy place, but not the people, Heb. ix. 6. This veil was all the defence the tabernacle had against thieves and robbers, who might easily have broken through, for it could be neither *locked* nor *barred*, and the abundance of wealth in it, one would think, might have been a temptation. But by leaving it thus exposed, 1st, The priests and Levites would be so much the more obliged to keep a strict watch upon it: and, 2d, God would show his care of his church on earth, though it be weak and defenceless, and continually exposed. A curtain shall be (if God please to make it so) as strong a defence as gates of brass and bars of iron.

Verse 36. *Make a hanging for the door of the tent*—It is plain from the former part of this description, (verses 12-23,) that the ark and mercy-seat were in the west end of the tabernacle, that is, the door or entrance fronted the east: so that the Israelites, in worshipping Jehovah, turned their faces toward the west, where the ark was; it being thus contrived, says Theodore, that the sun might pay a kind of symbolical adoration to Jehovah, by darting his first rays into the sanctuary, and that the

Israelites might be thus figuratively, taught to turn from the worship of that luminary, the great idol of the nations, and to adore the God who made him. Before the entrance then of the first tabernacle, or

the holy place, was the curtain here spoken of to be hung, which may be called *the first veil*, as that mentioned verse 31, which divided the *holy place* from the *most holy*, is called the second veil, Heb. ix. 2, 3.

CHAPTER XXVII.

In this chapter directions are given, (1.) Concerning the brazen altar, 1-8. (2.) Concerning the court of the tabernacle, 9-19. (3.) Concerning the oil for the lamp, 20, 21.

A. M. 2513. B. C. 1491. **AND** thou shalt make ^a an altar of shittim-wood, five cubits long, and five cubits broad; the altar shall be four-square: and the height thereof *shall be* three cubits.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and ^b thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make of brass.

4 And thou shalt make for it a grate of net-work of brass; and upon the net shalt thou make four brazen rings in the four corners thereof.

A. M. 2513. B. C. 1491. 5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves of shittim-wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it, ^c as ¹ it was showed thee in the mount, so shall they make it.

9 ¶ And ^d thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings for the court of fine twined linen of a hundred cubits long for one side:

10 And the twenty pillars thereof and their

^a Chap. xxxviii. 1, 3, 13.—^b See Num. xvi. 38.—^c Chapter

xxxv. 40; xxvi. 30.—¹ Heb. *be showed*.—^d Chap. xxxviii. 9.

NOTES ON CHAPTER XXVII.

Verse 1. *Thou shalt make an altar*—As God intended in the tabernacle to manifest his presence among his people, so there they were to pay their devotions to him; not in the tabernacle itself, into that only the priests entered as God's domestic servants, but in the court before the tabernacle, where, as common subjects, they attended. There an altar was ordered to be set up, to which they must bring their sacrifices; and this altar was to sanctify their gifts; from hence they were to present their services to God, as from the mercy-seat he gave his oracles to them: and thus a communion was settled between God and Israel. This altar was placed at the entrance of the sanctuary, and is termed *the altar of burnt-offering*, and *the great altar*: it was almost three yards square, and above a yard and a half in height. It was made of wood rather than of solid brass, that it might not be too heavy. But notwithstanding that it was overlaid with brass, (verse 2,) had it been of common wood, it must soon have been consumed to ashes by the continual heat: hence Le Clerc conjectures that this shittim-wood might be the larch-tree, which bears the fire like stone.

Verse 2. *Thou shalt make the horns of it*—Pinnacles or spires, rising up at the corners, wrought out of the same wood; which was partly for ornament, and partly for use. To them the animals were bound, and part of the blood was applied, and to them malefactors fled for refuge.

Verse 4. *Thou shalt make for it a grate of net-work*—This was the principal part of the altar. It was let into the hollow about the middle of it, and here the fire was kept, and the sacrifice burned. It was a broad plate of brass full of holes, like a net or sieve, and partly hollow that the fire might burn the better, and the ashes might fall through to the bottom of the altar, where there was a door on the east side to open and take out the ashes. Now this brazen altar was a type of Christ dying to make atonement for our sins. Christ sanctified himself for his church as their altar, (John xvii. 19,) and by his mediation sanctifies the daily services of his people. To the horns of this altar poor sinners flee for refuge, and are safe in virtue of the sacrifice there offered.

Verse 9. *Thou shalt make the court*—Such a place as we call a *court-yard*, uncovered above, but enclosed with pillars and hangings of fine linen.

A. M. 2513. twenty sockets *shall be of brass*: the
B. C. 1491. hooks of the pillars and their fillets
shall be of silver.

11 And likewise for the north side in length
there shall be hangings of a hundred cubits
long, and his twenty pillars and their twenty
sockets *of brass*: the hooks of the pillars and
their fillets *of silver*.

12 And *for the breadth of the court on the*
west side *shall be hangings of fifty cubits*:
their pillars ten, and their sockets ten.

13 And the breadth of the court on the east
side eastward *shall be fifty cubits*.

14 The hangings of one side *of the gate*
shall be fifteen cubits: their pillars three, and
their sockets three.

15 And on the other side *shall be hangings*,
fifteen *cubits*: their pillars three, and their
sockets three.

16 And for the gate of the court *shall be a*
hanging of twenty cubits, of blue, and purple,
and scarlet, and fine twined linen, wrought

with needle-work: *and their pillars* A. M. 2513.
shall be four, and their sockets four. B. C. 1491.

17 All the pillars round about the court *shall*
be filleted with silver: their hooks *shall be of*
silver, and their sockets *of brass*.

18 ¶ The length of the court *shall be a hun-*
dred cubits, and the breadth ² fifty everywhere,
and the height five cubits *of fine twined linen*,
and their sockets *of brass*.

19 All the vessels of the tabernacle in all the
service thereof, and all the pins thereof, and all
the pins of the court, *shall be of brass*.

20 ¶ And "thou shalt command the children
of Israel, that they bring thee pure oil-olive
beaten for the light, to cause the lamp ³ to burn
always.

21 In the tabernacle of the congregation
^f without the veil, which is before the testi-
mony, ^g Aaron and his sons shall order it
from evening to morning before the LORD:
^h *It shall be a statute for ever unto their gene-*
rations on the behalf of the children of Israel.

² Heb. *fifty by fifty*.—^e Lev. xxiv. 2.—³ Heb. *to ascend up*.
¶ Chap. xxvi. 31, 33.—^g Chap. xxx. 8; 1 Sam. iii. 3; 2 Chron.

xiii. 11.—^h Chap. xxviii. 43; xxix. 9, 28; Lev. iii. 17; xvi. 34;
xxiv. 9; Num. xviii. 23; xix. 21; 1 Sam. xxx. 25.

This court, according to common computation, was fifty yards long and twenty-five broad. In it stood the tabernacle toward the upper west end; between the tabernacle and the lower end stood the altar, with the laver on one side of it, chap. xxx. 18. The pillars were set up at convenient distances, in sockets of brass, the pillars filleted with silver, and silver tenterhooks in them, on which the linen hangings were fastened: the hanging which served for the gate was finer than the rest. This court was a type of the church, enclosed and distinguished from the rest of the world; the enclosure supported by pillars, denoting the stability of the church; hung with the clean linen, which is said to be the "righteousness of saints," Rev. xix. 8. Yet this court would contain but a few worshippers; thanks be to God, now the enclosure is taken down; and there is room for all that in every place call on the name of Christ.

Verse 20. *Pure oil-olive beaten*—Not squeezed out by a press or mill, such being full of sediment;

but which run freely from the olives when bruised or beaten with a pestle. *To cause the lamp to burn always*—Josephus, who was himself a priest, says, they burned the lamps day and night, three of them being kept burning all day, and the rest being lighted in the evening. And indeed to keep them burning by day as well as night, was no more than what was necessary, for otherwise the priest must have ministered in the dark at the altar of incense; there being no windows in the holy place. Now the *pure oil* signifies the gifts and graces of the Spirit, which are communicated to all believers from Christ the good olive, "of whose fulness we receive," Zech. iv. 11, 12. The priests were to *light the lamps*, and to *tend* them; to *cause the lamp to burn always*, night and day. Thus it is the work of ministers to preach and expound the Scriptures, which are as a lamp to *enlighten* the church. This is to be a *statute for ever*, that the lamps of the word be lighted as duly as the incense of prayer and praise is offered.

CHAPTER XXVIII.

in this and the following chapter care is taken about the priests that were to minister in this holy place. In this chapter, (1.) God pitcheth upon the persons who should be his servants, 1. (2.) He appoints their livery; their work was holy, and so must their garments be, and answerable to the glory of the house which was now to be erected, 2-5. 1. He appoints the garments of his head-servant, the high-priest, First, An ephod and girdle, 6-14; second, A breastplate of judgment, 15-29, in which must be put the Urim and Thummim, 30; third, The robe of the ephod, 31-35; fourth, The mitre, 36-39. 2. The garments of the inferior priests, 40-43.

A. M. 2513.
B. C. 1491.

AND take thou unto thee ^a Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 ¶ And ^b thou shalt make holy garments for Aaron thy brother, for glory and for beauty.

3 And ^c thou shalt speak unto all *that are* wise-hearted, ^d whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the garments which they shall make; ^e a breast-plate, and ^f an ephod, and ^g a robe, and a ^h brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

^a Num. xviii. 7; Heb. v. 1, 4.—^b Chap. xxix. 5, 29; xxxi. 10; xxxix. 1, 2; Lev. viii. 7, 30; Num. xx. 26, 28.—^c Chap. xxxi. 6; xxxvi. 1.

NOTES ON CHAPTER XXVIII.

Verse 1. *Aaron and his sons*—Hitherto every master of a family was priest to his own family. But now, as the families of Israel began to be incorporated into a nation, and a *tabernacle of the congregation* was to be erected, as a visible centre of their unity, it was requisite there should be a public priesthood instituted. Moses, who had hitherto officiated, and is therefore reckoned among the *priests of the Lord*, (Psa. xcix. 6,) had enough to do as their prophet, to consult the oracle for them, and as their prince, to judge among them. Nor was he desirous to engross all the honours to himself, or to entail that of the priesthood, which alone was *hereditary*, upon his own family; but was very well pleased to see his brother Aaron invested with this office, and his sons after him; while (how great soever he himself was) his sons after him would be but common Levites. It is an instance of the humility of that great man, and an evidence of his sincere regard to the glory of God, that he had so little regard to the preferment of his own family. Aaron, that had humbly served as a prophet to his younger brother Moses, and did not decline the office, is now advanced to be a priest to God. God had said to Israel in general, that they should be to him a *kingdom of priests*; but because it was requisite that those who ministered at the altar should give themselves wholly to the service of God, he had chosen from among them one to be a *family of priests*, the father and his four sons; and from Aaron's loins descended all the priests of the Jewish Church, whom we read of both in the Old Testament and in the New.

Verse 2. *The priests' garments were made for glory and beauty*—Some of the richest materials

5 And they shall take gold, and ^{A. M. 2513.} blue, and purple, and scarlet, and fine ^{B. C. 1491.} linen.

6 ¶ ⁱ And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together.

8 And the ¹ curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; *even of gold, of blue, and purple, and scarlet, and fine twined linen.*

9 And thou shalt take two onyx-stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

^d Chapter xxxi. 3; xxxv. 31.—^e Verse 15.—^f Verse 6. ^g Verse 31.—^h Verse 39.—ⁱ Chapter xxxix. 2.—¹ Or, *embroidered*.

were to be provided, and the best artists employed in making them, whose skill God, by a *special gift*, would improve to a very high degree. Eminence, even in common arts, is a gift of God; it comes from him, and ought to be used for him. The garments appointed were, 1st, Four, which both the high-priest and the inferior priest wore, namely, the linen breeches, the linen coat, the linen girdle, which fastened it to them, and the bonnet: that which the high-priest wore was called a *mitre*. 2d, Four more, which were peculiar to the high-priest, the ephod, with the curious girdle of it, the breast-plate of judgment, the long robe, and the golden plate on his forehead. These glorious garments were appointed, 1st, That the priests themselves might be reminded of the dignity of their office. 2d, That the people might thereby be possessed with a holy reverence for that God whose ministers appeared in such grandeur. 3d, That the priests might be types of Christ, and of all Christians who have the beauty of holiness put upon them.

Verse 6. *They shall make the ephod of gold*—This was the outmost garment of the high-priest. Linen ephods were worn by the inferior priests; but this which the high-priest wore was called a *golden ephod*, because there was a great deal of gold woven into it. It was a short linen coat without sleeves, of various colours, which hung behind upon the back and shoulders, and came down before upon the breast. The shoulder pieces were buttoned together with two onyx-stones, set in gold, one on each shoulder. And on these two onyx-stones were engraved the names of the twelve sons of Israel, six on each stone, according to their seniority, that the high-priest might bear their names before the Lord in his ministrations, in token of his appearing before

A. M. 2513. 11 With the work of an engraver
B. C. 1491.

in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and ¹ Aaron shall bear their names before the LORD upon his two shoulders ^m for a memorial.

13 And thou shalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends; *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And ⁿ thou shalt make the breast-plate of judgment with cunning work; after the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen shalt thou make it.

16 Four-square it shall be, *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

17 ^o And thou shalt ² set in it settings of stones, *even* four rows of stones; *the first row shall be* a ^e sardius, a topaz, and a carbuncle: *this shall be* the first row.

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

Verse 29; Chap. xxxix. 7. —^m Joshua iv. 7; Zech. vi. 14.
ⁿ Chap. xxxix. 8.

God as their representative, and for *a memorial*, that he might both remember to plead their cause as their advocate, and also might put the Lord in remembrance, so to speak, of his promises to them, Isa. ix. 6. A similar reason is given, (verse 29,) for his wearing the *breast-plate*. Le Clerc gives it as his opinion, that these names upon the two precious stones signified further, 1st, The union of all the tribes in one commonwealth; 2d, Their union in one religion and priesthood; and, 3d, That the care of the public religion rested, as it were, upon the high-priest, and was, of all concerns, to be *next his heart*. According to our translation, and as most interpreters have understood the expression, the ephod was girt on with a girdle over the breast, dyed, embroidered, and interwoven with gold, like the other parts of the ephod. Thus Christ appeared to John, *girt about the paps with a golden girdle*, Rev. i. 13. *Righteousness was the girdle of his loins*. He was girt with strength for the work of our salvation, and was *clad with zeal* as with a cloak. *The government also is upon his shoulders*, and he *ever liveth to make intercession* for his people, bearing their

20 And the fourth row a beryl, and ^{A. M. 2513.}
^{B. C. 1491} an onyx, and a jasper: they shall be set in gold in their ⁴ enclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 And thou shalt make upon the breast-plate chains at the ends *of* wreathen work *of* pure gold.

23 And thou shalt make upon the breast-plate two rings of gold, and shalt put the two rings on the two ends of the breast-plate.

24 And thou shalt put the two wreathen chains of gold in the two rings *which are* on the ends of the breast-plate.

25 And *the other* two ends of the two wreathen chains thou shalt fasten in the two ouches, and put *them* on the shoulder-pieces of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breast-plate in the border thereof, which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the fore-part thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

^o Chapter xxxix. 10, &c. —² Heb. *fill it in fillings of stone*.
³ Or, *ruby*. —⁴ Heb. *fillings*.

names before God, as *a memorial*, not engraven on stones of onyx, but in characters of unspeakable and everlasting love upon his heart. Hence, as their representative and advocate, he interposes in their behalf, prevalently pleads their cause, and will present them to himself and to his Father, a *glorious church*, (Eph. v. 27,) *without spot, or wrinkle, or any such thing*.

Verse 11. *Ouches*—Hollow places, such as are made in gold rings, to receive and hold the precious stones.

Verse 15. *The breast-plate of judgment*—The most considerable of the ornaments of the high-priest was this breast-plate, termed the *breast-plate of judgment*, because the high-priest wore it upon his breast when he went to ask counsel or judgment of God. The Seventy render the word *λογειον*, *oracle*, because hereby the Lord gave answers to the inquiries made by the high-priest in behalf of Israel. It was a rich piece of cloth, curiously wrought with gold and purple, four-square, that is, nine inches long being doubled, and a span broad. The reason of its being doubled was probably for the greater

A. M. 2513. 28 And they shall bind the breast-plate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy place, ^p for a memorial before the LORD continually.

^p Verse 12.—^q Lev. viii. 8; Num. xxvii. 21; Deut. xxxiii. 8;

strength and convenience, as it was to hold the weight of twelve precious stones, with the names of the twelve tribes engraven upon them. Some question whether Levi had a precious stone with his name on it or not; if not, Ephraim and Manasseh were reckoned distinct, as Jacob had said they should be, and the high-priest himself being head of the tribe of Levi, sufficiently represented that tribe. Aaron was to bear their names for a *memorial before the Lord continually*, being *ordained for men*, to represent them in things pertaining to God; herein typifying our great High-Priest, who always appears in the presence of God for us. The name of each tribe was engraven in a *precious stone*, to signify how *precious in God's sight* believers are, and how *honourable*, Isa. xliii. 4. The high-priest had the names of the tribes both on his shoulders and on his breast, denoting both the power and the love with which our Lord Jesus intercedes for us. How near should Christ's name lie to our hearts, since he is pleased to lay our names so near his! And what a comfort is it to us, in all our addresses to God, that the great High-Priest of our profession has the names of all his Israel upon his breast before the Lord, for a *memorial*, presenting them to God!

Verse 30. *The Urim and Thummim*—By which the will of God was made known in doubtful cases, was put in this breast-plate, which is therefore called the breast-plate of judgment. *Urim and Thummim* signify *light and integrity*, or lights and perfections: many conjectures there are among the learned what they were: we have no reason to think they were any thing that Moses was to make, more than what was before ordered; so that either God made them himself, and gave them to Moses, for him to put into the breast-plate when other things were prepared; or, as is most probable, no more is meant but a declaration of the further use of what was already ordered to be made. The words may be read thus: *And thou shalt give*, or add, *to the breast-plate of judgment, the illuminations and perfections, and they shall be upon the heart of Aaron*—That is, he shall be endued with a power of knowing and making known the mind of God in all difficult cases, relative either to the civil or ecclesiastical state. Their government was a theocracy; God was their king, the high-priest was, under God, their ruler, this

30 ¶ And ^a thou shalt put in the breast-plate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 ¶ And ^r thou shalt make the robe of the ephod all of blue.

32 And there shall be a hole in the top of it, in the midst thereof: it shall have a binding

1 Sam. xxviii. 6; Ez. ii. 63; Neh. vii. 65.—^r Chap. xxxix. 22.

Urim and Thummim were his cabinet council: probably Moses wrote upon the breast-plate, or wove into it, these words, *Urim and Thummim*, to signify that the high-priest, having on him this breast-plate, and asking counsel of God in any emergency, should be directed to those measures which God would own. If he were standing before the ark, probably he received instructions from off the mercy-seat, as Moses did, chap. xxv. 22. If he were at a distance from the ark, as Abiathar was when he inquired of the Lord for David, (1 Sam. xxiii. 6,) then the answer was given either by a voice from heaven, or by an impulse upon the mind of the high-priest, which last is perhaps intimated in that expression, *He shall bear the judgment of the children of Israel upon his heart*. This oracle was of great use to Israel. Joshua consulted it, (Num. xxvii. 21,) and it is likely, the judges after him. It was lost in the captivity, and never retrieved after. Indeed, according to the Jewish doctors, as Calmet observes, the custom of consulting God by *Urim and Thummim* continued no longer than under the tabernacle; for under the first temple, they say, (the temple of Solomon,) God spake by the prophets, and under the second temple, or after the captivity of Babylon, by *bath koll*, or the daughter of the voice, by which they mean a voice sent from heaven, as that which was heard at the baptism of Christ, at his transfiguration, and that mentioned John xii. 28.

This *Urim and Thummim*, whatever they were, and in whatever way the will of God was made known by them, were no more than a shadow of good things to come, and the substance is Christ. He is our oracle; by him God in these last days makes known himself and his mind to us. Divine revelation centres in him, and comes to us through him; he is the light, the true light, the faithful witness; and from him we receive the Spirit of truth, who leads us into all truth. The joining of the breast-plate to the ephod signifies, that his prophetic office was founded on his priesthood; and it was by the merit of his death that he purchased this honour for himself, and this favour for us. It was the *Lamb that had been slain* that was worthy to take the book, and to open the seals, Rev. v. 9.

Verse 31. *The robe of the ephod*—This was next under the ephod, and reached down to the knees,

A. M. 2513. of woven work round about the whole
B. C. 1491. of it, as it were the hole of an habergeon, that it be not rent.

33 And *beneath* upon the ⁵hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron, to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.

36 ¶ And [†]thou shalt make a plate of pure gold, and grave upon it *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the fore-front of the mitre it shall be.

38 And it shall be upon Aaron's forehead,

⁵ Or, *skirts*.—[†] Chap. xxxix. 30; Zech. xiv. 20.—^u Verse 43; Lev. x. 17; xxii. 9; Num. xviii. 1; Isa. liii. 11; Ezek. iv. 4; John i. 29; Heb. ix. 28; 1 Pet. ii. 24.—^w Lev. i. 4; xxii. 27; xxiii. 11; Isa. lvi. 7.

without sleeves, and was put on over the head, having holes on the sides to put the arms through, or, as Maimonides describes it, was not sewed together on the sides at all. The hole on the top, through which the head was put, was carefully bound about that it might not tear in the putting on. The bells gave notice to the people in the outer court when he went into the holy place to burn incense, that they might then apply themselves to their devotions at the same time, (Luke i. 10,) in token of their concurrence with him, and their hopes of the ascent of their prayers to God in the virtue of the incense he offered. Aaron must come near to minister in the garments that were appointed him, *that he die not*. It is at his peril if he attend otherwise than according to the institution.

Verses 32, 33. *An habergeon*—A coat of armour. *Pomegranates*—The figures of pomegranates, but flat and embroidered.

Verse 36. On the *golden plate* fixed upon Aaron's forehead, like a half coronet, reaching, as the Jews say, from ear to ear, must be engraved, *Holiness to the Lord*—Aaron must hereby be reminded, that God is holy, and that his priests must be holy. The high-priest must be consecrated to God, and so must all his ministrations. All that attend in God's house must have holiness to the Lord engraven upon their foreheads, that is, they must be holy, devoted to the Lord, and designing his glory in all they do. This must appear in their forehead, in an open profession of their relation to God, as those that are not ashamed to own it, and in a conversation answerable to it. It must likewise be engraven like the engrav-

that Aaron may ^abear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be ^waccepted before the LORD.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needle-work.

40 ¶ ^x And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him: and shalt ^vanoint them, and ^econsecrate ^z them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them ^alinen breeches to cover ⁷their nakedness: from the loins even unto the thighs they shall ^sreach:

^x Verse 4; Chap. xxxix. 27, 41; Ezek. xlv. 17.—^y Chap. xxix. 7; xxx. 30; xl. 15; Leviticus x. 7.—^a Heb. *fill their hand*. ^z Lev. viii. 1; Heb. vii. 28.—^a Chap. xxxix. 28; Lev. vi. 10; Ezek. xlv. 18.—⁷ Heb. *flesh of their nakedness*.—^s Heb. *be*.

ings of a signet, so deep, so durable; not painted, so as it may be washed off, but sincere and lasting.

Verse 38. Aaron must have this upon his forehead, that he may bear the iniquity of the holy things, and that they may be accepted before the Lord—Herein he was a type of Christ, the great Mediator between God and man. Through him, what is amiss in our services, is pardoned: even this would be our ruin, if God should enter into judgment with us: but Christ, our High-Priest, bears this iniquity; bears it for us, so as to bear it from us. Through him, likewise, what is good is accepted; our persons, our performances, are pleasing to God upon the account of Christ's intercession, and not otherwise. His being holiness to the Lord, recommends all those to the divine favour that believe in him. Having such a High-Priest, we come boldly to the throne of grace.

Verse 39. The embroidered coat of fine linen—Was the innermost of the priestly garments, it reached to the feet, and the sleeves to the wrists, and was bound to the body with a girdle or sash of needle-work. The mitre or diadem was of linen, such as kings anciently wore in the East, typifying the kingly office of Christ.

Verse 41. And shalt anoint them—He anointed Aaron by pouring the holy oil upon his head, Lev. viii. 12; but his sons only by sprinkling some of it upon their garments, as he did upon Aaron's also, together with some blood of the sacrifice, chap. xxix. 21; Lev. viii. 30. And consecrate them—In the Hebrew it is, Thou shalt fill their hands; alluding, probably, to the ceremony of putting into their

A. M. 2513. 43 And they shall be upon Aaron,
B. C. 1491. and upon his sons, when they come
in unto the tabernacle of the congregation,
or when they come near ^b unto the altar to

minister in the holy *place*; that they ^{A. M. 2513.}
^{B. C. 1491.} ^a bear not iniquity and die. ^d *It shall*
be a statute for ever unto him, and his seed
after him.

^b Chap. xx. 26.—^c Lev. v. 1, 17; xx. 19; xxii. 9; Numbers

ix. 13; xviii. 22.—^d Chapter xxvii. 21; Leviticus xvii. 7.

hands the ensigns of their office, or to that of putting the wave-offering into their hands, that they might wave it before the Lord, chapter xxix. 24; Lev. viii. 27.

Verse 43. *It shall be a statute for ever*—That is, it is to continue as long as the priesthood continues. And it is to have its perpetuity in the substance of which these things were the shadow.

CHAPTER XXIX.

Orders are given in this chapter, (1,) Concerning the consecration of the priests, and the sanctification of the altar, 1–37.
(2,) Concerning the daily sacrifice, 38–41. To which gracious promises are annexed, 42–46.

A. M. 2513. **A**ND this is the thing that thou
B. C. 1491. shalt do unto them to hallow
them, to minister unto me in the priest's office:
^a Take one young bullock, and two rams without blemish.

2 And ^b unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.

^a Leviticus viii. 2.—^b Leviticus vi. 20, 21.

3 And thou shalt put them into one ^{A. M. 2513.}
^{B. C. 1491.} basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, ^c and shalt wash them with water.

5 ^d And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-plate,

^c Chap. xl. 12; Lev. viii. 6; Heb. x. 22.—^d Chap. xxvii. 2.

NOTES ON CHAPTER XXIX.

Verse 1. *To hallow them, to minister to me*—We come now to the directions given to Moses about the ceremonies of consecrating Aaron and his sons to the priests' office. These were to be performed in a solemn manner, thereby to strike both them and the people with a still deeper sense of the dignity and sacredness of that function. They were chiefly to consist of three sacrifices, which, though distinguished from each other, were all of the expiatory kind, as appears from this, that the priests laid their hands on the two former, (verses 10, 15,) and were sprinkled with the blood of the last. *Take one young bullock*—This is mentioned first as the chief part of the ceremony, though several things were to be done previously to it, as washing them with water, (verse 4,) robing them in their sacerdotal garments, (verse 5,) anointing them with oil, (verse 7,) then the ceremony was to be completed by peculiar sacrifices, (verses 10, 11;) all which things are described as put in execution, Lev. viii. 2.

Verse 2. *Unleavened bread*—To signify that both themselves and their services must be sincere, and free from all hypocrisy and wickedness. *Cakes tempered with oil*—Denoting that all their oblations and services must be under the influence of divine grace. *Wheaten flour*—The best part of the principal grain, to show that God must be served with the best.

Verse 4. *Unto the door of the tabernacle*—God was pleased to dwell in the tabernacle, the people attending in the courts, so that the door between the court and the tabernacle was the fittest place for them to be consecrated in who were to mediate between God and man, to stand between both, and, as it were, lay their hands on both. *Thou shalt wash them with water*—To signify that they must be clean who bear the vessels of the Lord, Psa. l. 16; Isa. lii. 11. Ablution was an ancient rite in all acts of worship, as a proper emblem of sanctifying grace, and internal purity, without which external oblations and services are of little signification before God. As this was the first thing that was done for hallowing the priests, (Lev. viii.,) it is probable their whole bodies were now washed, in token of the necessity of their being washed from all their sins by pardon and regeneration, and thoroughly renewed in heart and life, that they might begin their services aright: but afterward they were appointed to wash only their hands and their feet before they entered the tabernacle, (chap. xxx. 19, &c.,) to remind them of those daily imperfections from which even such as are regenerated and created anew have need to be cleansed by a daily application of pardoning mercy, through the blood of atonement. Thus the Lord Jesus, "He that is washed needeth not save to wash his feet, but is clean every whit."

Verse 5. *Thou shalt take the garments, &c.*—

A. M. 2513. and gird him with ^o the curious girdle
B. C. 1491. of the ephod :

6 ^f And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing ^g oil, and pour *it* upon his head, and anoint him.

8 And ^h thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles (Aaron and his sons) and ⁱ put the bonnets on them; and ⁱ the priest's office shall be theirs for a perpetual statute: and thou shalt ² consecrate ^k Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation; and ^l Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

12 And thou ^m shalt take of the blood of the bullock, and put *it* upon ⁿ the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

^o Chap. xxviii. 8.—^f Lev. viii. 9.—^g Chap. xxviii. 41; xxx. 25; Lev. viii. 12; x. 7; xxi. 10; Num. xxxv. 25.—^h Lev. viii. 13.—ⁱ Heb. *bind*.—^j Num. xviii. 7.—² Heb. *fill the hand of*.
^k Chap. xxviii. 41.—^l Lev. i. 4; viii. 14.—^m Lev. viii. 15.

This was to signify that it was not sufficient for them to put away the pollutions of sin, but that they must put on divine graces, and be clothed with righteousness, Psal. cxxxii. 10. They must also be girded, as men prepared and strengthened for their work, and they must be robed and crowned, as men that counted their work and office their true honour.

Verse 7. *Thou shalt take the anointing oil*—Emblematical of the Holy Spirit, Isa. lxi. 1; and *pour it upon his head*—In token of the pouring out of that Spirit upon him to qualify him for his work, that the church might be filled with the sweet savour of his ministrations.

Verse 10. There must be a *sin-offering* to make atonement for them. The law made them priests that had infirmity; and therefore they must first offer for their own sins, before they could make atonement for the people, Heb. vii. 27, 28. They were to *put their hand on the head of their sacrifice*; confessing that they deserved to die for their own sins, and desiring that the killing of the beast might be accepted as a vicarious satisfaction. It was used as other sin-offerings were; only, whereas the flesh of other sin-offerings was eaten by the priests, in token of the priests taking away the sins of the people, this was appointed to be all burned

13 And ^o thou shalt take all the fat A. M. 2513.
B. C. 1491. that covereth the inwards, and ³ the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But ^p the flesh of the bullock, and his skin, and his dung shalt thou burn with fire without the camp: *it is* a sin-offering.

15 ^a Thou shalt also take one ram; and Aaron and his sons shall ^r put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and ⁴ unto his head.

18 And thou shalt burn the whole ram upon the altar: *it is* a burnt-offering unto the LORD: *it is* a ^s sweet savour, an offering made by fire unto the LORD.

19 ^t And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

^a Chap. xxvii. 2; xxx. 2.—^o Lev. iii. 3.—³ It seemeth by anatomy and the Hebrew doctors, to be *the midriff*.—^p Lev. iv. 11, 12, 21; Heb. xiii. 11.—^q Lev. viii. 18.—^r Lev. i. 4, 9.
^s Or, *upon*.—^t Gen. viii. 21.—⁴ Verse 3; Lev. viii. 22.

without the camp, to signify the imperfection of the legal dispensation, for the sins of the priests themselves could not be taken away by those sacrifices, but they must expect a better high-priest, and a better sacrifice.

Verse 15. There must be a *burnt-offering*, a ram wholly burned, in token of the dedication of themselves wholly to God, as *living sacrifices*, kindled with the fire, and ascending in the flame of holy love. The sin-offering must first be offered, and then the burnt-offering, for till guilt be removed no acceptable service can be performed.

Verse 19. There must be a *peace-offering*; it is called the *ram of consecration*, because there was more in this, peculiar to the occasion, than in the other two. In the burnt-offering, God had the *glory* of their priesthood, in this *they* had the *comfort* of it. And in token of a mutual covenant between God and them, the blood of this sacrifice was divided between God and them, part of the blood was *sprinkled upon the altar round about*, and part upon them, upon their bodies, and upon their garments. Thus the benefit of the expiation made by the sacrifice was applied and assured to them, and their whole selves, from *head to foot*, sanctified to the service of God. The blood was put upon the *extreme* parts of the body, to signify that it was all, as it were, *enclosed*

A. M. 2513. 20 Then shalt thou kill the ram,
B. C. 1491. and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that is upon the altar, and of ^a the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and ^w he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder: for *it is* a ram of consecration:

23 ^x And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread, that *is* before the LORD.

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt ^wave ^ythem *for* a wave-offering before the LORD.

25 ^z And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a sweet savour before the LORD: *it is* an offering made by fire unto the LORD.

26 And thou shalt take ^a the breast of the ram of Aaron's consecration, and wave *it for* a wave-offering before the LORD: and ^b it shall be thy part.

27 And thou shalt sanctify ^o the breast of the wave-offering, and the shoulder of the

A. M. 2513. which is waved and
B. C. 1491. which is heaved up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his sons:

28 And it shall be Aaron's and his sons' ^d by a statute for ever, from the children of Israel: for *it is* a heave-offering: and ^e it shall be a heave-offering from the children of Israel of the sacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

29 And the holy garments of Aaron ^f shall be his sons' after him, ^g to be anointed therein, and to be consecrated in them.

30 And ^h that ⁱ son that is priest in his stead shall put them on ⁱ seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

31 And thou shalt take the ram of the consecration, and ^k seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the ^l bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

33 And ^m they shall eat those things where-with the atonement was made, to consecrate and to sanctify them: ⁿ but a stranger shall not eat *thereof*, because *they are* holy.

34 And if aught of the flesh of the consecrations, or of the bread, remain unto the morning, then ^o thou shalt burn the remainder with fire: it shall not be eaten, because *it is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: ^p seven days shalt thou consecrate them.

^a Chap. xxx. 25, 31; Lev. viii. 30. — ^w Heb. ix. 22. — ^x Lev. viii. 26. — ^y Heb. *shake to and fro*. — ^z Lev. viii. 28. — ^a Lev. viii. 29. — ^b Psa. xcix. 6. — ^c Lev. vii. 31, 34; Num. xviii. 11, 18. — ^d Lev. x. 15. — ^e Lev. vii. 34.

^f Num. xx. 26. — ^g Num. xviii. 8; xxxv. 25. — ^h Heb. *he of his sons*. — ⁱ Numbers xx. 28. — ^j Leviticus viii. 35; ix. 1, 8. — ^k Leviticus viii. 31. — ^l Matt. xii. 4. — ^m Lev. x. 14, 15, 17. — ⁿ Lev. xxii. 10. — ^o Lev. iii. 32. — ^p Lev. viii. 33.

and taken in for God, the tip of the ear and the great toe not excepted. And the *blood* and *oil* signified the blood of Christ, and the graces of the Spirit, which constitute and complete the beauty of holiness, and recommend us to God. The *flesh of the sacrifice*, with the meat-offering annexed to it, was likewise divided between God and them, that (to speak with reverence) God and they might *feast together*, in token of friendship and fellowship.

Verse 35. *Seven days shalt thou consecrate them* — Though all the ceremonies were performed on the first day, yet they were not to look upon their

consecration as completed till the *seven days' end*, which put a solemnity upon their admission, and ^e distance between this and their former state, and obliged them to enter upon their work with a pause, giving them time to consider the weight of it. This was to be observed in after ages: he that was to succeed Aaron in the high-priesthood, must put on the holy garments seven days together, in token of a deliberate advance into his office, and that one sabbath might pass over him in his consecration. Every day of the seven, in this first consecration, ⁿ bullock was to be offered for a *sin-offering*, which

A. M. 2513. 36 And thou shalt ^a offer every day
B. C. 1491.

a bullock *for* a sin-offering for atonement; and thou shalt cleanse the altar, when thou hast made an atonement for it, ^r and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; ^s and it shall be an altar most holy: ^t whatsoever toucheth the altar shall be holy.

38 ¶ Now this *is that* which thou shalt offer upon the altar; ^u two lambs of the first year ^v day by day continually.

39 The one lamb thou shalt offer ^x in the morning; and the other lamb thou shalt offer at even:

40 And with the one lamb a tenth-deal of flour mingled with the fourth part of a hin of beaten oil: and the fourth part of a hin of wine *for* a drink-offering.

^a Heb. x. 11.—^r Chap. xl. 10.—^s Chap. xl. 10.—^t Chap. xxx. 29; Matt. xxiii. 19.—^u Num. xxviii. 3; 1 Chron. xvi. 40; 2 Chron. ii. 4; xiii. 11; xxxi. 3.—^v Daniel ix. 27; xii. 11. ^x 2 Kings xvi. 15; Ezekiel xlv. 13.—^y 1 Kings xviii. 29, 36; Ezra ix. 4, 5; Daniel ix. 21.

was to intimate, 1st, That though atonement was made, yet they must still keep up a penitent sense of sin, and often repeat the confession of it. 2d, That those sacrifices which were thus offered day by day, could not make the *comers thereunto perfect*, for then they would have ceased to be offered, Heb. x. 1, 2. They must therefore expect the *bringing in of a better hope*. Now this consecration of the priests was a *shadow of good things to come*. 1st, Our Lord Jesus is the great High-Priest of our profession, *called of God* to be so *consecrated* for evermore, anointed with the Spirit above his fellows, *clothed with the holy garments*, even with *glory and beauty, sanctified by his own blood*, not that of bullocks and rams. 2d, All believers are spiritual priests, to offer spiritual sacrifices, (1 Pet. ii. 5,) washed in the blood of Christ, and so *made to our God priests*, Rev. i. 5, 6. They also are clothed with the beauty of holiness, and have received the *anointing*, 1 John ii. 27. 3d, It is likewise here intimated that gospel ministers are to be solemnly set apart to the work of the ministry with great deliberation and seriousness, both in the ordainers and in the ordained, as those that are employed in a great work, and intrusted with a great charge.

Verses 36, 37. The consecration of the altar seems to have been coincident with that of the priests; and the sin-offerings, which were offered every day for seven days together, had reference to the altar as well as the priests. An *atonement* was *made for the altar*—The altar was also *sanctified*; not only set apart itself to a sacred use, but made so *holy* as to *sanctify the gifts* that were offered upon

41 And the other lamb thou shalt ^{A. M. 2513.}
^{B. C. 1491.} offer at even, and shalt do thereto

according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* ^a a continual burnt-offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD: ^b where I will meet you to speak there unto thee.

43 ¶ And there I will meet with the children of Israel, and ^c the tabernacle ^d shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will ^e sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 And ^f I will dwell among the children

^a Chap. xxx. 8; Num. xxviii. 6; Daniel viii. 11.—^b Chap. xxv. 22; xxx. 6, 36; Num. xvii. 4.—^c Or, *Israel*.—^d Chap. xl. 34; 1 Kings viii. 11; Ezek. xliii. 5; Hag. ii. 7, 9; Mal. iii. 1. ^e Lev. xxi. 15; xxii. 9, 16.—^f Lev. xxvi. 12; Zech. ii. 10, John xiv. 17, 23; 2 Cor. vi. 16; Rev. xxi. 3.

it, Matt. xxiii. 19. Christ is our altar, for our sakes he *sanctified himself*, that we and our performances might be *sanctified* and recommended to God, John xvii. 19.

Verse 38. *Two lambs day by day continually*—This daily service, a lamb offered upon the altar every morning, and also every evening, typified the continual intercession which Christ ever lives to make, in the virtue of his satisfaction, for the continual sanctification of his church: though he offered himself *once for all*, yet that *one offering* thus becomes a continual offering. And this teaches us to offer up to God the spiritual sacrifices of prayer and praise every day, morning and evening, in humble acknowledgment of our dependance upon him, and our obligations to him.

Verse 40. *A tenth-deal*, or tenth part of an ephah, is about three quarts. A hin is five quarts.

Verses 43, 44. *There I will meet with the children of Israel*—I will make this tabernacle the seat of my cloud of glory, which will be the symbol of my divine presence, and from thence I will give frequent discoveries of my will, and tokens of my favour toward them. *The tabernacle of the congregation*—מִוֶּחֱלָה ohel mogned, the tabernacle of meeting, so called because there God and his people met together. *I will sanctify Aaron and his sons*—God sanctified, set them apart, and marked them out to be his priests in a solemn manner by the appearance of his glory at their first sacrifice, and by sending fire from heaven to consume their burnt-offering, Lev. ix. 23, 24.

Verse 45. *I will dwell among the children of Israel* (17*)

A. M. 2513. of Israel, and will be their God.
B. C. 1491. 46 And they shall know that ^a I
am the LORD their God, that brought them

forth out of the land of Egypt, that A. M. 2513
I may dwell among them: I *am* the B. C. 1491.
LORD their God.

▪ Chapter

xx. 2.

—As a proof of this the Shechinah, or symbol of his
peculiar presence was among them. *I will be their
God—I will watch over them as a nation, by a pecu-*

liar providence, and show myself to be, indeed, that
all-powerful and merciful God who delivered them
in so miraculous a manner from Egyptian bondage

CHAPTER XXX.

Moses in this chapter further instructed, (1,) Concerning the altar of incense, 1–10. (2,) Concerning the ransom-money,
which the Israelites were to pay when they were numbered, 11–16. (3,) Concerning the laver of brass, 17–21. (4,) Con-
cerning the anointing oil, 22–33. (5,) Concerning the incense and perfume, which were to be burned on the golden altar,
34–38

A. M. 2513. AND thou shalt make ^a an altar
B. C. 1491. ^b to burn incense upon: of shi-
tim-wood shalt thou make it.

2 A cubit *shall be* the length thereof, and
a cubit the breadth thereof; four-square shall
it be; and two cubits *shall be* the height
thereof: the horns thereof *shall be* of the
same.

3 And thou shalt overlay it with pure gold,
the ¹ top thereof, and the ² sides thereof round
about, and the horns thereof; and thou shalt
make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it
under the crown of it, by the two ³ corners
thereof, upon the two sides of it shalt thou make

it; and they shall be for places for the A. M. 2513.
staves to bear it withal. B. C. 1491.

5 And thou shalt make the staves of shittim-
wood, and overlay them with gold.

6 And thou shalt put it before the veil that *is*
by the ark of the testimony, before the ^c mercy-
seat that *is* over the testimony, where I will
meet with thee.

7 And Aaron shall burn thereon ⁴ sweet ^d in-
cense every morning: when ^e he dresseth the
lamps, he shall burn incense upon it.

8 And when Aaron ⁵ lighteth ⁶ the lamps ⁷ at
even, he shall burn incense upon it; a perpet-
ual incense before the LORD, throughout your
generations.

^a Chap. xxxvii. 25; xl. 5. — ^b Lev. iv. 7, 18; Rev. viii. 3.
¹ Heb. roof. — ² Heb. walls. — ³ Heb. ribs. — ^c Chap. xxv. 21.
^d Heb. incense of spices.

^d 1 Sam. ii. 28; Luke i. 9; 1 Chron. xxiii. 13. — ^e Chapter
xxvii. 21. — ⁵ Or, setteth up. — ⁶ Hebrew, causeth to ascend.
⁷ Heb. between the two evens, Chap. xii. 6.

NOTES ON CHAPTER XXX.

Verses 1–6. *Thou shalt make an altar to burn in-
cense thereon*—The altar of incense was to be about
a yard high, and half a yard square, with horns at
the corners, a golden cornice round it, with rings
and staves of gold for the convenience of carrying
it, verses 1–5. It doth not appear that there was any
grate to this altar for the ashes to fall into, that they
might be *taken away*; but when they burned in-
cense, a golden censer was brought, with coals in it,
and placed upon the altar, and in that censer the
incense was burned, and with it all the coals were
taken away, so that no coals or ashes fell upon the
altar. The altar of incense in Ezekiel's temple is
double to what it is here, (Ezek. xli. 22,) and it is
there called an altar of wood, and there is no men-
tion of gold, to signify that the incense in gospel
times should be *spiritual*, the worship plain, and the
service of God enlarged. It was placed *before the*

veil, on the outside of that partition, but *before the
mercy-seat*, which was within the veil. For though
he that ministered at that altar could not see the
mercy-seat, the veil interposing, yet he must look
toward it, and direct his incense that way, to teach
us, that though we cannot with our bodily eyes see
the throne of grace, that blessed mercy-seat, yet we
must in prayer by faith set ourselves *before it*, direct
our prayer, and look up.

Verses 7, 8. *Aaron was to burn sweet incense upon
this altar every morning and every evening*, which
was intended not only to take away the ill smell of
the flesh that was burned daily on the brazen altar,
but for the honour of God, and to show the accept-
ableness of his people's services to him. As by the
offerings on the brazen altar satisfaction was made
for what had been done displeasing to God, so by
the offering on this, what they did well was, as it
were, recommended to the divine acceptance.

A. M. 2513. 9 Ye shall offer no ^f strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And ^g Aaron shall make an atonement upon the horns of it once in a year, with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

12 ^h When thou takest the sum of the children of Israel after ^g their number, then shall they give every man ⁱ a ransom for his soul unto the LORD, when thou numberest them: that there be no ^k plague among them when thou numberest them.

13 ^l This they shall give, every one that passeth among them that are numbered, half a

^f Lev. x. 1.—^g Lev. xvi. 18; xxiii. 27.—^h Chap. xxxviii. 25; Num. i. 2, 5; xxvi. 2; 2 Sam. xxiv. 2.—ⁱ Heb. *them that are to be numbered*, see Num. xxxi. 50.—^j Psa. xli. 7; Matt. xx. 28; Mark x. 45; 1 Tim. ii. 6; 1 Pet. i. 18, 19.

Verse 10. *Aaron shall make an atonement upon the horns of it once in a year*—Namely, upon the day of atonement, (see Lev. xvi. 18, 19,) when the high-priest was to take it in his way as he came out from the holy of holies. This was to intimate, that the sins of the priests who ministered at this altar, and of the people for whom they ministered, put a ceremonial impurity upon it, from which it must be cleansed by the blood of atonement. This altar typified the mediation of Christ: the brazen altar in the court was a type of Christ dying on earth; the golden altar in the sanctuary was a type of Christ interceding in heaven. This altar was *before the mercy-seat*, for Christ always appears in the presence of God for us; and his intercession is unto God of a *sweet-smelling savour*. And it typified the devotions of the saints, whose prayers are said to be set forth before God as *incense*, Psa. cxli. 2. As the smoke of the incense *ascended*, so must our desires, being kindled with the fire of holy love. When the priest was burning incense, the people were *praying*, (Luke i. 10,) to signify that prayer is the true incense. This incense was a *perpetual incense*, for we must *pray always*. The lamps were *dressed or lighted* at the same time that the incense was *burned*, to teach us that the reading of the Scriptures (which are our *light and lamp*) is a part of our daily work, and should ordinarily accompany our prayers and praises. The devotions of sanctified souls are *well-pleasing* to God, of a *sweet-smelling savour*; the prayers of saints are compared to *sweet odours*, Rev. v. 8; but it is the *incense* which Christ *adds* to them that makes them *acceptable*; and his blood *that atones* for the guilt which cleaves to our best

shekel, after the shekel of the sanctuary: (^m a shekel is twenty *gerahs* :)

ⁿ a half shekel *shall be* the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 The ^o rich shall not ^g give more, and the poor shall not ¹⁰ give less than half a shekel, when *they* give an offering unto the LORD to make an ^p atonement for your souls.

16 And thou shalt take the atonement-money of the children of Israel, and ^q shalt appoint it for the service of the tabernacle of the congregation; that it may be ^r a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

^k 2 Samuel xxiv. 15.—^l Matt. xvii. 24.—^m Lev. xxvii. 25; Num. iii. 47; Ezek. xlv. 12.—ⁿ Chap. xxxviii. 26.—^o Prov. xxii. 2; Eph. vi. 9; Col. iii. 25.—^p Heb. *multiply*.—¹⁰ Heb. *diminish*.—^q Ver. 12.—^r Ch. xxxviii. 25.—^s Num. xvi. 40.

services. Yet, if the heart and life be not holy, even *incense is an abomination*, Isa. i. 13.

Verse 11. *The Lord spake unto Moses*—Perhaps the repetition of those words here and afterward, (verses 17, 22, 34,) intimates, that God did not deliver these precepts to Moses in a continued discourse, but with many intermissions, giving him time either to write what was said to him, or at least to charge his memory with it.

Verse 12. *Every man a ransom for his soul*—Some think this refers only to the first numbering of them, when the tabernacle was set up, and that this tax was to make up what was wanting in the voluntary contributions. Others think it was to be always when the people were numbered; and that David offended in not demanding it when he numbered the people. But many of the Jewish writers are of opinion it was to be an annual tribute; only it was begun when Moses first numbered the people. This was that tribute-money which Christ paid, lest he should offend his adversaries. The tribute to be paid was *half a shekel*, about fifteen pence of our money. In other offerings men were to give according to their ability; but this, which was the *ransom of the soul*, must be alike for all; for the rich have as much need of Christ as the poor, and the poor are as welcome to him as the rich. And this was to be paid a *ransom of the soul*, that there might be *no plague among them*—Hereby they acknowledged that they received their lives from God, that they had forfeited their lives to him, and that they depended upon his power and patience for the continuance of them; and thus they did homage to the God of their lives, and deprecated those plagues

A. M. 2513. 18 ^s Thou shalt also make a laver
B. C. 1491. of brass, and his foot *also* of brass, to wash *withal*: and thou shalt ^t put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons ^u shall wash their hands and their feet thereat:

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not: or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not: and ^w it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

22 ¶ Moreover, the LORD spake unto Moses, saying,

23 Take thou also unto thee ^x principal spices, of pure ^y myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet ^z calamus two hundred and fifty *shekels*,

24 And of ^a cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil-olive a ^b hin:

A. M. 2513. 25 And thou shalt make it an oil
B. C. 1491. of holy ointment, an ointment com-
pounded after the art of the ¹¹ apothecary: it shall be ^c a holy anointing oil.

26 ^d And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony.

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: ^e whatsoever toucheth them shall be holy.

30 ^f And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be a holy anointing oil unto me throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: ^g it is holy, and it shall be holy unto you.

33 ^h Whosoever compoundeth *any* like it, or

^a Chapter xxxviii. 8; 1 Kings vii. 38.—^t Chapter xl. 7, 30.
^b Chap. xl. 31, 32; Psa. xxvi. 6; Isa. lii. 11; John xiii. 10; Heb. x. 22.—^w Chap. xxviii. 43.—^x Ezek. xxvii. 22.—^y Psalm xlv. 8; Prov. vii. 17.—^z Jer. vi. 20.—^a Psa. xlv. 8.

^b Chap. xxix. 40.—¹¹ Or, *perfumer*.—^c Numbers xxxv. 25; Psa. lxxxix. 20; cxxxiii. 2.—^d Chap. xl. 9; Lev. viii. 10; Num. vii. 1.—^e Chap. xxix. 37.—^f Chap. xxix. 7; &c.; Lev. viii. 12, 30.—^g Verses 25, 37.—^h Verse 38.

which their sins had deserved. This money was employed in the service of the tabernacle; with it they bought sacrifices, flour, incense, wine, oil, fuel, salt, priests' garments, and all other things which the whole congregation was interested in.

Verse 18. *Thou shalt make a laver of brass*—The laver, or font, was a large vessel, that would contain a good quantity of water. The *foot of brass*, it is supposed, was so contrived as to receive the water, which was let out of the laver by spouts or cocks. They then had a laver for the priests only to wash in; but to us now there is a fountain opened for Judah and Jerusalem, Zech. xiii. 1, an inexhaustible *fountain of living water*, so that it is our own fault if we remain in our pollution. Aaron and his sons were to wash their hands and feet at this laver every time they went in to minister. For this purpose, clean water was put into the laver fresh every day. Though they washed themselves ever so clean at their own houses, that would not serve, they must wash at the laver. This was designed to teach them purity in all their ministrations, and to possess them with a reverence of God's holiness, and a dread of the pollutions of sin. They must not only wash and be made clean when they were first consecrated, but they must wash and be kept clean

whenever they went in to minister. He only shall *stand in God's holy place* that hath *clean hands and a pure heart*, Psa. xxiv. 3, 4. And it was to teach us, who are daily to attend upon God, daily to renew our repentance for sin, and our believing application of the blood of Christ to our souls for remission.

Verse 23. Interpreters are not agreed concerning these ingredients: the spices, which were in all near half a hundred weight, were to be infused in the oil, which was to be about five or six quarts, and then strained out, leaving an admirable smell in the oil. With this oil God's tent and all the furniture of it were to be anointed; it was to be used also in the consecration of the priests. It was to be continued throughout their generations, verse 31. Solomon was anointed with it, 1 Kings i. 39, and some other of the kings, and all the high-priests, with such a quantity of it, as that it ran down to the skirts of the garments; and we read of the making it up, 1 Chron. ix. 30. Yet all agree, that in the second temple there was none of this holy oil, which was probably owing to a notion they had, that it was not lawful to make it up; Providence overruling that want as a presage of the better unction of the Holy Ghost in gospel times, the variety of whose gifts are typified by these sweet ingredients.

A. M. 2513. whosoever putteth *any* of it upon a
B. C. 1491. stranger, ⁱ shall even be cut off from
his people.

34 ¶ And the LORD said unto Moses, ^k Take
unto thee sweet spices, stacte, and onycha, and
galbanum; *these* sweet spices with pure frank-
incense: of each shall there be a like *weight*:

35 And thou shalt make it a perfume, a con-
fection ¹ after the art of the apothecary, ¹² tem-
pered together, pure *and* holy:

36 And thou shalt beat *some* of it very small,

A. M. 2513. and put of it before the testimony in
B. C. 1491. the tabernacle of the congregation,
^m where I will meet with thee: ⁿ it shall be
unto you most holy.

37 And *as for* the perfume which thou shalt
make, ^o ye shall not make to yourselves accord-
ing to the composition thereof: it shall be unto
thee holy for the LORD.

38 Whosoever shall make like unto that, to
smell thereto, shall even be cut off from his
people.

ⁱ Gen. xvii. 14; Chap. xii. 15; Lev. vii. 20, 21.—^k Chap.
xxv. 6; xxxvii. 29.—¹ Verse 25.

¹² Heb. *salted*, Lev. ii. 13.—^m Chap. xxix. 42; Lev. xvi. 2.
ⁿ Lev. ii. 3.—^o Verse 32.

Verse 34. The incense which was burned upon
the golden altar was prepared of *sweet spices* like-
wise, though not so rare and rich as those which the
anointing oil was compounded of. This was pre-
pared once a year, (the Jews say,) a pound for each
day of the year, and three pounds over for the day
of atonement. When it was used it was to be beaten
very small; thus it pleased the Lord to bruise the

Redeemer, when he offered himself for a sacrifice
of a *sweet-smelling savour*. Concerning both these
preparations the same law is here given, that the
like should not be made for any common use. Thus
God would preserve in the people's minds a reve-
rence for his own institutions, and teach us not to
profane or abuse any thing whereby God makes
himself known.

CHAPTER XXXI.

In this chapter, (1,) God appoints what workmen should be employed in the building and furnishing the tabernacle, 1-11.

(2,) He repeats the law of the sabbath, 12-17. (3,) He delivers to Moses the two tables of the testimony, 18.

A. M. 2513. AND the LORD spake unto Moses,
B. C. 1491. saying,

2 ^a See, I have called by name Bezaleel the
^b son of Uri, the son of Hur, of the tribe of Judah:

3 And I have ^c filled him with the spirit of

A. M. 2513. God, in wisdom, and in understand-
B. C. 1491. ing, and in knowledge, and in all
manner of workmanship,

4 To devise cunning works, to work in gold,
and in silver, and in brass,

^a Chap. xxxv. 30; xxxvi. 1.

^b 1 Chron. ii. 20.—^c Chap. xxxv. 31.

NOTES ON CHAPTER XXXI.

Verses 1, 2. *See, I have called Bezaleel*—The
grandson of Hur, probably that Hur who had helped
to hold up Moses's hands, chap. xvii., and was at this
time in commission with Aaron for the government
of the people in the absence of Moses. Aholiab, of
the tribe of Dan, is appointed next to Bezaleel, and
partner with him. Hiram, who was the head work-
man in the building of Solomon's temple, was also
of the tribe of Dan, 2 Chron. ii. 14.

Verse 3. *And I have filled him with the Spirit
of God*—And, verse 6, *In the hearts of all that are
wise-hearted I have put wisdom*. Skill in common
employments is the gift of God; it is he that puts
even this *wisdom into the inward parts*, Job xxxviii.
36. He teacheth the husbandman discretion, Isa.
xxviii. 26; and the tradesman too, and he must have
the praise of it. Although it is probable that the
arts were carried to a great height at this period in

Egypt; yet, considering the state of slavery in which
the Israelites had been held there, and the hard
labour to which they had been compelled, it is not
to be supposed that many of them had made any
proficiency therein, or were qualified for such curi-
ous workmanship as had been prescribed. But that
God who often chooses the weak things of the world
to confound the wise; who took the apostles from
their fishing-boats, and from other low occupations,
and enabled them to speak fluently and correctly in
the languages of all nations to which they were sent
to preach; endued the persons here mentioned with
the skill requisite for the work to which they were
appointed. A late commentator remarks here,
“Neither Moses nor Aaron, nor any of Aaron's sons,
were appointed to this service; the honour already
conferred must suffice for them, and if they attended
to their proper work, they would find that also suf-
ficient. Nor were Moses's sons appointed; for it

A. M. 2513. 5 And in cutting of stones to set
B. C. 1491. *them*, and in carving of timber, to
work in all manner of workmanship.

6 And I, behold, I have given with him
d Aholiab the son of Ahisamach, of the tribe of
Dan; and in the hearts of all that are e wise-
hearted I have put wisdom; that they may
make all that I have commanded thee:

7 f The tabernacle of the congregation, and
g the ark of the testimony, and h the mercy-seat
that is thereupon, and all the i furniture of the
tabernacle,

8 And j the table and his furniture, and k the
pure candlestick with all his furniture, and the
altar of incense,

9 And l the altar of burnt-offering with all his
furniture, and m the laver and his foot,

10 And n the clothes of service, and the holy

d Chapter xxxv. 34.—e Chapter xxviii. 3: xxxv. 10, 35.
f Chapter xxxvi. 8.—g Chapter xxxvii. 1.—h Chap. xxxvii.
6.—i Hebrew, *vessels*.—j Chapter xxxvii. 10.—k Chapter
xxxvii. 17.

garments for Aaron the priest, and A. M. 2513.
the garments of his sons, to minister B. C. 1491.
in the priest's office,

11 o And the anointing oil, and p sweet incense
for the holy place: according to all that
I have commanded thee shall they do.

12 q And the LORD spake unto Moses, say-
ing,

13 Speak thou also unto the children of Is-
rael, saying, r Verily my sabbaths ye shall keep:
for it is a sign between me and you throughout
your generations; that ye may know that I
am the LORD that doth sanctify you.

14 s Ye shall keep the sabbath therefore: for
it is holy unto you. Every one that defileth it
shall surely be put to death: for t whosoever
doeth any work therein, that soul shall be cut
off from among his people.

1 Chapter xxxviii. 1.—m Chapter xxxviii. 8.—n Numbers
iv. 5.—o Chapter xxx. 25, 31: xxxvii. 29.—p Chapter xxx.
34.—q Leviticus xix. 3, 30.—r Deut. v. 12; Ezekiel xx. 12.
s Chap. xxxv. 2; Num. xv. 35.

was the Lord's will that his disinterestedness and
divine legation should appear illustrious in the ob-
scurity of his posterity."

Verse 5. *In cutting of stones*—That is, in cutting
and setting the precious stones, and in gravings on
them what God commanded. *In carving of timber*
—Rather in cutting of timber, as the same word is
rendered in the beginning of the verse; for we do
not read of any carved work about the tabernacle.

Verse 8. *The pure candlestick*—Bright, resplend-
ent, being of pure gold, and always kept clean and
bright, chap. xxix. 37; Lev. xxiv. 4. The same origi-
nal word occurs chap. xxiv. 10, where the divine
glory is compared to the *body of heaven in its clear-
ness or splendour*.

Verse 10. *The clothes of service*—Wherewith the
ark, the table, the candlestick, and golden altar, were
covered when the camp removed, Num. iv. 6.

Verse 13. *Verily my sabbaths ye shall keep*—This
had been mentioned thrice before, chap. xvi. 23, and
xx. 8, and xxiii. 12; but seems here to be repeated
lest they should think the sacred work enjoined in
this chapter would warrant their breaking in upon
the holy rest of that day. Wherefore the clause had
better be translated, *Nevertheless my sabbaths shall
ye keep*; for *ya ach* is often an exceptive particle,
and is so rendered here by Arias, Montanus, Le
Clerc, Junius, and Tremellius. *It is a sign between
me and you*—Some late commentators have quoted
Poole here, as follows: "The sabbath is a five-fold
sign; 1st, *Commemorative* of God's creation and
dominion over them and all things, to whom they
hereby profess their subjection. 2d, *Indicative*,
showing that they were made to be holy, and that
their sanctification could be had from none but God,
as it here follows, and from the observation of God's

days and appointments. 3d, *Distinctive*, whereby
they owned themselves to be the Lord's peculiar
people, by a religious keeping of those sabbaths,
which the rest of the world grossly neglected, and
profanely scoffed at. 4th, *Prefigurative* of that rest
which Christ should purchase for them, namely, ■
rest from the burden of the ceremonial, and the
curses and rigours of the moral law, as also from
sin and the wrath of God for ever, Heb. iv. 5th,
Confirmative, both assuring them of God's good
will to them, and that, as he blessed the sabbath for
their sakes, so he would bless them in the holy use
of it, with temporal, spiritual, and everlasting bless-
ings; and assuring God of their standing, and that
they would stand to the covenant made between
God and them. So that this was a mutual stipula-
tion or ratification of the covenant of grace on both
sides." Certainly the institution of the sabbath was
a great instance of God's favour, and a sign that he
had separated them from all other people; and their
religious observance of it was a great instance of
their duty to him. God, by sanctifying this day
among them, let them know that he sanctified them,
and set them apart for his service, otherwise he
would not have revealed to them his holy sabbaths,
to be the support of religion among them. The
Jews, by observing one day in seven, after six days'
labour, testified that they worshipped the God that
made the world in six days, and rested the seventh;
and so distinguished themselves from other nations,
who, having first lost the sabbath, the memorial of
the creation, by degrees lost the knowledge of the
Creator, and gave the creature the honour due to
him alone.

Verses 14-16. *It is holy unto you*—That is, it is
designed for your benefit as well as for God's

A. M. 2513. 15 ¹ Six days may work be done,
B. C. 1491. but in the ² seventh is the sabbath
of rest, ³ holy to the LORD: whosoever doeth
any work in the sabbath day he shall surely
be put to death.

16 Wherefore the children of Israel shall
keep the sabbath, to observe the sabbath
throughout their generations, *for* a perpetual
covenant.

¹ Chapter xx. 9.—² Chapter xx. 10.—³ Hebrew, holiness.
Ezekiel xx. 12.

honour; it shall be accounted holy by you. It is
the *sabbath of rest, holy to the Lord*—It is separated
from common use to the service of God; and by the
observance of it we are taught to rest from worldly
pursuits, and devote ourselves, and all we are, have,
and can do, to God's glory. It was to be observed
throughout their generations, in every age, *for a
perpetual covenant*—This was to be one of the most
lasting tokens of the covenant between God and
Israel.

Verse 17. *On the seventh day he rested, and was
refreshed*—And, as the work of creation is worthy
to be thus commemorated, so the great Creator is
worthy to be imitated by a holy rest on the seventh
day. The expression, *was refreshed*, is spoken after
the manner of men. It seems to signify that delight
and complacency with which God surveyed all his
works, and pronounced them good, Gen. i. 31. Of
this divine pleasure we may form some faint idea,
by comparing it to that solace and refreshment which
a benevolent mind enjoys upon bringing into execu-
tion some noble and arduous, some generous and

17 It is ^a a sign between me and A. M. 2513.
the children of Israel for ever: for B. C. 1491.
in six days the LORD made heaven and
earth, and on the seventh day he rested and
was refreshed.

18 ¶ And he gave unto Moses, when he had
made an end of communing with him upon
mount Sinai, ² two tables of testimony, tables
of stone, written with the finger of God.

² Chap. xxiv. 12; xxxii. 15; xxxiv. 28; Deut. iv. 13; v. 22;
ix. 10; 2 Cor. iii. 3.

well concerted plan for advancing the glory of God
and good of mankind.

Verse 18. *He gave unto Moses the two tables of
testimony*—After his forty days' stay upon the
mount, God dismissed him, giving him the ten arti-
cles of the moral law, written upon two tables of
stone, to be delivered to the people, and to be laid
up in the ark, as the standing record of the divine
will relating to the principal branches of their duty.
In the most ancient times, it must be observed, laws
were wont to be engraven upon tables of brass,
marble, wood, &c. These tables of stone, it appears,
were not prepared by Moses, but probably by the
ministry of angels. They were written *with the
finger of God*—That is, by his will and power
immediately, without the use of any instrument.
They were written in *two* tables, being designed to
direct us in our duty toward God and toward man.
They were called tables of *testimony*, because this
written law testified the will of God concerning
them, and would be a testimony against them, if they
were disobedient.

CHAPTER XXXII.

Here is, (1.) The sin of Israel and Aaron, particularly in making the golden calf, 1-4, and worshipping it, 5, 6. (2.) The notice which God gave of this to Moses, who was now in the mount with him, 7, 8, and the sentence of his wrath against them, 9, 10. (3.) The intercession which Moses made for them, 11, 12, 13, and the prevalency of that intercession, 14. (4.) His coming down from the mount, and being an eye-witness of their idolatry, 15-19, in detestation of which he broke the tables, 19, and burned the golden calf, 20. (5.) The examination of Aaron about it, 21-24. (6.) Execution done upon the ringleaders in the idolatry, 25-29. (7.) The further intercession Moses made, to turn away the wrath of God from them, 30-32, and a reprieve granted thereupon, reserving them for a further reckoning, 33-35.

A. M. 2513. AND when the people saw that
B. C. 1491. Moses ^a delayed to come down
out of the mount, the people gathered themselves
together unto Aaron, and said unto him, ^b Up,

^a Chap. xxiv. 18; Deut. ix. 9.—^b Acts vii. 40.

NOTES ON CHAPTER XXXII.

Verse 1. *The people*—That is, some of them, as
it is explained 1 Cor. x. 7. The defection, however,
appears to have been very general, though we find
several, particularly the sons of Levi, exempt from

make us gods which shall ^c go before A. M. 2513.
us: for *as for* this Moses, the man B. C. 1491.
that brought us up out of the land of Egypt,
we wot not what is become of him.

^c Chap. xiii. 21.

it, verse 26. *Saw that Moses delayed*—He had now
been absent from them near forty days. For this
defection appears to have happened a day or two
before he came down from the mount, Deut. ix. 11,
12. *Gathered themselves together unto Aaron*.—Or,

A. M. 2513. 2 And Aaron said unto them, Break
B. C. 1491. off the ^d golden ear-rings which *are*
in the ears of your wives, of your sons, and of
your daughters, and bring *them* unto me.

3 And all the people brake off the golden ear-
rings which *were* in their ears, and brought
them unto Aaron.

^d Judges viii. 24.—^e Chapter xx. 23; Deuteronomy ix. 16;
Judges xvii. 3, 4; 1 Kings xii. 28; Psalm cvi. 19; Acts vii. 41;

as the Hebrew is more properly rendered, *against* Aaron: and so the expression will denote that they came upon him in a tumultuous manner, insisting to have their demands complied with. *Up, make us gods*—No doubt other discourse had passed before this; to which Aaron making some difficulty to consent, they insisted on having their desire gratified, and said in a seditious manner, *Up*, without further delay, *make us gods*, or make us a god, as אלהים Elohim is generally rendered, and ought to be rendered here, as Le Clerc observes, and that for two plain reasons: 1st, Aaron made but one calf, one idol-god; 2d, It appears from verse 5 that this symbol was consecrated to Jehovah alone. They were weary of waiting for the promised land. They thought themselves detained too long at mount Sinai. They had a God that stayed with them, but they must have a God to *go before them* to the land flowing with milk and honey. They were weary of waiting for the return of Moses: *As for this Moses, the man that brought us up out of Egypt, we know not what is become of him*—Observe, How slightly they speak of his person, *this Moses*: and how suspiciously of his delay, *we know not what is become of him*. And they were weary of waiting for a divine institution of religious worship among them, so they would have a worship of their own invention, probably such as they had seen among the Egyptians. They say, *make us gods*, or, a god. But what good would [■] god of their own making do them? They must have such a god to *go before them*, such as could not go itself farther than it was carried!

Verse 2. *Break off the golden ear-rings*—These were probably some of the jewels which they had of the Egyptians. *From the ears of your sons*—Men wore these ornaments in the eastern countries as well as the women, Judges viii. 24. Some suppose that when Aaron gave this direction he did it with a design to crush the proposal, believing, that if their covetousness did not hinder them from giving up their ear-rings, their pride, at least, would prevent their parting with them. He says, therefore, *Which are in the ears of your wives and daughters*—Thinking them most fond of their jewels, and most unlikely to part with them.

Verse 3. *The people brake off their ear-rings*—Whereby they showed both their madness upon their idols, and their base ingratitude to God, who had transferred these jewels from the Egyptians to them.

4 [■] And he received *them* at their A. M. 2513.
hand, and fashioned it with a graving B. C. 1491.
tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw *it*, he built an altar before it; and Aaron made ^f proclamation, and

Romans i. 23.—^f Lev. xxiii. 2, 21; 2 Kings x. 20; 2 Chron. xxx. 5.

Verse 4. *He made it a molten calf*—He melted it down, and, having a mould prepared, poured the melted gold into it, and then produced it in the shape of an ox or calf, giving it some finishing strokes with a graving tool. "They made a calf," says David, "in Horeb, and worshipped the molten image: they changed their glory into the similitude of an ox that eateth grass." It is probable that the origin of this idolatry was from Egypt. The Scriptures inform us that the Israelites in Egypt imitated the Egyptian superstitions, Joshua xxiv. 14; Ezek. xx. 7, 8. Now that the Egyptians worshipped animals as early as these days, appears from chap. viii. 26. An ox or calf in particular was their great idol. So that we may with certainty conclude, notwithstanding what some late commentators have alleged, that Aaron, in compliance with the prejudices of the people, made this calf after the model of what the Israelites had seen in Egypt, consecrating it to Jehovah as the Egyptians had consecrated similar symbols to their principal deity Osiris. Aaron's compliance with the popular clamour was, undoubtedly, highly criminal: he ought to have opposed them with all his might, nay, he ought rather to have suffered death than to have yielded to their will in any degree. Accordingly, we find it recorded, (Deut. ix. 20,) that "the Lord was very angry with him to have destroyed him," but that Moses "prayed for him." They said, *These be thy gods*—Or as Nehemiah expresses, (chap. ix. 18,) This is thy God; that is, This is the image or symbol of thy God; who brought thee out of Egypt—For they intended to worship the true God, by this image, as afterward Jeroboam did by the same image, it being incredible that the generality of the Israelites should be so void of all sense and reason, as to think that this new-made calf brought them out of Egypt, even before its own creation, and that this was the same Jehovah that had so lately spoken to them from heaven with an audible voice, saying, "I am the Lord thy God who brought thee out of the land of Egypt."

Verse 5. *Aaron built an altar*—Being borne down with the stream; and *proclaimed a feast*—Namely, of dedication; yet he calls it *a feast to Jehovah*—By which it is still more evident that the people did not intend to terminate their adoration in the image, but designed to worship the true God in and by this calf, which they meant to consider as only a visible token of God's presence with them, and a medium by which to convey their worship to him. And yet

A. M. 2513. said, To-morrow is a feast to the
B. C. 1491.

LORD.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the ^e people sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, ^h Go, get thee down: for thy people, which thou broughtest out of the land of Egypt, ⁱ have corrupted themselves:

8 They have turned aside quickly out of the way which ^k I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, ^l These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, ^m I have seen this people, and behold, it is a stiff-necked people:

^g 1 Cor. x. 7.—^h Deut. ix. 12; Chap. xxxiii. 1; Dan. ix. 24. ⁱ Deut. iv. 16; xxxii. 5; Judges ii. 19; Hosea ix. 9.—^k Chap. xx. 3.—^l 1 Kings xii. 28.—^m Chap. xxxiii. 3, 5; xxxiv. 9; Deut. ix. 6; xxxi. 27; Isa. xlviii. 4; Acts vii. 51.—ⁿ Deut. ix. 14, 19.

this did not excuse them from the sin of gross idolatry any more than it will excuse the Papists, whose plea it is that they do not worship the images which they use, but God, or Christ, by the images, so making themselves just such idolaters as the worshippers of the golden calf, whose feast was a *feast to Jehovah*, and proclaimed to be so, that the most ignorant and unthinking might not mistake it.

Verse 6. *They rose up early*—To show their zeal they began betimes in the morning, and seem not to have stayed for Aaron; and *offered burnt-offerings, &c.*—To this new-made image of Deity. *And the people sat down to eat and drink*—Of the remainder of what was sacrificed; and then *rose up to play*—To play the fool, to play the wanton. It was strange that any of the people, especially so great a number of them, should do such a thing. Had they not, but the other day, in this very place, heard the voice of the Lord God speaking to them out of the midst of the fire, “Thou shalt not make to thyself any graven image?” Yet they made a calf in Horeb, the very place where the law was given! It was especially strange that Aaron should be so deeply concerned, should make the calf, and proclaim the feast! Is this “Aaron the saint of the Lord?” Is this he that had not only seen, but had been employed in summoning the plagues of Egypt, and the judgments executed upon the gods of the Egyptians? What! and yet himself copying out the abandoned idolatries of Egypt? How true is it, that “the law made them priests which had infirmity, and needed first to offer for their own sins!”

Verse 8. *They have turned aside quickly*—Quickly after the law was given them, and they had promised to obey it; quickly after God had done

10 Now therefore ^a let me alone, A. M. 2513.
that ^b my wrath may wax hot against B. C. 1491.
them, and that I may consume them: and ^c I will make of thee a great nation.

11 ¶ ^d And Moses besought ^e the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand?

12 ^f Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and ^g repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou ^h swarest by thine own self, and saidst unto them, ⁱ I will multiply your seed as the stars of heaven, and

^o Chap. xxii. 24.—^p Num. xiv. 12.—^q Deut. ix. 18; Psalm lxxiv. 1; cvi. 23.—^r Heb. the face of the LORD.—^s Num. xiv. 13; Deut. ix. 28; xxxii. 27.—^t Verse 14.—^u Gen. xxii. 16; Heb. vi. 13.—^v Gen. xii. 7; xiii. 15; xv. 7, 18; xxvi. 4; xxviii. 13; xxxv. 11, 12.

such great things for them, and declared his kind intentions to do greater.

Verse 9. *A stiff-necked people*—Untractable, wilful, and stubborn; unapt to come under the yoke of the divine law, averse from all good, and prone to all evil, incorrigible by judgments, and obstinate to all the methods of cure.

Verse 10. *Let me alone*—What did Moses, or what could he do, to hinder God from consuming them? When God resolves to abandon a people, and the decree is gone forth, no intercession can prevent it. But God would thus express the greatness of his displeasure, after the manner of men, who would have none to intercede for those they resolve to be severe with. Thus also he would put an honour upon prayer, intimating, that nothing but the intercession of Moses could save them from ruin.

Verse 11. *And Moses besought the Lord his God*—If God would not be called the God of Israel, yet he hoped he might address him as his own God. Now Moses is standing in the gap to turn away the wrath of God, Ps. cvi. 23. He took the hint which God gave him when he said, *Let me alone*, which, though it seemed to forbid his interceding, did really encourage it, by showing what power the prayer of faith hath with God.

Verses 12, 13. *Turn from thy fierce wrath*—Not as if he thought God were not justly angry, but he begs that he would not be so greatly angry as to consume them. *Let mercy rejoice against judgment; repent of this evil*—Change the sentence of destruction into that of correction; *against thy people*—Which thou broughtest up out of Egypt, for whom thou hast done so great things. *Wherefore should the Egyptians say, For mischief did he*

A. M. 2513. all this land that I have spoken of
B. C. 1491. will I give unto your seed, and they shall inherit it for ever.

14 And the LORD ^wrepented of the evil which he thought to do unto his people.

15 ¶ And ^xMoses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the ^ytables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.*

^w 1 Chron. xxi. 15; Psalm cvi. 45; Jer. xviii. 8; xxvi. 13, 19; Joel ii. 13.—^x Deut. ix. 15.—^y Chap. xxxi. 18.

bring them out—Israel is dear to Moses, as his kindred, as his charge; but it is the glory of God that he is most concerned for. If Israel could perish without any reproach to God's name, Moses could persuade himself to sit down contented; but he cannot bear to hear God reflected on; and therefore this he insists upon, *Lord, what will the Egyptians say?* They will say, God was either weak, and could not, or fickle, and would not complete the salvation he begun. *Remember Abraham*—Lord, if Israel be cut off, what will become of the promise?

Verse 14. *The Lord repented of the evil*—Changed his sentence at the entreaty of Moses, who in this represented the Lord Christ, the great Mediator and Intercessor for all the sinful race. He was pleased not to inflict upon them that punishment which he threatened, (verse 10,) and so acted as men do when they repent and change their minds. Though he designed to punish them, yet he would not ruin them. See here the power of prayer! God suffers himself to be prevailed with by humble, believing importunity. And see the compassion of God toward poor sinners, and how ready he is to forgive! It must, however, be well observed that such expressions as this, of the Lord's *repenting*, must be understood as spoken after the manner of men. For that no proper change or repentance can take place in the Divine Mind, plainly follows from the perfection of the divine knowledge, which comprehends at one view all things, past, present, and to come, and can never be surprised at their happening as they do, or change his mind on that account. See this further explained on Gen. vi. 6.

Verses 15, 16. *On both their sides*—Thus it was effectually provided against a possibility of any one either taking from or adding to this law, to do either of which God expressly forbade his people, Deut. iv. 2. *The tables were the work of God*—Herein they differed from the second tables, which were the work of Moses, chap. xxxiv. 1.

18 And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for* ²*being overcome: but the noise of them that sing do I hear.*

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that ^zhe saw the calf, and the dancing: and Moses's anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 ¶ ^aAnd he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it.

21 ¶ And Moses said unto Aaron, ^bWhat did this people unto thee, that thou hast brought so great a sin upon them?

² Heb. *weakness*.—^z Deut. ix. 16, 17.—^a Deut. ix. 21.
^b Gen. xx. 9; xxvi. 10.

Verse 17. *Joshua said, There is a noise of war in the camp*—Joshua had waited upon the middle of the hill for Moses, and so neither knew what the people had done, nor heard what God had said to Moses.

Verse 19. *He saw the calf, and the dancing, and his anger waxed hot*—It is no breach of the law of meekness to show our displeasure at wickedness. Those are angry and sin not, that are angry at sin only. Moses showed himself angry, both by breaking the tables, and burning the calf, that he might, by these expressions of a strong passion, awaken the people to a sense of the greatness of their sin. *He broke the tables before their eyes*, (as it is Deut. ix. 17,) that the sight of it might fill them with confusion when they saw what blessings they had lost. The greatest sign of God's displeasure against any people is his taking his law from them.

Verse 20. *He took the calf which they had made*—The people were evidently overawed by the presence of Moses, and therefore attempted no resistance while he took away their idol to destroy it. Here we see how much Moses excelled Aaron in courage and zeal for the glory of God, as also in authority among the people. *He burned the calf*—Melted it down, and then filed it to dust. This speedy reduction of the calf to powder, as well as the materials whereof it was made, inclines one to believe that it was not of any considerable size. *He strewed it upon the water*—Upon the brook which flowed for them from the rock in Horeb; and he made the children of Israel drink of it—Not that he constrained them to it; but, having no other water to drink, they could not avoid, when thirsty, to drink of that with this mixture. Thus it would be taken notice of throughout the camp, and would appear to all who had the least discernment that *an idol is nothing*, this being reduced to atoms, and made as mere a nothing as could be.

Verse 21. *What did this people unto thee?*—

A. M. 2513. 22 And Aaron said, Let not the
B. C. 1491.

anger of my lord wax hot: ° thou knowest the people, that they *are set* on mischief.

23 For they said unto me, ^d Make us gods which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there ^e came out this calf.

25 ¶ And when Moses saw that the people were ^f naked, (for Aaron ^g had made them naked unto *their* shame among ^h their enemies,)

^c Chap. xiv. 11; xv. 24; xvi. 2, 20, 28; xvii. 2, 4.—^d Verse 1.
^e Verse 4.—^f Chap. xxxiii. 4, 5.

He takes it for granted that it must needs be something more than ordinary that prevailed with Aaron to do such a thing. Did they overcome thee by importunity, and hadst thou so little resolution as to yield to popular clamour? Did they threaten to stone thee, and couldst not thou have opposed God's threatenings to theirs?

Verse 23. *They said, Make us gods*—It is natural to us to endeavour thus to transfer our guilt. He likewise extenuates his own share in the sin, as if he had only bid them break off their gold, intending but to make a hasty essay for the present, and *childishly* insinuates that when he cast the gold into the fire, it came out either *by accident*, or by the *magic art* of some of the mixed multitude, (as the Jewish writers dream,) in this shape. This was all Aaron had to say for himself, and he had better have said nothing, for his defence did but aggravate his offence; and yet, as sin did abound, grace did much more abound.

Verse 25. *Moses saw that the people were naked*—This is the most common and obvious meaning of the word פָּרָע, *paruag*, here used, as many examples in the Old Testament show, and it is the sense which seems best to suit this place. They were stripped of their ornament and armour, not only of their jewels, but of the innocence of their minds and lives, and of their defence, the favour and protection of God, by which alone they were secured from the Egyptians, and by which they were to be defended against those many and mighty enemies toward whom they were about to march, and to whom, being thus disarmed and helpless, they would become an easy prey.

Verse 26. *Moses stood in the gate of the camp*—The place of judgment; and said, *Who is on the Lord's side?*—Who abhors this idolatry, and adheres to the true worship of God? The Chaldee interprets it, *Who feareth the Lord; let him come to me*—Let him take God's part, and plead his cause against idolatry and idolaters. They had set up the golden calf for *their* standard, and Moses sets up *his* in opposition to them. *The sons of Levi gathered*

A. M. 2513. 26 Then Moses stood in the gate of
B. C. 1491.

the camp, and said, *Who is on the LORD's side? let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and ^h slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

⁵ 2 Chron. xxviii. 19.—³ Heb. *those that rose up against them*.
^h Num. xxv. 5; Deut. xxxiii. 9.

themselves together to him—This shows that the defection of the people to this idolatrous worship was general, since none but the sons of Levi joined Moses on this occasion: and it is probable, that even they were not all free from the sin.

Verse 27. *Thus saith the Lord God of Israel*—What Moses now did was not done merely in the heat of a pious zeal, but by a divine influence and direction; and therefore can be no warrant to others to imitate his example, who cannot pretend to the same authority, and who are placed in circumstances entirely different from those in which he and the Israelites were placed. *Slay every man his brother, and every man his companion*—Moses being, under God, their chief ruler, at God's command, passed this extraordinary sentence upon the offenders, without the common process in courts of judicature, requiring the sons of Levi to go armed into the camp, and cut off the most notorious and obstinate offenders, without regard to kindred, friendship, or any other distinction whatever. And there was no fear of their killing the innocent in this case, because Moses had called to himself all that were on God's side. These, either by resorting to him, or by retiring to their tents, were separated from the guilty, who were impudently walking about in the camp, trusting to their numbers. It may be observed further here, that, besides the authority of the command of Moses to the Levites, a peculiar impulse from God must have actuated them in this business, otherwise it is very improbable that they should have obeyed so readily, or have dared to attack so many; and a peculiar consciousness of guilt and terror must have fallen on the people, to have caused such a multitude to submit to be slain without making any resistance.

Verse 28. *And there fell of the people that day about three thousand men*—Probably these were but few in comparison with the many that were guilty; but these were the men that headed the rebellion, and were therefore picked out to be made examples of, for terror to others.

A. M. 2513. 29 ¹ For ⁴ Moses had said, ⁵ Consecrate yourselves to-day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, ^k Ye have sinned a great sin: and now I will go up unto the LORD; ¹ peradventure I shall ^m make an atonement for your sin.

31 And Moses ⁿ returned unto the LORD, and said, O, this people have sinned a great sin, and have ^o made them gods of gold.

ⁱ Numbers xxv. 11; Deut. xiii. 6, 11; Zech. xiii. 3.—⁴ Or, And Moses said, Consecrate yourselves to the LORD, because every man hath been against his son and against his brother, &c.
⁵ Heb. Fill your hands.—^k 1 Sam. xii. 20.—¹ 2 Sam. xvi. 12; Amos v. 15.

Verse 31. *O, this people have sinned a great sin*—God had first told him of it, (verse 7,) and now he tells God of it, by way of lamentation. He doth not call them God's people, he knew they were unworthy to be called so, but, *this people*. This treacherous, ungrateful people, they have made them gods of gold.

Verse 32. *If thou wilt forgive their sin—if not—* If the decree be gone forth, and there is no remedy but they must be ruined; blot me, I pray thee, out of thy book which thou hast written—Termed the book of the living, *Psa. lxix. 28*; and alluded to *Isa. iv. 3*, where the prophet speaks of being written among the living in Jerusalem. He evidently means, "Let me die rather than live to see the evils that are coming upon them, if thou shalt think fit to punish them as they deserve: if they must perish, let me perish with them." God, it must be observed, is here represented after the manner of men, as having all the names of the living enrolled in a book, to signify his particular care and inspection of the sons of men, see *Psa. lvi. 8*. So, to blot out of the book of life, or of the living, is to cut one off from the land of the living, equivalent to Moses's expression, (*Num. xi. 15*), *If thou deal thus with me, kill me, I pray thee, out of hand*. And thus it is understood by the Hebrew doctors. Compare *Deut. xxv. 6*; *Psa. lxxxvii. 6*; and *Ezek. xiii. 9*. In pursuance of the same allusion, God is represented as enrolling the citizens of the heavenly Jerusalem, or the members of his true church, in a book by themselves, *Dan. xii. 1*; *Phil. iv. 3*; and *Rev. iii. 5*. Moses's words may be further illustrated by those of St. Paul, (*Rom. ix. 3*), *I could wish myself to be an anathema from Christ*, or rather, as the words *απο τη χρις* may properly be rendered, *after Christ*, that is, after his example to be consigned to temporal death, and made a curse for my brethren's sake. In short,

32 Yet now, if thou wilt, forgive their sin: and if not, blot me, I pray thee, out of thy book which thou hast written.

33 ¶ And the LORD said unto Moses, ^r Who soever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto the place of which I have spoken unto thee: Behold, mine Angel shall go before thee: nevertheless, ^t in the day when I visit, I will visit their sin upon them.

35 And the LORD plagued the people, because ^u they made the calf which Aaron made.

^m Numbers xxv. 13.—ⁿ Deuteronomy ix. 18.—^o Chapter xx. 23.—^p Psalm lxi. 28.—^q Revelation iii. 5; xxii. 19.
^r Ezek. xviii. 4.—^s Chap. xxxiii. 2, 14, &c.; Numbers xx. 16.
^t Deut. xxxii. 35; Amos iii. 14; Rom. ii. 5, 6.—^u 2 Samuel xii. 9; Acts vii. 41.

Moses here expresses his vehement zeal for God's glory, and love to his people, signifying that the very thought of their destruction, and the dishonour that would thereby come upon God, was so intolerable to him, that he rather wished, if it were possible, that God would accept of him as a sacrifice in their stead, and by his destruction prevent so great a mischief. Those who understand Moses's words as if he wished to be excluded from eternal life for the sake of his brethren, make him talk a language quite unnatural, and inconsistent with that desire of self-happiness which is the first law of nature. Besides, it should be remembered, that to be excluded from eternal life, implies not only the loss of heaven and final misery, but also final and desperate enmity against God; and that any man should think ⁿ willingness to be eternally wicked, and a desperate hater of God, can spring from love, and be a proper expression of zeal for his glory, is wonderful indeed!

Verse 33. *Whosoever hath sinned, him will I blot out of my book*—The soul that sins shall die, and not the innocent for the guilty.

Verses 34, 35. *My angel shall go before thee*—Some created angel that was employed in the common services of his kingdom, which intimated that they were not to expect any thing for the future to be done for them out of the common road of providence. *When I visit*—Hereafter, when I shall see cause to punish them for other sins, I will visit for this among the rest. From hence the Jews have a saying, that from henceforward no judgment fell upon Israel, but there was in it an ounce of the powder of the golden calf. And the Lord plagued the people—Probably by the pestilence, or some other infectious disease. Thus Moses prevailed for a mitigation of the punishment, but could not wholly turn away the wrath of God.

CHAPTER XXXIII.

In this chapter we have a further account of the mediation of Moses between God and Israel. (1,) He brings a very humbling message from God to them, 1, 2, 3, 5, which has a good effect upon them, 4-6. (2,) He settles a correspondence between God and them; and both God and the people signify their approbation of that correspondence; God, by descending in a cloudy pillar; and the people, by worshipping at the tent doors, 7-12. (3,) He is earnest with God in prayer, and prevails. 1, For a promise of his presence with the people, 12-17. 2, For a sight of his glory for himself, 18-23.

A. M. 2513.
B. C. 1491. **AND** the LORD said unto Moses,

Depart and go up hence, thou^a and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, ^bUnto thy seed will I give it:

2 ^c And I will send an angel before thee; ^d and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 ^e Unto a land flowing with milk and honey: ^f for I will not go up in the midst of thee; for thou art a ^g stiff-necked people: lest ^h I consume thee in the way.

4 ¶ And when the people heard these evil tidings, ⁱ they mourned: ^k and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, ^l Ye are a stiff-

necked people: I will come up ^m into the midst of thee in a moment, and ⁿ consume thee; therefore now put off thy ornaments from thee, that I may ^o know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 ¶ And Moses took the tabernacle, and pitched it without the camp afar off from the camp, ^p and called it the Tabernacle of the Congregation. And it came to pass, that every one which ^q sought the LORD, went out unto the tabernacle of the congregation, which was without the camp.

8 And it came to pass when Moses went out unto the tabernacle, that all the people rose up, and stood every man ^r at his tent door, and looked after Moses, until he was gone into the tabernacle.

^a Chapter xxxii. 7.—^b Genesis xii. 7.—^c Chap. xxxii. 34. ^d Deut. vii. 22; Josh. xxiv. 11.—^e Chap. iii. 8.—^f Verses 15, 17.—^g Chap. xxxii. 9; Deut. ix. 6, 13.—^h Chap. xxiii. 21; xxxii. 10; Num. xvi. 24, 45.—ⁱ Num. xiv. 1, 39.—^k Lev. x. 6;

1 Kings xxi. 27; 2 Kings xix. 1; Isa. xxxii. 11; Ezek. xxiv. 17, 23; xxvi. 16.—^l Verse 3.—^m Num. xvi. 45.—ⁿ Deut. viii. 2 ^o Chap. xxix. 42.—^p Deut. iv. 29; 2 Sam. xxi. 1.—^q Num. xvi. 27.

NOTES ON CHAPTER XXXIII.

Verse 1. *Go up hence, thou and the people*—God here seems to disown them, and calls them no more *his people*, because of their perfidiousness and idolatry.

Verse 3. *I will not go up in the midst of thee*—By my own special and gracious presence, as hitherto I have done, but I will depart from thee. In pursuance hereof, God removes his tabernacle without the camp. I will only make good my promise to thy fathers, and send an angel to accomplish it, but I will show no particular and further kindness to thee. *Lest I consume thee in the way*—Lest thy sins should be aggravated by my presence and favour, and thereby I should be provoked utterly to destroy thee. So God shows that their perverseness makes this severity necessary for them, and that he, even in his judgment, remembers mercy to them.

Verse 4. *No man did put on his ornaments*—This was a visible sign and profession of their inward humiliation and repentance for their sin, and of their deep sense of God's displeasure.

Verse 5. *I will come up in the midst of thee*—In anger, not in favour. This threatening hath a condition implied, except thou repent, as the next words plainly show. *That I may know what to do unto*

thee—That I may either inflict my judgments or suspend them, as thou art penitent or impenitent.

Verse 7. *And Moses took the tabernacle*—The tent wherein he gave audience, heard causes, and inquired of God; and *pitched it without, afar off from the camp*—To signify to them that they were unworthy of it. Perhaps this tabernacle was a model of the tabernacle that was afterward to be erected, a hasty draft from the pattern showed him in the mount, designed for direction to the workmen, and used in the mean time as a tabernacle of meeting between God and Moses about public affairs. *And called it the tabernacle of the congregation*—Implying, that whosoever would seek the Lord, that is, would seek either for his favour, or for counsel and direction, must come thither.

Verse 8. *When Moses went out unto the tabernacle*—Namely, to intercede with God for the people; *all the people stood every man at his tent door*—Acknowledging themselves unworthy to approach nearer; and *looked after Moses*—To observe what signs of favour he should receive from God in answer to his prayers. Hereby, also, they showed their grief for God's departure, their respect to Moses, whom they had lately slighted, their dependence on his mediation, and concern about the issue of it.

A. M. 2513. 9 ¶ And it came to pass, as Moses
B. C. 1491. entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD[†] talked with Moses.

10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and[‡] worshipped, every man in his tent door.

11 And[‡] the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but[‡] his servant

Joshua the son of Nun, a young man, A. M. 2513.
B. C. 1491. departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, [‡]thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, [‡]I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, [‡]if I have found grace in thy sight, [‡]show me now thy way, that I may know thee, that I may find

[‡] Chap. xxv. 22; xxxi. 18.—[†] Chap. iv. 31.—[‡] Gen. xxxii. 30; Num. xii. 8; Deut. xxxiv. 10.—[‡] Chap. xxiv. 13.

[‡] Chap. xxxii. 34.—[‡] Jer. i. 5; John x. 14, 15; 2 Tim. ii. 19.
[‡] Chap. xxxiv. 9.—[‡] Psa. xxv. 4; xxvii. 11; lxxxvi. 11.

Verses 9, 10. *As Moses entered the tabernacle, the cloudy pillar descended*—This symbol of the divine presence having before gone up, and stood aloof from the camp, which was become unclean through their idolatry, now came down again, upon the removal of the tabernacle. *And stood at the door of the tabernacle*—Openly to assert the authority of Moses, with whom God showed himself present, though he had withdrawn himself from them; and to signify his approbation of what he had done, however severe and cruel it might appear to some of them. *All the people rose up and worshipped*—As soon as they saw the cloudy pillar, that sign of God's presence, gave Moses the meeting; *every man at his tent door*—Hereby they signified their humble adoration of the Divine Majesty; their thankfulness to God, that he was pleased to show them this token for good, for if he had been pleased to kill them, he would not have showed them such things as these; and their hearty concurrence with Moses, as their advocate, in every thing he should promise for them.

Verse 11. *The Lord spake unto Moses face to face*—Or, *mouth to mouth*, as in Num. xii. 8. Not that God hath a face or mouth, or that Moses could behold it, which is denied, verse 20; but the sense is, he spake with him freely, familiarly, and immediately, and not as he did to other prophets, in dreams, or visions, or by an angel. *As a man speaketh unto his friend*—Which intimates not only that God revealed himself to Moses with greater clearness than to any other of the prophets, but also with greater expressions of particular kindness than to any other. He spake not as a prince to a subject, but as a man to his friend, whom he loves, and with whom he takes sweet counsel. *And he turned again into the camp*—To tell the people what hopes he had of bringing this business to a good issue. *But his servant Joshua departed not out of the tabernacle*—Probably Joshua abode there to assist and direct those who resorted thither to seek God in Moses's absence. And he seems to have been appointed to this work rather than Aaron, or any other of the elders, because they had, one way or other, been guilty of the late idolatry, and God would hereby punish them with a temporary suspension from his service and their office.

Verse 12. *And Moses said unto the Lord*—It is likely that Moses, being satisfied with the penitence of the people, returned to the tabernacle, and there had this communication with God, in which he is an importunate supplicant for two favours, and prevails for both. In this he was a type of Christ, the great Intercessor, whom the Father *heareth always*. He is earnest with God for a grant of his presence with Israel in the rest of their march to Canaan. *Thou sayest, Bring up this people*—Lord, it is thou thyself that employest me, and wilt thou not own me? I am in the way of my duty, and shall I not have thy presence with me in that way? *Thou hast not let me know whom thou wilt send with me*—Thou hast only said, thou wilt send an angel before me, (verse 2,) but holdest me in suspense whether thou wilt guide us in the pillar of cloud as thou hast hitherto done. For the Lord had left him at an uncertainty what he would do in case the people did repent, verse 5. *Yet thou hast said, I know thee by name*—In a special and particular manner. Thou hast vouchsafed to me peculiar marks and testimonies of thy love and favour. The expression is borrowed from the manner of kings, who, of all their subjects, know few by name but their favourites, and those who have access to their persons.

Verse 13. *Now, if I have found grace in thy sight*—What favour God had expressed to the people they had forfeited the benefit of; and therefore Moses lays the stress of his plea upon what God had said to him. By this, therefore, he takes hold on God; Lord, if thou wilt do any thing for me, do this for the people. Thus our Lord Jesus, in his intercession, presents himself to the Father as one in whom he is always well pleased, and so obtains mercy for us, with whom he is justly displeased. *Show me thy way*—What course thou meanest now to take with us; *that I may know thee, that I may find grace in thy sight*—That by proof and experience I may know how good thou art to them that seek thee, and may be assured that I have found grace in thy sight. He intimates that the people also, though most unworthy, yet were in some relation to God; *consider that this nation is thy people*—A people that thou hast done great things for, redeemed to thyself, and taken into covenant with thyself; Lord, they are thy own, do not leave them

A. M. 2513. grace in thy sight: and consider that
B. C. 1491. this nation is ^bthy people.

14 And he said, ^cMy presence shall go *with thee*, and I will give thee ^drest.

15 And he said unto him, ^eIf thy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? ^f*Is it* not in that thou goest with us? So ^gshall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, ^hI will do this thing also that thou hast spoken: for ⁱthou

^b Deut. ix. 26; Joel ii. 17.—^c Chapter xiii. 21; xl. 34, 38; Isa. lxiii. 9.—^d Deut. iii. 20; Josh. xxi. 44; xxii. 4; xxiii. 1; Psa. xciv. 11.—^e Chap. xxxiv. 9.—^f Numbers xiv. 14.

Verse 14. *My presence shall go with thee*—Hebrew, *My face*, I myself, my own person, as the same phrase is translated 2 Sam. xvii. 11. Or, *the angel of my presence*, Isa. lxiii. 9. The meaning is, I will conduct you myself, as I have done hitherto, by my glorious presence in the tabernacle. So that this is a revocation of the sentence pronounced verse 3. *And will give thee rest*—Not only thee, Moses, from thy present perplexity, but in due time will bring thy people to their rest and settlement in the promised land. For it is evident that Moses's care and prayer were more for the people than for himself.

Verses 15, 16. *If thy presence go not with me, carry us not up hence*—Let us rather live and die in the wilderness, with thy presence and favour, than go into Canaan without it; for even that promise of rest I regard not unless thou be with us, and accept us. Thus he shows how highly he valued the special presence of God. He dreaded the very thought of going forward without it. *For wherein shall it be known*—To the nations that have their eyes upon us, and to future ages: by what other token shall it be manifest to them; that *I and thy people have found grace in thy sight*?—That we really are thy people, and under thy peculiar protection and care? *Is it not that thou goest with us*?—Can any thing short of this answer this end? *So shall we be separated, I and thy people*—Distinguished by thy peculiar kindness, and the privileges vouchsafed to us; or shall be made *wonderful, eminent, and glorious*, (as the word נִפְלִינִי, *niphlinu*, rather means,) above all other people.

Verse 17. *I will do this thing also that thou hast spoken*—See the power of prayer! See the riches of God's goodness! See, in type, the prevalency of Christ's intercession, which he ever lives to make for all those that come to God by him! and the ground of that prevalency is purely in his own merit; it is *because thou hast found grace in my sight*—And now God is perfectly reconciled to them, and his presence in the pillar of cloud returns to them.

Verse 18. *I beseech thee, show me thy glory*—Thy glorious majesty, the brightness of thy countenance,

hast found grace in my sight, and I know thee by name. A. M. 2513. B. C. 1491.

18 ¶ And he said, I beseech thee, show me ^athy glory.

19 And he said, ^bI will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; ^cand will be ^da gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

20 And he said, Thou canst not see my face: for ^ethere shall no man see me, and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory

^a Deut. iv. 7, 34.—^b James v. 16.—^c Verse 12.—^d 1 Tim. vi. 16.—^e Jer. xxxi. 14.—^f Rom. ix. 15, 18.—^g Rom. iv. 4, 16.—^h Gen. xxxii. 30; Deut. v. 24; Judg. vi. 22; Isa. vi. 5.

some such manifestation of thyself as becomes thy excellence, and such as shall be seen in the other life, or the highest I am capable of seeing on earth. Moses had lately been in the mount with God, and had had as intimate communion with God as ever any man had on this side heaven, and yet he still desires a further acquaintance. *Show me thy glory*—Make me to see it; so the word is: make it some way or other visible, and enable me to bear the sight of it. Not that he was so ignorant as to think God's essence could be seen with bodily eyes, but having hitherto only heard a voice out of a pillar of cloud or fire, he desired to see some representation of the divine glory, such as God saw fit to gratify him with.

Verse 19. *I will make my goodness pass before thee*—Moses's request was to see God's *glory*, and God answers him by promising to show him his *goodness*; intimating that, however, in themselves, all God's attributes are glorious, yet he glories most in the manifestation of his *goodness*, and that his creatures need this most. *Pass before thee*—So that thou mayest at least have a transient view of it. *I will be gracious to whom I will be gracious*—I will show this peculiar favour to thee, and I will also be gracious to the people thou pleadest for; but not promiscuously to all: some, namely, such as turn to me in true repentance, I will pardon and save; but others, even all that are finally impenitent, I will eternally punish.

Verse 20. *Thou canst not see my face*—The full display of my glory, that *light inaccessible*, before which the angels stand, but which would be insufferable to mortal eyes; this *no man can see and live*.

Verse 21. *Behold, there is a place by me*—Probably meant of some part of mount Horeb, where Moses had long enjoyed intercourse with God, and from which the tabernacle, where the cloud of glory now appeared, was at no great distance. *And thou shalt stand upon a rock*—If not that from which the water was miraculously brought, yet certainly one, which, like it, was emblematical of Christ, (1 Cor. x. 4,) through whom alone we can have the knowledge of the glory of God. For this glory none can

A. M. 2513. passeth by, that I will put thee ^p in a
B. C. 1491. cleft of the rock; and will ^q cover thee
with my hand while I pass by:

^p Isaiah ii. 21.—^q Psa. xci. 1, 4.

see to their comfort but those that believe, confide, and take shelter in him. *While my glory passeth by, I will put thee in a cleft of the rock*—As the rock might limit Moses's view of the divine glory, that he might not be overwhelmed by it; so the refulgent rays of the glory of God are limited and concealed by the humanity of Christ, and by faith we are hid in him, and secured from the effects of the glorious justice and wrath of God, which would otherwise consume us. *I will cover thee with my hand while I pass by*—My invisible power shall spread a cloud before thee, that thou mayest not be overpowered and struck dead by the excessive glory, and so be undone by thy own desires.

Verse 23. *I will take away my hand*—Speaking

23 And I will take away my hand, A. M. 2531.
and thou shalt see my back parts: B. C. 1491
but my face shall ^r not be seen.

^r Verse 20; John i. 18.

after the manner of men: As soon as the dazzling splendours of my majesty, termed, my face, which it is impossible for man to behold and live, are passed by, I will, by degrees, withdraw the cloud that limited and concealed those splendours, and thou shalt see my back parts, or those rays of my glory which are not too bright and piercing for mortal eyes to sustain. To explain this further, the face in man is the seat of majesty, and men are known by their faces; in them we take a full view of men: that sight of God Moses might not have, but such a sight as we have of a man who is gone past us, so that we only see his back. Now Moses was allowed to see this only; but when he was a witness to Christ's transfiguration, he saw *his face shine as the sun*.

CHAPTER XXXIV.

Four instances of the return of God's favour we have in this chapter. (1.) The orders he gives to Moses to come up to the mount the next morning, and bring two tables of stone with him, 1-4. (2.) His meeting him there, and the proclamation of his name, 6-9. (3.) The instructions he gave him there, and his converse with him forty days, 10-28. (4.) The honour he put upon him when he sent him down with his face shining, 29-35. In all which God dealt with Moses as a mediator between him and Israel, and a type of the great Mediator.

A. M. 2513. **AND** the LORD said unto Moses,
B. C. 1491. ^a Hew thee two tables of stone
like unto the first: ^b and I will write upon these
tables the words that were in the first tables
which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me ^c in the top of the mount.

^a Chap. xxxii. 16, 19.—^b Verse 28; Deut. x. 2, 4.

NOTES ON CHAPTER XXXIV.

Verse 1. *Hew thee two tables of stone like the first*—Before, God himself both provided the tables and wrote on them; now, Moses must prepare the tables, and God would only write upon them. This might be intended partly to signify God's displeasure on account of their sin; for though he had pardoned them, the wound was not healed without a scar; and partly to show, that although the covenant of grace was first made without man's care and counsel, yet it should not be renewed without man's repentance. And as the tables of stone were emblematical of the hardness of their heart, so the hewing of them by Moses, and writing on them by the Lord, might denote that circumcision and renovation of their hearts by the ministry of God's word, and the influence of his Spirit, which were necessary to prepare them for receiving God's mercies and the performance of their duties. We may ob-

3 And no man shall ^d come up with A. M. 2513.
thee, neither let any man be seen B. C. 1491.
throughout all the mount: neither let the flocks
nor herds feed before that mount.

4 ¶ And he hewed two tables of stone, like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

^c Chap. xix. 20; xxiv. 12.—^d Chap. xix. 12, 13, 21.

serve also, that although the first tables were broken, to show that there was no hope for mankind to be saved by their innocence, yet God would have the law to be in force still as a rule of obedience, and therefore, as soon as he was reconciled to them, ordered the tables to be renewed, and wrote his law on them. This plainly intimates, that even under the gospel (of which the intercession of Moses was typical) the moral law continues to oblige believers. For though Christ hath redeemed us from the *curse of the law*, yet not from the *command* of it, but still we are *under the law to Christ*. When our Saviour, in his sermon on the mount, expounded the moral law, and vindicated it from the corrupt glosses with which the scribes and Pharisees had obliterated and broken it, he did, in effect, renew the tables, and make them like the first, that is, reduce the law to its primitive sense and intention. And by his writing it on our hearts by his Spirit, as he wrote it on the

A. M. 2513. 5 And the LORD descended in the
 ■ C. 1491. cloud, and stood with him there, and
 proclaimed the name of the LORD.
 6 And the LORD passed by before him, and

proclaimed, The LORD, The LORD A. M. 2513.
 f God, merciful and gracious, long- B. C. 1491.
 suffering, and abundant in g goodness and
 h truth,

* Num. xiv. 17.—f Num. xiv. 18; 2 Chron. xxx. 9; Psa. ciii. 8;

cxl. 4; cxli. 4; cxvi. 5.—g Ps. xxxi. 19.—h Ps. lvii. 10; cviii. 4.

tables by his finger or power, we may be enabled to conform our lives to it.

Verses 5. *The Lord descended*—By some sensible token of his presence, and manifestation of his glory. He descended *in the cloud*—Probably that pillar of cloud which had hitherto gone before Israel, and had the day before met Moses at the door of the tabernacle.

Verses 6, 7. *And the Lord passed by before him*—Fixed views of God are reserved for the future state; the best we have in this world are transient. *And proclaimed the name of the Lord*—By which he would make himself known. He had made himself known to Moses, in the glory of his self-existence and self-sufficiency, when he proclaimed that name, *I am that I am*; now he makes himself known in the glory of his grace and goodness, and all-sufficiency to us. The proclaiming of it denotes the universal extent of God's mercy; he is not only good to Israel, but good to all. The God with whom we have to do is a great God. He is *Jehovah, the Lord*, that hath his being of himself, and is the fountain of all being; *Jehovah-El, the Lord, the strong God*, a God of almighty power himself, and the original of all power. This is prefixed before the display of his mercy, to teach us to think and to speak even of God's goodness with a holy awe, and to encourage us to depend upon these mercies. He is a good God. His greatness and goodness illustrate each other. That his greatness may not make us afraid, we are told how good he is; and that we may not presume upon his goodness, we are told how great he is. Many words are here heaped up to acquaint us with, and convince us of, God's goodness. 1st, He is *merciful*—This speaks his *pity* and *tender compassion*, like that of a father to his children. This is put first, because it is the first wheel in all the instances of God's good-will to fallen man. 2d, He is *gracious*—This signifies both freedom and kindness: it speaks him not only to have compassion for his creatures, but a complacency in them, and in doing good to them; and this of his own good-will, not for the sake of any thing in them. 3d, He is *long-suffering*—This is a branch of God's goodness which our wickedness gives occasion for. He is *long-suffering*, that is, he is slow to anger, and delays the executions of his justice; he waits to be gracious, and lengthens out the offers of his mercy. 4th, He is *abundant in goodness and truth*—This imports plentiful goodness; it abounds above our deserts, above our conceptions. The springs of mercy are always full, the streams of mercy always flowing; there is mercy enough in God, enough for all, enough for each, enough for ever. It speaks promised goodness, goodness and truth put together, goodness engaged by promise. 5th, He *keepeth mercy for thousands*—This speaks,

(1.) Mercy extended to thousands of persons. When he gives to some, still he keeps for others, and is never exhausted: (2.) Mercy entailed upon thousands of generations, even to those upon whom the ends of the world are come: nay, the line of it is drawn parallel with that of eternity itself. 6th, He *forgiveth iniquity, transgression, and sin*—Pardoning mercy is instanced in, because in that divine grace is most magnified, and because it is that which opens the door to all other gifts of grace. He forgives offences of all sorts, iniquity, transgression, and sin, multiplies his pardons, and with him is plenteous redemption. Nevertheless, 7th, He is *just and holy*, for he *will by no means clear the guilty*—The word *guilty*, indeed, is not in the original; but the sense requires this, or some such word, to be supplied, as it is in the Septuagint. The expression intimates, that however merciful and forgiving God is toward the penitent, yet he will not suffer his honour and authority to be trampled upon by those who wantonly abuse his lenity and forbearance. Therefore the passage is thus rendered by the Chaldee: *Sparing those who are converted to his laws, and not justifying those who are not converted*. It is true, *Maimonides*, and others after him, take these words to be a further amplification of the goodness of God, signifying, that in punishing offenders he will not utterly destroy them. For he translates, נקק לא ינקק, *nakkeh lo jentakkeh, extirpating he will not extirpate, in visiting the iniquities of the fathers upon the children*: that is, Though he chastise the guilty, yet he will not destroy them. But there appears to be no authority for translating the passage thus, unless Isa. iii. 26 be an instance in which the word נקק *nakkeh* requires to have such a sense affixed to it. Certainly the other is the common meaning of it, and is perfectly consistent with the account of God's other perfections and the delineation of his character here given. For his justice is in perfect harmony with his mercy, and is equally a branch of his love and goodness, to curb and restrain sin, being as much an act of divine goodness as to pardon the penitent and reward the obedient. (1.) He will by no means clear the impenitently guilty, those that go on still in their trespasses. For none are pardoned but those that repent and forsake all known sin. (2.) He will not clear even the penitent without satisfaction to his justice. His pardoning mercy is never exercised but through the atonement of Christ, and by faith in him. For "without shedding of blood there is no remission." (3.) The sin which is even pardoned is generally chastised, and the people of God themselves are corrected for the failures and imperfections of their obedience. Nay, in many cases, the children suffer for the follies and vices of their parents, and the parents may read their own sins in the disorders and miseries of their offspring

A. M. 2513. 7 ⁱ Keeping mercy for thousands,
B. C. 1491. ^k forgiving iniquity, and transgression,
and sin, and ^l that will by no means clear *the*
guilty; visiting the iniquity of the fathers
upon the children, and upon the children's
children, unto the third and to the fourth *gene-*
ration.

8 ¶ And Moses made haste, and ^m bowed his
head toward the earth, and worshipped.

9 And he said, If now I have found grace in
thy sight, O LORD, ⁿ let my Lord, I pray thee,
go among us (for ^o it is a stiff-necked people)
and pardon our iniquity and our sin, and take
us for ^p thine inheritance.

10 ¶ And he said, Behold ^q I make a cove-
nant: before all thy people I will ^r do marvels,
such as have not been done in all the earth,
nor in any nation: and all the people among
which thou *art* shall see the work of the
LORD: for it is ^s a terrible thing that I will do
with thee.

ⁱ Chapter xx. 6; Deut. v. 10.—^k Psalm ciii. 3; cxxx. 3.
^l Chap. xxxiii. 7, 21.—^m Chap. iv. 31.—ⁿ Chap. xxxiii. 15, 16.
^o Chap. xxxiii. 3.—^p Deut. xxxii. 9; xciv. 14.—^q Deut. v.
2; xxix. 12.—^r 2 Sam. vii. 23; Psalm lxxvii. 14; lxxviii. 12.
^s Isa. lxiv. 3.—^t Deut. v. 32.—^u Chap. xxxiii. 2.—^v Chap.
xxxiii. 32; Deut. vii. 2.

Thus, at least, does God "visit the iniquity of the fathers upon the children:" yet he "keepeth not his anger for ever;" but visits to the third and fourth generation only, while he "keeps mercy for thousands." This is God's name for ever, and this is his memorial to all generations.

Verse 8. *And Moses made haste and bowed his head*—Thus he expressed his humble reverence and adoration of God's glory, together with his joy in this discovery God had made of himself, and his thankfulness for it. Then likewise he expressed his holy submission to the will of God, made known in this declaration, subscribing to his justice as well as mercy, and putting himself and his people Israel under the government of such a God as Jehovah had now proclaimed himself to be. Let this God be our God for ever and ever!

Verse 9. *And he said, I pray thee go among us*—Thus Moses prays for the things God had already promised, not as doubting the sincerity of God's grants, but as one solicitous for the ratification of them. But it is a strange plea he urges; for it is a *stiff-necked people*—God had given this as a reason why he would not go along with them, chap. xxxiii. 3. Yea, saith Moses, the rather go along with us; for the worse they are, the more need they have of thy presence. Moses sees them so *stiff-necked*, that he has neither patience nor power enough to deal with them; therefore, Lord, do thou *go among us*; else they will never be kept in awe; thou wilt spare, and bear with them, for thou art *God and not man*.

11 ^t Observe thou that which I ^u command thee this day: Behold, ^v I ^w drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 ^x Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for ^y a snare in the midst of thee:

13 But ye shall ^z destroy their altars, break their ^a images, and ^b cut down their groves:

14 For thou shalt worship ^b no other god: for the LORD, whose ^c name is Jealous, is a ^d jealous God:

15 ^e Lest thou make a covenant with the inhabitants of the land, and they ^f go a whoring after their gods, and do sacrifice unto their gods, and ^g one ^h call thee, and thou ⁱ eat of his sacrifice;

16 And thou take of ^j their daughters unto thy sons, and their daughters ^k go a whoring

^y Chap. xxxiii. 33.—^z Chap. xxxii. 24; Deut. xii. 3.—^a Heb. *statues*.—^b Deut. xii. 2.—^c Chap. xx. 3, 5.—^d Isaiah ix. 6; lvii. 15.—^e Chap. xx. 5.—^f Verse 12.—^g Deut. xxxi. 16; Ezek. vi. 9.—^h Num. xxv. 2; 1 Cor. x. 27.—ⁱ Psa. cvi. 28; 1 Cor. viii. 4.—^j Deut. vii. 3; Ezra ix. 2; Neh. xiii. 25.
^k 1 Kings xi. 4.

Verse 10. *Behold I make a covenant*—When the covenant was broken, it was Israel that broke it; now it comes to be renewed, it is God that makes it; if there be quarrels, we must bear all the blame; if there be peace, God must have all the glory. *Before all thy people I will do marvels*—Such as the drying up of Jordan, the causing of the sun to stand still. Marvels indeed, for they were without precedent; and they were the terror of their enemies: *it is a terrible thing that I will do*.

Verse 11. *Observe that which I command thee*—We cannot expect the benefit of the promises unless we make conscience of the precepts. The two great precepts are, 1st, *Thou shalt worship no other gods*—A good reason is annexed; for the LORD, whose name is Jealous, is a jealous God—As tender in the matters of his worship as the husband is of the honour of the marriage bed. 2d, *Thou shalt make thee no molten gods*—Thou shalt not worship the true God by images. This was the sin they had lately fallen into, which therefore they are particularly cautioned against. That they might not be tempted to *worship other gods*, they must not join in affinity or friendship with those that did.

Verse 12. *Take heed to thyself*—It is a sin thou art prone to, and that will easily beset thee; carefully abstain from all advances toward it; *make no covenant with the inhabitants of the land*—If God, in kindness to them, drove out the Canaanites, they ought, in duty to God, not to harbour them: If they espoused their children, they would be in danger of espousing their gods. That they might not be

A. M. 2513. after their gods, and make thy sons
B. C. 1491. go a whoring after their gods.

17 ¹ Thou shalt make thee no molten gods.

18 ¶ The feast of ^m unleavened bread shalt thou keep. Seven days shalt thou eat unleavened bread, as I commanded thee in the time of the month Abib: for in the ⁿ month Abib thou camest out from Egypt.

19 ^o All that openeth the matrix is mine: and every firstling among thy cattle, *whether ox or sheep, that is male.*

20 But ^p the firstling of an ass thou shalt redeem with a ² lamb: and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me ^q empty.

21 ¶ ^r Six days thou shalt work, but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest.

22 ¶ ^s And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of ingathering at the ³ year's end.

23 ¶ ^t Thrice in the year shall all your men-children appear before the Lord God, the God of Israel.

24 For I will ^u cast out the nations before thee, and ^x enlarge thy borders: ^y neither shall any

man desire thy land, when thou shalt
go up to appear before the LORD thy
God thrice in the year.

25 ¶ ^z Thou shalt not offer the blood of my sacrifice with leaven, ^a neither shall the sacrifice of the feast of the passover be left until the morning.

26 ^b The first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. ^c Thou shalt not seethe a kid in his mother's milk.

27 ¶ And the LORD said unto Moses, Write thou ^d these words: for after the tenor of these words I have made a covenant with thee, and with Israel.

28 ^e And he was there with the LORD forty days and forty nights; he did neither eat bread nor drink water. And ^f he wrote upon the tables the words of the covenant, the ten ⁴ commandments.

29 ¶ And it came to pass when Moses came down from mount Sinai (with the ^g two tables of testimony in Moses's hand, when he came down from the mount) that Moses wist not that ^h the skin of his face shone, while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face

¹ Chap. xxxii. 8; Lev. xix. 4.—^m Chap. xii. 15; xxxiii. 15.
^a Chap. xii. 4.—^o Chap. xiii. 2, 12; xxii. 29.—^p Chap. xiii. 15.—^q Or, *kid*.—^r Chapter xxxiii. 15.—^s Chapter xxxiii. 12.
^t Chap. xxxii. 16; Deut. xvi. 10, 13.—^u Heb. *revolution of the year*.—^x Chap. xxxiii. 14.—^y Chap. xxxiii. 2; Lev. xviii. 24; Deut. vii. 1.—^z Deut. xii. 20; xix. 8.

⁴ Genesis xxxv. 5; 2 Chron. xvii. 10.—^a Chapter xxxiii. 18.
^b Chap. xii. 10.—^c Chap. xxxiii. 19; Deut. xxvi. 2.—^d Chap. xxxiii. 19; Deut. xiv. 21.—^e Verse 10.—^f Chap. xxiv. 18; Deut. ix. 9, 18.—^g Verse 1; Chapter xxxi. 18; Deut. iv. 13; x. 2, 4.—^h Heb. *words*.—ⁱ Chap. xxxii. 15.—^j Matt. xvii. 2; 2 Cor. iii. 7, 13.

tempted to *make molten gods*, they must utterly destroy those they found, and all that belonged to them, the altars and groves, lest, if they were left standing, they should be brought in process of time either to use them, or to take pattern by them.

Verse 21. Here is a repetition of several appointments made before, especially relating to their solemn feasts: when they had made the calf, they proclaimed a feast in honour of it; now, that they might never do so again, they are here charged with the observance of the feasts which God had instituted. *Thou shalt rest, even in earing-time and in harvest*—The most busy times of the year. All worldly business must give way to that holy rest: harvest-work will prosper the better for the religious observation of the sabbath day in harvest-time. Hereby we must show that we prefer our communion with God, before either the business or the joy of harvest.

Verses 23, 24. *Thrice in the year shall all the men-children appear*—But it might be suggested, when all the males from every part were gone up to worship in the place that God should choose, the country would be left exposed to the insults of their

neighbours; and what would become of the poor women and children? Trust God with them. *Neither shall any man desire thy land*—Not only they shall not invade it, but they shall not so much as think of invading it. What a standing miracle was this, for so many generations!

Verse 28. *He, God, wrote.*

Verse 29. *The skin of his face shone*—At this time of his being in the mount, he heard only the same he had heard before. But he saw more of the glory of God, which having with open face beheld, he was, in some measure, changed into the same image. This was a great honour done to Moses, that the people might never again question his mission, or think or speak slightly of him. He carried his credentials in his very countenance; some think, as long as he lived he retained some remainders of this glory, which perhaps contributed to the vigour of his old age; that eye could not wax dim which had seen God, nor that face wrinkle which had shone with his glory.

Verse 30. *And Aaron and the children of Israel saw it, and were afraid*—It not only dazzled their

A. M. 2513. shone, and they were afraid to come
B. C. 1491. nigh him.

31 And Moses called unto them ; and Aaron and all the rulers of the congregation returned unto him : and Moses talked with them.

32 And afterward all the children of Israel came nigh : ⁱ and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with

ⁱ Chap. xxiv. 3.

eyes, but struck such an awe upon them as obliged them to retire. Probably they doubted whether it was a token of God's favour, or of his displeasure.

Verse 33. *And Moses put a veil on his face*—This veil signified the darkness of that dispensation ; the ceremonial institutions had in them much of Christ and the gospel, but a veil was drawn over it, so that the children of Israel could not distinctly and steadfastly see those good things to come which the law had a shadow of. It was beauty veiled, gold in the mine, a pearl in the shell ; but thanks be to God,

them, he put ^k a veil on his face. A. M. 2513
B. C. 1491.

34 But ^l when Moses went in before the LORD to speak with him, he took the veil off, until he came out. And he came out and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses's face shone : and Moses put the veil upon his face again, until he went in to speak with him.

^k 2 Cor. iii. 13.—^l 2 Cor. iii. 13.

by the gospel, the veil is taken away from off the Old Testament ; yet still it remains upon the hearts of those who shut their eyes against the light.

Verse 34. *When he went before the Lord, he put off the veil*—Every veil must be thrown aside when we go to present ourselves unto the Lord. This signified also, as it is explained, 2 Cor. iii. 16, that when a soul turns to the Lord, the veil shall be taken away, that with open face it may behold his glory.

CHAPTER XXXV.

The sad interruption which had been given to the great affair of setting up God's worship being now happily ended, (1,) Moses gives Israel those instructions he had received, which required a present observance. 1, Concerning the sabbath, 1-3. 2, Concerning the contribution that was to be made for erecting the tabernacle, 4-9. 3, Concerning the framing of the tabernacle, and the utensils of it, 10-19. (2,) The people bring in their contributions, 20-29. (3,) The head workmen are nominated, 30-35.

A. M. 2513. **A**ND Moses gathered all the con-
B. C. 1491. gregation of the children of Israel together, and said unto them, ^a These *are* the words which the LORD hath commanded, that *ye* should do them.

2 ¶ ^b Six days shall work be done, but on the

^a Chap. xxxiv. 32.—^b Chap. xx. 9 ; Lev. xxiii. 3 ; Numbers

seventh day there shall be to you ¹ a A. M. 2513.
holy day, a sabbath of rest to the B. C. 1491.
LORD : whosoever doeth work therein shall be put to death.

3 ² Ye shall kindle no fire throughout your habitations upon the sabbath day.

xv. 32 ; Deut. v. 12.—¹ Heb. holiness.—^c Chapter xvi. 23.

NOTES ON CHAPTER XXXV.

Verse 2. *Six days shall work be done*—Work for the tabernacle, but on the seventh day they must not strike a stroke, no, not at the tabernacle work ; the honour of the sabbath was above that of the sanctuary.

Verse 3. *Ye shall kindle no fire*—For any servile work ; *throughout your habitations*—No, not for the service of the tabernacle, as for the heating of tools, or the melting of metals, or other things belonging to it ; which being made for God's service, and deserving and requiring all expedition, they might probably conceive that such work might be done upon that day. And here also, as often elsewhere, under one kind of work, lighting a fire, every other kind is comprehended and forbidden. It is justly observed

by Mr. Scott here, " If the kindling of fires in general on the sabbath days be here understood to be prohibited, it must either be viewed as a mere temporary institution, to continue only during the time when the people were miraculously provided for in the wilderness ; or that some exceptions were allowed in favour of the sick, infirm, and children, who must suffer extremely, at some seasons, even in warm climates, for want of fire ; or that a fire which was burning might be kept up, though a fresh one might not be kindled." It is remarkable that " the subsequent parts of Scripture give no light on this subject," further than that, " among the various instances recorded of the Israelites being reprov'd, and individuals punished, for neglecting to sanctify the sabbath, this is not once mentioned. The

A. M. 2513. 4 ¶ And Moses spake unto all the
B. C. 1491. congregation of the children of Israel,
saying, ^d This *is* the thing which the LORD
commanded, saying,

5 Take ye from among you an offering unto
the LORD: ^e whosoever *is* of a willing heart, let
him bring it, an offering of the LORD; gold,
and silver, and brass,

6 And blue, and purple, and scarlet, and fine
linen, and goats' *hair*,

7 And rams' skins dyed red, and badgers'
skins, and shittim-wood,

8 And oil for the light, ^f and spices for anoint-
ing oil, and for the sweet incense,

9 And onyx-stones, and stones to be set for the
ephod, and for the breast-plate.

10 And ^g every wise-hearted among you shall
come, and make all that the LORD hath com-
manded;

11 ^h The tabernacle, his tent, and his cover-
ing, his taches, and his boards, his bars, his pil-
lars, and his sockets;

12 ⁱ The ark, and the staves thereof, *with* the
mercy-seat, and the veil of the covering;

13 The ^k table, and his staves, and all his ves-
sels, ^l and the show-bread;

14 ^m The candlestick also for the light, and his
furniture, and his lamps, with the oil for the light;

15 ⁿ And the incense-altar, and his staves, ^o and
the anointing oil, and ^p the sweet incense, and
the hanging for the door at the entering in of
the tabernacle;

16 ^a The altar of burnt-offering, with his bra-
zen grate, his staves and all his vessels, the la-
ver and his foot;

17 ^r The hangings of the court, his pillars,
and their sockets, and the hanging for the door
of the court;

18 The pins of the tabernacle, and the pins of
the court, and their cords;

19 ^s The clothes of service, to do service in the

holy *place*, the holy garments for A. M. 2513.
Aaron the priest, and the garments B. C. 1491.
of his sons, to minister in the priest's office.

20 ¶ And all the congregation of the children
of Israel departed from the presence of Moses.

21 And they came, every one ^t whose heart
stirred him up, and every one whom his spirit
made willing, *and* they brought the LORD's of-
fering to the work of the tabernacle of the con-
gregation, and for all his service, and for the
holy garments.

22 And they came, both men and women, as
many as were willing-hearted, *and* brought
bracelets, and ear-rings, and rings, and tablets,
all jewels of gold: and every man that offered,
offered an offering of gold unto the LORD.

23 And ^u every man with whom was found
blue, and purple, and scarlet, and fine linen, and
goats' *hair*, and red skins of rams, and badgers'
skins, brought *them*.

24 Every one that did offer an offering of sil-
ver and brass brought the LORD's offering: and
every man with whom was found shittim-wood
for any work of the service, brought *it*.

25 And all the women that were ^v wise-
hearted did spin with their hands, and brought
that which they had spun, *both* of blue, and
of purple, *and* of scarlet, and of fine linen.

26 And all the women whose heart stirred
them up in wisdom spun goats' *hair*.

27 And ^x the rulers brought onyx-stones, and
stones to be set, for the ephod, and for the breast-
plate;

28 And ^y spice, and oil for the light, and for
the anointing oil, and for the sweet incense.

29 The children of Israel brought a ^z willing
offering unto the LORD, every man and wo-
man, whose heart made them willing to bring,
for all manner of work which the LORD had
commanded to be made by the hand of Moses.

30 ¶ And Moses said unto the children of Is-

xxxix. 1, 41; Num. iv. 5, 6.—^t Verses 5, 22, 26, 29; Chapter
xxv. 2; xxxvi. 2; 1 Chron. xxviii. 2, 9; xxix. 9; Ezra vii. 27;
2 Cor. viii. 12; ix. 7.—^u 1 Chron. xxix. 8.—^v Chap. xxviii. 3;
xxxi. 6; xxxvi. 1; 2 Kings xxiii. 7; Prov. xxxi. 19.—^x 1 Chron.
xxix. 6; Ezra ii. 68.—^y Chap. xxx. 23.—^z Verse 21.

^d Chapter xxv. 1, 2.—^e Chapter xxv. 2.—^f Chapter xxv. 6.
■ Chap. xxxi. 6.—^g Chap. xxvi. 1, 2.—^h Chap. xxv. 10, &c.
■ Chapter xxv. 23.—ⁱ Chapter xxv. 30.—^m Chapter xxv. 31.
■ Chapter xxx. 1.—^o Chapter xxx. 23.—^p Chapter xxx. 34.
■ Chapter xxvii. 1.—^r Chapter xxvii. 5.—^s Chap. xxxi. 10;

modern Jews understand the prohibition literally,
yet they use fires in various ways on the sabbath,
but employ other persons to kindle them, or to keep
them up."

Verses 21, 22. *Every one whom his spirit made
willing*—What they did they did cheerfully. They
were willing; and it was not any external induce-

ment that made them so, but their spirits. It was
from a principle of love to God and his service; ■
desire of his presence with them by his ordinances,
gratitude for the great things he had done for them,
and faith in his promises of what he would do
further.

Verse 30. *The Lord hath called Bezaleel*—And

A. M. 2513. rael, See, ^a the LORD hath called by
B. C. 1491. name Bezaleel, the son of Uri, the
son of Hur, of the tribe of Judah ;

31 And he hath filled him with the Spirit of
God, in wisdom, in understanding, and in know-
ledge, and in all manner of workmanship ;

32 And to devise curious works, to work in
gold, and in silver, and in brass,

33 And in the cutting of stones, to set *them*,
and in carving of wood, to make any manner
of cunning work.

^a Chap. xxxi. 2.

those whom God *called by name* to this service, he
filled with the Spirit of God, to qualify them for it.
The work was extraordinary which Bezaleel was
designed for, and therefore he was qualified in an

34 And he hath put in his heart that ^{A. M. 2513.}
he may teach, *both* he, and ^{B. C. 1491.} ^b Aho-
liab, the son of Ahisamach, of the tribe of
Dan.

35 Them hath he ^c filled with wisdom of
heart, to work all manner of work, of the en-
graver, and of the cunning workman, and of
the embroiderer, in blue, and in purple, in scar-
let, and in fine linen, and of the weaver, *even*
of them that do any work, and of those that
devise cunning work.

^b Chap. xxxi. 6. — ^c 2 Chron. ii. 14.

extraordinary manner for it. Thus when the apos-
tles were appointed to be master-builders in setting
up the gospel tabernacle, they were *filled with the
Spirit of God in wisdom and understanding*.

CHAPTER XXXVI.

In this chapter, (1.) The work of the tabernacle is begun, 1-4. (2.) A stop put to the people's contributions, 5-7. (3.) A particular account of the making the tabernacle; the fine curtains of it, 8-13. The coarse ones, 14-19. The boards, 20-30. The bars, 31-34. The partition veil, 35, 36; and the hangings of the door, 37, 38.

A. M. 2513. **T**HEN wrought Bezaleel and Aho-
B. C. 1491. liab, and every ^a wise-hearted
man, in whom the LORD put wisdom and un-
derstanding to know how to work all manner
of work for the service of the ^b sanctuary, ac-
cording to all that the LORD had command-
ed.

2 And Moses called Bezaleel and Aholiab,
and every wise-hearted man, in whose heart
the LORD had put wisdom, *even* every one
^c whose heart stirred him up to come unto the
work to do it :

3 And they received of Moses all the offering
which the children of Israel ^d had brought for
the work of the service of the sanctuary, to make
it *withal*. And they brought yet unto him
free-offerings every morning.

^a Chap. xxxviii. 3; xxxi. 6; xxxv. 10, 35. — ^b Chap. xxv. 8.
^c Chap. xxxv. 2, 26; 1 Chron. xxix. 5.

4 ¶ And all the wise men, that ^{A. M. 2513.}
wrought all the work of the sanc- ^{B. C. 1491.}
tuary, came every man from his work which
they made ;

5 And they spake unto Moses, saying, ^e The
people bring much more than enough for the
service of the work which the LORD command-
ed to make.

6 And Moses gave commandment, and they
caused it to be proclaimed throughout the camp,
saying, Let neither man nor woman make any
more work for the offering of the sanctuary.
So the people were restrained from bringing.

7 For the stuff they had was sufficient for all
the work to make it, and too much.

8 ¶ ^f And every wise-hearted man among
them that wrought the work of the tabernacle

^d Chapter xxxix. 27. — ^e 2 Corinthians viii. 2, 3. — ^f Chap.
xxvi. 1.

NOTES ON CHAPTER XXXVI.

Verse 2. *And Moses called Bezaleel*—Even those
whom God has qualified for, and inclined to the ser-
vice of the tabernacle, yet must wait for a call to it,
either extraordinary, as that of preachers and apos-
tles, or ordinary, as that of *pastors and teachers*.
And observe who they were that Moses called ;
those *in whose heart God had put wisdom* for this

purpose, beyond their natural capacity, and *whose
heart stirred him up to come to the work* in good
earnest. Those are to be called to the building of
the gospel tabernacle, whom God has by his grace
made in some measure fit for the work, and free
to it: ability and willingness, with resolution, are
the two things to be regarded in the call of mi-
nisters.

A. M. 2513. made ten curtains of fine twined
B. C. 1491. linen, and blue, and purple, and
scarlet: *with* cherubims of cunning work made
he them.

9 The length of one curtain *was* twenty
and eight cubits, and the breadth of one cur-
tain four cubits: the curtains *were* all of one
size.

10 And he coupled the five curtains one unto
another: and *the other* five curtains he coupled
one unto another.

11 And he made loops of blue on the edge
of one curtain from the selvage in the
coupling: likewise he made in the uttermost
side of *another* curtain, in the coupling of the
second.

12 ^e Fifty loops made he in one curtain, and
fifty loops made he in the edge of the curtain
which *was* in the coupling of the second: the
loops held one *curtain* to another.

13 And he made fifty taches of gold, and
coupled the curtains one unto another with the
taches. So it became one tabernacle.

14 ¶ ^h And he made curtains of goats' hair
for the tent over the tabernacle: eleven cur-
tains he made them.

15 The length of one curtain *was* thirty
cubits, and four cubits *was* the breadth of one
curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by them-
selves, and six curtains by themselves.

17 And he made fifty loops upon the utter-
most edge of the curtain in the coupling, and
fifty loops made he upon the edge of the curtain
which coupleth the second;

18 And he made fifty taches of brass to
couple the tent together, that it might be one.

19 ¶ ⁱ And he made a covering for the tent
of rams' skins dyed red, and a covering of
badgers' skins above *that*.

20 ¶ ^k And he made boards for the taberna-
cle of shittim-wood, standing up.

21 The length of a board *was* ten cubits,
and the breadth of a board one cubit and a
half.

22 One board had two tenons, equally distant

one from another: thus did he make ^{A. M. 2513.}
for all the boards of the tabernacle. ^{B. C. 1491.}

23 And he made boards for the tabernacle;
twenty boards for the south side southward:

24 And forty sockets of silver he made under
the twenty boards; two sockets under one board
for his two tenons, and two sockets under an-
other board for his two tenons.

25 And for the other side of the tabernacle
which is toward the north corner, he made
twenty boards,

26 And their forty sockets of silver; two sock-
ets under one board, and two sockets under an-
other board.

27 And for the sides of the tabernacle west-
ward he made six boards.

28 And two boards made he for the corners of
the tabernacle in the two sides.

29 And they were ¹ coupled beneath, and
coupled together at the head thereof, to one
ring: thus he did to both of them in both the
corners.

30 And there were eight boards; and their
sockets *were* sixteen sockets of silver, ² under
every board two sockets.

31 ¶ And he made ¹ bars of shittim-wood;
five for the boards of the one side of the taber-
nacle,

32 And five bars for the boards of the other
side of the tabernacle, and five bars for the
boards of the tabernacle for the sides west-
ward.

33 And he made the middle bar to shoot
through the boards from the one end to the
other.

34 And he overlaid the boards with gold,
and made their rings of gold *to be* places for
the bars, and overlaid the bars with gold.

35 ¶ And he made ^m a veil of blue, and
purple, and scarlet, and fine twined linen:
with cherubims made he it of cunning
work.

36 And he made thereunto four pillars of
shittim-wood, and overlaid them with gold:
their hooks *were* of gold; and he cast for them
four sockets of silver.

^e Chapter xxvi. 5. — ^h Chapter xxvi. 7. — ⁱ Chap. xxvi. 14.
^k Chap. xxvi. 15. — ¹ Heb. *twined*.

² Heb. *two sockets, two sockets under one board*. — ¹ Chapter
xxvi. 26. — ^m Chap. xxvi. 31.

Verse 35. *And he made a veil*—The veil, made for
a partition between the holy place and the most holy,
signified the darkness and distance of that dispensa-

tion compared with the New Testament, which shows
us the glory of God more clearly, and invites us to
draw near to it; and the darkness and distance of our

A. M. 2513. 37 ¶ And he made a ^a hanging for
B. C. 1491. the tabernacle door of blue, and purple, and scarlet, and fine twined linen, ³ of needle-work;

^a Chap. xxvi. 36.

present state in comparison with heaven, where we shall be *ever with the Lord*, and see him as he is.

38 And the five pillars of it, with ^{A. M. 2513}
^{B. C. 1491.} their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were* of brass.

³ Heb. *the work of* ^a needle-worker, or, embroiderer.

Verse 37. A hanging—Which divided the holy place from the court.

CHAPTER XXXVII.

Bezaleel and his workmen are still busy, making, (1.) The ark with the mercy-seat and the cherubim, 1–9. (2.) The table with its vessels, 10–16. (3.) The candlestick with its appurtenances, 17–24. (4.) The golden altar for incense, 25–28. (5.) The holy oil and incense, 29.

A. M. 2513. AND Bezaleel made ^a the ark of
B. C. 1491. shittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it: even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the ^b mercy-seat of pure gold: two cubits and a half *was* the length

thereof, and one cubit and a half the ^{A. M. 2513}
^{B. C. 1491.} breadth thereof.

7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy-seat;

8 One cherub ¹ on the end on this side, and another cherub ² on the *other* end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.

9 And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seat-ward were the faces of the cherubims.

10 ¶ And he made ^c the table of shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

^a Chap. xxiii. 10.—^b Chap. xxv. 17.

¹ Or, *out of*, &c.—² Or, *out of*, &c.—^c Chap. xxv. 23.

NOTES ON CHAPTER XXXVII.

Verse 1. The house of God being thus finished, the furniture is next made for it. The several articles and ornaments of this the people were not admitted to see, but the priests only; and therefore it was requisite that they should be largely described, as they are in this chapter, particularly to them. And Moses would thus show the great care which he and his workmen took to make every thing exactly according to the pattern showed him in the mount. Thus he appeals to every reader concerning his fidelity to him that appointed him, *in all his house*. And thus he teacheth us to have respect to all God's commandments, even to every jot and tittle of them. *Bezaleel made the ark of shittim-wood*—The ark, with its glorious appurtenances, the mercy-seat and the cherubim, was the principal part of the furniture of the tabernacle. It was placed in the

most sacred apartment of the house, and was the great symbol of the divine presence and protection. "It represented," says Henry, "the glory of a holy God, the sincerity of a holy heart, and the communion that is between them by a Mediator. It is the glory of a holy God, that he dwelleth between the cherubim, that is, he is continually attended by the blessed angels, whose swiftness was signified by the wings of the cherubim, and their unanimity in their services, by their faces being one toward another. It is the character of an upright heart, that, like the ark of the testimony, it hath the law of God hid and kept in it. By Jesus Christ, the great propitiation, there is reconciliation made, and a communion settled between us and God: he interposeth between us and God's displeasure; and through him we become entitled to God's favour.

Verse 10. Observe how much the dispensation of

A. M. 2513.
B. C. 1491.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of a hand-breadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves of shittim-wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his ^d dishes, and his spoons, and his bowls, and his covers ³ to cover withal, of pure gold.

17 ¶ And he made the ^e candlestick of pure gold; of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

¶ Chap. xxv. 29. —³ Or, to pour out withal. —^e Chap. xxv. 31.

the gospel exceeds that of the law. Though here was a table furnished, it was only with *show-bread*, bread to be *looked upon*, not to be *fed upon*, while it was on the table, and afterward only by the priest: but to the table Christ has spread, in the new covenant, all good Christians are invited as guests, and to them it is said, *Eat, O friends, come, eat of my bread*. What the law gave but a sight of at a distance, the gospel gives the enjoyment of.

Verse 17. This *candlestick*, which was not of wood overlaid with gold, but all *beaten work of pure gold* only, signified that light of divine revelation with which God's church upon earth (which is his tabernacle among men) hath always been enlightened, being always supplied with fresh oil from Christ the good olive, Zech. iv. 2, 3. The Bible is a

20 And in the candlestick *were* four bowls made like almonds, his knops and his flowers:

A. M. 2513.
B. C. 1491.

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work of pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff-dishes, of pure gold.

24 Of a talent of pure gold made he it, and all the vessels thereof.

25 ¶ ^f And he made the incense-altar of shittim-wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* four-square; and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves of shittim-wood, and overlaid them with gold.

29 ¶ And he made ^g the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

^f Chap. xxx. 1. —^g Chap. xxx. 23, 34.

golden candlestick, it is of *pure gold*; from it light is diffused to every part of God's tabernacle, that by it the spiritual priests may see to do the service of his sanctuary. This candlestick has not only its *bowls* for necessary use, but its *knops and flowers* for ornament; many things which God saw fit to beautify his word with, which we can no more give a reason for than for these knops and flowers, and yet must be sure they were added for some good purpose. Let us bless God for this candlestick, have an eye to it continually, and dread the removal of it out of its place!

Verse 25. The incense burned on this altar daily, signified both the prayers of saints and the intercession of Christ, to which is owing the acceptableness of them.

CHAPTER XXXVIII.

Here is an account, (1,) Of the making of the brazen altar, 1, 7; and the laver, 8. (2,) The preparing of the hangings for the enclosing of the court in which the tabernacle was to stand, 9-20. (3,) A summary account of the gold, silver, and brass that was contributed to, and used in the preparing of the tabernacle, 21-31.

A. M. 2513. B. C. 1491. **AND** he made the altar of burnt-offering of shittim-wood: five cubits was the length thereof; and five cubits the breadth thereof; it was four-square; and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basins, and the flesh-hooks, and the fire-pans: all the vessels thereof made he of brass.

4 And he made for the altar a brazen grate of net-work under the compass thereof beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, to be places for the staves.

6 And he made the staves of shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made ^bthe laver of brass, and

the foot of it of brass, of the ¹looking-glasses of the women ²assembling, which assembled at the door of the tabernacle of the congregation.

9 ¶ And he made ^cthe court: on the south side southward the hangings of the court were of fine twined linen, a hundred cubits:

10 Their pillars were twenty, and their brazen sockets twenty; the hooks of the pillars, and their fillets, were of silver.

11 And for the north side the hangings were a hundred cubits, their pillars were twenty, and their sockets of brass twenty: the hooks of the pillars, and their fillets, of silver.

12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars, and their fillets, of silver.

13 And for the east side eastward fifty cubits.

14 The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court-gate, on this hand and that hand, were hangings of fif-

^a Chap. xxvii. 1.—^b Chap. xxx. 18.—¹ Or, brazen glasses.

² Heb. assembling by troops, as 1 Sam. ii. 22.—^c Chap. xxvii. 9.

NOTES ON CHAPTER XXXVIII.

Verse 1. Having finished the furniture of the house itself, Bezaleel, and those who were employed under him, proceeded next to that of the court of the tabernacle, where the sacrifices and services were commonly performed; wherein first they made the great brazen altar for burnt-sacrifices, with all its appurtenances, in mode and form exactly agreeable to the orders given about it in chap. xxvii. 1-3. On this all their sacrifices were offered. Christ was himself the altar to his own sacrifice of atonement, and so he is to all our sacrifices of acknowledgment. We must have an eye to him in offering them, as God hath in accepting them.

Verse 8. He made the laver of brass—The brass font for the priests to wash in before service, chap. xxx. 18. This laver signified the provision that is made in the gospel for cleansing our souls from the pollution of sin by the atoning blood of Christ and the regenerating Spirit of God, that we may be fit to serve God in holy duties. That is here said to be made of the looking-glasses, (or mirrors rather, for they were not glasses,) of the women that assembled at the door of the tabernacle—Mirrors, before the invention of glass, were made of polished brass. Pliny says those of brass and tin mixed together

were esteemed the best, before those of silver came to be in use. These here mentioned, no doubt, were of the finest kind of brass, and the women who gave them seem to have been eminent for devotion, attending more constantly than others at the place of public worship, which, is here taken notice of to their honour. In the laver these mirrors were either artfully joined together, or else molten down and cast anew; but it is probable the laver was so brightly burnished that the sides of it still served for mirrors, that the priests, when they came to wash, might there see their faces, and so discover the spots to wash them clean.

Verse 9. He made the court—The inner utensils of the court being thus completed, they proceeded to make the court itself, which was a large oblong square, fenced in with thick, well-wrought hangings; the size, dimensions, and workmanship of each side whereof have been described in chap. xxvii. 9-19. This court represented the state of the Old Testament church; it was a garden enclosed; the worshippers were then confined to a little compass. But the enclosure being of curtains only, intimated that that confinement of the church to one particular nation was not to be perpetual. The dispensa-

A. M. 2513. teen cubits; their pillars three, and
B. C. 1491. their sockets three.

16 All the hangings of the court round about were of fine twined linen.

17 And the sockets for the pillars were of brass; the hooks of the pillars, and their fillets, of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver.

18 And the hanging for the gate of the court was needle-work, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

19 And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapiters and their fillets of silver.

20 And all the ^dpins of the tabernacle, and of the court round about, were of brass.

21 ¶ This is the sum of the tabernacle, even of ^ethe tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, ^fby the hand of Ithamar, son to Aaron the priest.

22 And ^gBezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work

^d Chap. xxvii. 19.—^e Num. i. 50, 53; ix. 15; x. 11; xvii. 7, 8; xviii. 2; 2 Chron. xxiv. 6; Acts vii. 44.—^f Num. iv. 28, 33. ^g Chap. xxxi. 2, 6.

tion itself was a tabernacle dispensation, moveable and mutable, and in due time to be taken down and folded up, when the place of the tent should be enlarged, and its cords lengthened, to make room for the Gentile world.

Verse 21. *This is the sum of the tabernacle*—That is, this is the charge of the foregoing work of the tabernacle, under the direction of the two chief workmen. *For the service of the Levites, by the hand of Ithamar*—The particle *for* is not in the original, and therefore it may be better rendered, *By the ministry of the Levites, under the conduct of Ithamar*. By Moses's appointment the Levites took and kept an account of the gold, silver, and brass, that was brought in for the use of the tabernacle, and how it was employed. Ithamar, the son of

in all the work of the holy place, even the gold of the offering, was twenty ^htalents, and nine talents, and seven hundred and thirty shekels, after ⁱthe shekel of the sanctuary:

25 And the silver of them that were numbered of the congregation was a hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

26 ⁱA bekah for ³every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for ^ksix hundred thousand and three thousand and five hundred and fifty men.

27 And of the hundred talents of silver were cast ^lthe sockets of the sanctuary, and the sockets of the veil; a hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering was seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar.

31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

^h Chap. xxx. 13, 24; Lev. v. 15; xxvii. 3, 25; Num. iii. 47; xviii. 16.—ⁱ Chap. xxx. 13, 15.—^j Heb. *a poll*.—^k Num. i. 46.—^l Chap. xxvi. 19, 21, 25, 32.

Aaron, was appointed to draw up this account. The gold amounted to twenty-nine talents, and seven hundred and thirty shekels, which sum of gold, at the rate of £5,250 to a talent, and £1. 15s. to a shekel of gold, will be found to have amounted to upward of £150,000 English. As to the *silver*, there being six hundred and three thousand five hundred and fifty, who offered each of them half a shekel, as verse 26 informs us, three hundred and one thousand seven hundred and seventy-five shekels were thus raised, which sum amounts to thirty-five thousand two hundred and seven pounds, English. The raising of the gold by voluntary contribution, and silver by way of tribute, shows that either way may be taken for the defraying of public expenses, provided that nothing be done by partiality.

CHAPTER XXXIX.

This chapter gives us an account of the finishing of the work of the tabernacle. (1.) The last thing prepared was the holy garments. The ephod, and its curious girdle, 1-5. The onyx-stones for the shoulders, 6, 7. The breast-plate with the precious stones in it, 8-21. The robe of the ephod, 22-26. The coats, bonnets, and breeches for the inferior priests, 27-29. And the plate of the holy crown, 30, 31. (2.) A summary account of the whole work, 32-43.

A. M. 2513. B. C. 1491. **AND** of ^a the blue, and purple, and scarlet, they made ^b clothes of service, to do service in the holy place, and made the holy garments for Aaron; ^c as the LORD commanded Moses.

2 ¶ ^d And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulder-pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 ^e And they wrought onyx-stones enclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a ^f memorial to the children of Israel; as the LORD commanded Moses.

A. M. 2513. B. C. 1491. 8 ¶ ^g And he made the breast-plate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square; they made the breast-plate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 ^h And they set it in four rows of stones: *the first row was* a ⁱ sardius, a topaz, and a carbuncle: *this was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* enclosed in ouches of gold in their enclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breast-plate chains at the ends, of wreathen work of pure gold.

16 And they made two ouches of gold, and

^a Chapter xxxv. 23. — ^b Chap. xxxi. 10; xxxv. 19. — ^c Chap. xxviii. 4. — ^d Chap. xxviii. 6. — ^e Chap. xxviii. 9.

^f Chap. xxviii. 12. — ^g Chap. xxviii. 15. — ^h Chap. xxviii. 17, &c. — ⁱ Or, ruby.

NOTES ON CHAPTER XXXIX.

Verse 1. The tabernacle and its court being now fitted for divine service, the next things to be wrought were the robes of the high-priest and priests, to be put on when they did service in the holy place. Hence these garments are termed *clothes of service*. And “those that wear robes of honour,” says Henry, “must look upon them as *clothes of service*; for, from them upon whom honour is put, service is expected. Holy garments were not made for men to sleep in, but to do *service* in, and then they are indeed for *glory and beauty*.” These also were shadows of good things to come, but the substance is Christ. He is our great High-Priest; he put upon him the clothes of service when he undertook the work of our redemption; arrayed himself with the gifts and graces of the Spirit, which he received not by measure; charged himself with all God’s spiritual Israel, bare them on his shoulder, carried them in his bosom, and presented them in the breast-plate of judgment unto his Father. And,

lastly, he crowned himself with *holiness to the Lord*, consecrated his whole undertaking to the honour of his Father’s holiness. And all true believers are spiritual priests. The clean linen, with which all their clothes of service must be made, is *the righteousness of saints*: and *holiness to the Lord* must be so written upon their foreheads, that all who converse with them may see they bear the image of God’s holiness.

Verse 3. *Cut it into wires*—They had not then the art which we have now, of drawing a piece of gold into threads of what length we please; but they beat it first into thin plates, and then cut off small wires, which they wove with the other materials here mentioned.

Verse 8. *He made the breast-plate*—This was the next piece in order, and it was formed with its four rows of jewels, and its chains, rings, and laces, to tie it inseparably to the ephod: all which was done according to the model given chap. xxviii. It is observable that nothing is here said of the *Urim* and

A. M. 2513. two gold rings, and put the two rings
B. C. 1491. in the two ends of the breast-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breast-plate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod :

21 And they did bind the breast-plate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breast-plate might not be loosed from the ephod ; as the LORD commanded Moses.

22 ¶ ⁱ And he made the robe of the ephod of woven work, all of blue.

23 And *there was* a hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.

25 And they made ^k bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates ;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in* ; as the LORD commanded Moses.

27 ¶ ^l And they made coats of fine linen, of

woven work, for Aaron and for his ^{A. M. 2513.}
^{B. C. 1491.} sons.

28 ^m And a mitre of fine linen, and goodly bonnets of fine linen, and ⁿ linen breeches of fine twined linen,

29 ^o And a girdle of fine twined linen, and blue, and purple, and scarlet, of needle-work ; as the LORD commanded Moses.

30 ¶ ^p And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre ; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished : and the children of Israel did ^q according to all that the LORD commanded Moses, so did they.

33 And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets ;

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of the covering ;

35 The ark of the testimony, and the staves thereof, and the mercy-seat ;

36 The table, and all the vessels thereof, and the show-bread ;

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light ;

38 And the golden altar, and the anointing oil, and ² the sweet incense, and the hanging for the tabernacle door ;

39 The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot ;

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate,

ⁱ Chap. xxviii. 31. — ^k Chap. xxviii. 33. — ^l Chap. xxviii. 39, 40.
^m Chap. xxviii. 4, 39 ; Ezek. xlv. 18. — ⁿ Chap. xxviii. 42.

^o Chap. xxviii. 39. — ^p Chap. xxviii. 36, 37. — ^q Verses 42, 43 ; Chap. xxv. 40. — ² Heb. the incense of sweet spices.

Thummim, which is thought an argument that they were not distinct things from the precious stones in the breast-plate.

Verse 32. *Thus was all the work finished*—In not much more than five months. Though there was a great deal of fine work, such as used to be the work of time, embroidering, and engraving, not only in gold, but in precious stones, yet they went through

with it in a little time, and with the greatest exactness imaginable. The workmen were taught of God, and so were kept from making blunders, which would have retarded them. And the people were hearty and zealous in the work, and impatient till it was finished. God had prepared their hearts, and then *the thing was done suddenly*, 2 Chronicles xxix. 36.

A. M. 2513. his cords, and his pins, and all the
B. C. 1491. vessels of the service of the tabernacle, for the tent of the congregation;

41 The clothes of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

^r Chap. xxxv. 10.—^s Num. vi. 23; Josh. xxii. 6;

Verse 43. *And Moses did look upon all the work—Piece by piece; and behold they had done it according to the pattern showed him—For the same that showed him the pattern, guided their hand in the work. And Moses blessed them—He not only praised them, but prayed for them: he blessed them as one having authority. We read not of any wages Moses paid them for their work, but his blessing he gave them. For though ordinarily the labourer be worthy of his hire, yet in this case, they wrought for themselves. The honour and comfort of God's*

42 According to all that the LORD A. M. 2513.
commanded Moses, so the children of B. C. 1491.
Israel ^r made all the work.

43 And Moses did look upon all the work, and behold, they had ^adone it as the LORD had commanded, even so had they done it: and Moses ^bblessed them.

2 Sam. vi. 18; 1 Kings viii. 14; 2 Chron. xxx. 27.

tabernacle among them would be recompense enough. And they had their meat from heaven on free cost, for themselves and their families, and their raiment waxed not old upon them; so that they neither needed wages, nor had any reason to expect any. But indeed this blessing, in the name of the Lord, was wages enough for all their work. Those whom God employs he will bless, and those whom he blesseth they are *blessed indeed*. The blessing he commands is *life for evermore*.

CHAPTER XL.

In this chapter, (1,) Orders are given for setting up the tabernacle, and fixing all the appurtenances of it, 1–8, and the consecrating of it, 8–11, and of the priests, 12–15. (2,) Care taken to do all this, and as it was appointed to be done, 16–33. (3,) God's taking possession of it by the cloud, 34–38.

A. M. 2513. **A**ND the LORD spake unto Moses,
B. C. 1491. saying,

2 On the first day of the ^afirst month shalt thou set up ^bthe tabernacle of the tent of the congregation.

3 And ^cthou shalt put therein the ark of the testimony, and cover the ark with the veil.

4 And ^dthou shalt bring in the table, and ^eset in order ¹the things that are to be set in order upon it; ^fand thou shalt bring in the candlestick, and light the lamps thereof.

5 ^gAnd thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt-

offering before the door of the tabernacle of the tent of the congregation. A. M. 2513.
B. C. 1491.

7 And ^hthou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court-gate.

9 ¶ And thou shalt take the anointing oil, and ⁱanoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and ^kit shall be an altar ²most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

^a Chapter xii. 2; xiii. 4.—^b Verse 17; Chap. xxvi. 1, 30.
^c Verse 21; Chap. xxvi. 33; Numbers iv. 5.—^d Verse 22;
Chap. xxvi. 35.—^e Verse 23; Chap. xxv. 30; Lev. xxiv. 5, 6.

¹ Heb. *the order thereof*.—^f Verses 24, 25.—^g Verse 26.
^h Verse 30; Chap. xxx. 18.—ⁱ Chap. xxx. 26.—^k Chap. xxix.
36, 37.—² Heb. *holiness of holinesses*.

NOTES ON CHAPTER XL.

Verse 2. *Thou shalt set up the tabernacle—The time for doing this was, On the first day of the first month—This wanted but fourteen days of a year since they came out of Egypt. Probably the work*

was made ready just at the end of the year, so that the appointing this day gave no delay. In Hezekiah's time they began to sanctify the temple *on the first day of the first month*, 2 Chron. xxix. 17. The new moon (which, by their computation, was the

A. M. 2513. 12 ¶¹ And thou shalt bring Aaron
B. C. 1491. and his sons unto the door of the
tabernacle of the congregation, and wash them
with water.

13 And thou shalt put upon Aaron the holy
garments,^m and anoint him, and sanctify him;
that he may minister unto me in the priest's
office.

14 And thou shalt bring his sons, and clothe
them with coats:

15 And thou shalt anoint them, as thou didst
anoint their father, that they may minister unto
me in the priest's office: for their anointing shall
surely beⁿ an everlasting priesthood throughout
their generations.

B. C. 1490. 16 ¶ Thus did Moses; according
to all that the LORD commanded
him, so did he.

17 ¶ And it came to pass in the first month,
in the second year, on the first day of the
month, that the^o tabernacle was reared up.

18 And Moses reared up the tabernacle, and
fastened his sockets, and set up the boards
thereof, and put in the bars thereof, and reared
up his pillars.

19 And he spread abroad the tent over the
tabernacle, and put the covering of the tent
above upon it; as the LORD commanded
Moses.

20 ¶ And he took and put^p the testimony
into the ark, and set the staves on the ark,
and put the mercy-seat above upon the ark:

21 And he brought the ark into the taberna-
cle, and^q set up the veil of the covering, and
covered the ark of the testimony; as the LORD
commanded Moses.

22 ¶^r And he put the table in the tent of the

congregation, upon the side of the ta- A. M. 2514.
bernacle northward, without the veil. B. C. 1490.

23^s And he set the bread in order upon it
before the LORD; as the LORD had commanded
Moses.

24 ¶^t And he put the candlestick in the tent
of the congregation, over against the table, on
the side of the tabernacle southward.

25 And^u he lighted the lamps before the
LORD, as the LORD commanded Moses.

26 ¶^v And he put the golden altar in the tent
of the congregation, before the veil:

27^w And he burned sweet incense thereon; as
the LORD commanded Moses.

28 ¶^x And he set up the hanging at the door
of the tabernacle.

29^y And he put the altar of burnt-offering by
the door of the tabernacle of the tent of the
congregation, and^b offered upon it the burnt-
offering, and the meat-offering; as the LORD
commanded Moses.

30 ¶^c And he set the laver between the tent
of the congregation and the altar, and put water
there, to wash^{withal}.

31 And Moses, and Aaron, and his sons,
washed their hands and their feet thereat:

32 When they went into the tent of the con-
gregation, and when they came near unto the
altar, they washed;^d as the LORD commanded
Moses.

33 ¶^e And he reared up the court round about
the tabernacle and the altar, and set up the
hanging of the court gate: so Moses finished
the work.

34 ¶^f Then a cloud covered the tent of the
congregation, and the glory of the LORD filled
the tabernacle.

¹ Lev. viii. 1-13.—^m Chap. xxviii. 41.—ⁿ Num. xxv. 13.
^o Verse 1; Numbers vii. 1.—^p Chap. xxv. 16.—^q Chap. xxvi.
33; xxxv. 12.—^r Chap. xxvi. 35.—^s Verse 4.—^t Chap.
xxvi. 35.—^u Verse 4; Chap. xxv. 37.

^x Verse 5; Chap. xxx. 6.—^y Chap. xxx. 7.—^z Verse 5;
Chap. xxvi. 36.—^a Ver. 6.—^b Chap. xxix. 38, &c.—^c Ver.
7; Chap. xxx. 18.—^d Chap. xxx. 19, 20.—^e Verse 8; Chap.
xxvii. 9, 16.—^f Chap. xxix. 43; 2 Chron. v. 13; vii. 2.

first day of every month) was observed by them
with some solemnity; and therefore this first new
moon of the year was thus made remarkable.

Verse 15. *Their anointing shall be an everlast-
ing priesthood*—A seal that their priesthood shall
continue as long as the Jewish polity lasts. He sig-
nifies that this unction should be sufficient for all
succeeding priests. None were afterward anointed
but the high-priests.

Verses 33, 34. *So Moses finished the work*—As
when God had finished this earth, which he design-
ed for man's habitation, he made man, and put him

in possession of it; so when Moses had finished the
tabernacle, which was designed for God's dwelling-
place among men, God came and took possession of
it. By these visible tokens of his coming among
them, he testified both the return of his favour,
which they had forfeited by the golden calf, and his
gracious acceptance of their care and pains about
the tabernacle. Thus God showed himself well
pleased with what they had done, and abundantly
rewarded them. *A cloud covered the tent*—The same
cloud which, as *the chariot* or *pavilion* of the She-
chinah, had come up before them out of Egypt, now

A. M. 2514. 35 And Moses ^ε was not able to
B. C. 1490. enter into the tent of the congrega-
tion, because the cloud abode thereon, and the
glory of the LORD filled the tabernacle.

36 ^h And when the cloud was taken up from
over the tabernacle, the children of Israel ³ went
onward in all their journeys :

^ε 2 Chron. v. 14.—^h Num. ix. 17.—³ Heb. *journeyed*.

37 But ⁱ if the cloud were not taken up, then they journeyed not till the
day that it was taken up. A. M. 2514.
B. C. 1490.

38 For ^k the cloud of the LORD *was* upon the
tabernacle by day, and fire was on it by night,
in the sight of all the house of Israel, through-
out all their journeys.

ⁱ Num. ix. 19-22.—^k Chap. xiii. 21 ; Num. ix. 15.

settled upon the tabernacle, and hovered over it, even
in the hottest and clearest day ; for it was none of
those clouds which the sun scatters. This cloud was
intended to be a token of God's presence, constantly
visible day and night to all Israel. It was also a
protection of the tabernacle : they had sheltered it
with one covering upon another, but, after all, the
cloud that covered it was its best guard ; and a guide
to the camp of Israel in their march through the
wilderness. While the cloud continued on the
tabernacle, they rested ; when it removed, they re-
moved and followed it, as being purely under a
divine conduct. *And the glory of the Lord filled
the tabernacle*—The Shechinah now made an awful
entry into the tabernacle, passing through the outer
part of it into the most holy place, and there seating
itself between the cherubim. It was in *light* and
fire, and, for aught we know, no otherwise, that the
Shechinah made itself visible. With these the ta-

bernacle was now filled ; yet, as before, *the bush*, so
now *the curtains* were *not consumed* ; for to those
that have *received the anointing*, the majesty of
God is not destroying. Yet now so dazzling was
the light, and so dreadful was the fire, that Moses
*was not able to enter into the tent of the congrega-
tion*, at the door of which he attended till the splen-
dour was a little abated, and the *glory of the Lord*
retired within the veil. But what Moses could not
do, our Lord Jesus has done, whom *God caused to
draw near and approach*, and, *as the forerunner*, *he
is for us entered*, and has invited us to *come boldly*
even to the mercy-seat. He was able to *enter into
the holy place not made with hands* ; he is himself
the true tabernacle, *filled with the glory of God*, even
with that divine *grace and truth* which were figured
by this *fire and light*. In him the Shechinah took
up its *rest for ever*, for *in him dwells all the ful-
ness of the Godhead bodily*.

THE THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

ARGUMENT.

THIS book contains the actions of about one month. It is chiefly employed in describing the sacrifices and services of the tabernacle, to be performed by *Aaron the Levite*, as he is called Exod. iv. 14, and by his sons, who alone had the office of priesthood in the tribe of Levi, and is therefore termed by the Greek and Latin translators *LEVITICUS*: and that part of the Jewish religion which is ceremonial, is fitly denominated *the Levitical law*. These ceremonial services are reducible to the following heads:—I. *Sacrifices*. These, (from the constant and early use of them, recorded in the book of Genesis,) there is reason to think, were appointed by God himself, immediately upon the fall of man, as a temporary expedient, prefiguring that great sacrifice of his Son, whereby he had determined in his counsel to expiate the sins of the world. We find there were principally two kinds of sacrifices: the one *expiatory*, or *atoning* for sins, whereby the Saviour of the world, by whose blood alone we have remission of sins and reconciliation with God, was signified; the other *eucharistical*, or those which were offered by way of thanksgiving, in return for blessings and mercies received. These sacrifices had, too, a relation to spiritual worship, and pointed out several moral duties; while the whole was a typical scheme, and fit introduction to the more perfect dispensation of the Messiah, by whom both they and we were to receive our full atonement and reconciliation with God. II. *Purifications* from various kinds of legal uncleanness; which, though they cannot be denied to have been a troublesome branch of the Jewish religion, and one of those circumstances which denominated it an *elementary* institution, and a *yoke which neither they nor their fathers were well able to bear*, were not, however, intended to terminate in mere ritual observance. They were most apt significations of inward and substantial holiness; such as devotedness to God, and purity of heart and life. III. *The solemn festivals*; the observance whereof was so far from being a needless institution, that they appear to have been exceeding proper for preserving the whole nation in the practice of *true*, and from the corruptions of *false* religion. They were thankful commemorations of signal national mercies. And by their constant attendance upon these joyful solemnities, at so many stated times of the year, and at the one fixed place of national worship, they went through those courses of divine service, and such acts of kindness, generosity, and charity to each other, as tended to confirm them in the true religion, and in the love of that happy constitution. IV. As to the *civil and judicial laws* here prescribed, they cannot but seem to any reasonable man to be far the best body of rules that are to be found in the records of any nation; as making the surest provision for the honour of magistracy and government, and for securing the rights and properties of the people: and not only so, but for advancing that benevolence and mutual love, as well as common justice to each other, which are the strongest cements of society. V. The historical parts of this book are few, but very instructive: chiefly for creating in men a just veneration for all persons and things consecrated to the special service of God.

CHAPTER I.

Directions concerning burnt-offerings. A bullock, 1-9. A sheep, goat, lamb, or kid, 10-13. A turtle-dove, or young pigeon, 14-17.

A. M. 2514. B. C. 1490. **AND** the LORD ^acalled unto Moses, and spake unto him ^bout of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, ^cIf any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

^a Exod. xix. 3.—^b Exod. xl. 34, 35.—^c Chap. xxii. 18.
^d Exod. xii. 5; Chap. iii. 1; xxii. 20, 21.

NOTES ON CHAPTER I.

Verse 1. *And the Lord called unto Moses*—The particle *and* shows that the beginning of this book is closely connected with the conclusion of the former; and therefore it is probable that this order was given to Moses immediately after the consecration of the tabernacle; that now, when all things were ready for divine service, he drew nigh to the oracle of God, to receive the following instructions about its ministrations and sacrifices.

Verse 2. Divers kinds of sacrifices are here prescribed, some by way of acknowledgment to God for mercies either desired or received; others by way of satisfaction to God for men's sins; others were mere exercises of devotion. And the reason why so many kinds of them were appointed was, partly a respect to the childish state of the Jews, who, by the custom of nations, and their own natural inclinations, were much addicted to outward rites and ceremonies, that they might have full employment of that kind in God's service, and thereby be kept from temptations to idolatry; and partly to represent, as well the several perfections of Christ, the true sacrifice, and the various benefits of his death, as the several duties which men owe to their Creator and Redeemer, all which could not be so well expressed by one sort of sacrifices. *Of the herd and of the flock*—By the *herd*, is meant oxen or kine; and by the *flock*, sheep or goats, as verse 10. The only living creatures which were allowed to be offered on the Jewish altar were these five, namely, out of the herd, the *bullock* only: out of the flock, the *sheep* and the *goat*; from among the fowls, the *turtle-dove*, or *young pigeon*. These living creatures were common, and easy to be procured; besides, they were tame and gentle, useful and innocent. No ravenous beasts or birds of prey were admitted. Now God chose these creatures for his sacrifices, either, 1st, In opposition to the Egyptian idolatry, to which divers of the Israelites had been used, and were still in great danger of revolting again, that the frequent destruction of them might bring such silly deities into contempt. Or, 2d, Because these were the fittest representations both of Christ and of true Christians, as being gentle, and harmless, and patient, and useful to men. Or, 3d, As the best and most profitable creatures, with which it is fit God should be served, and which we should be ready to

3 ¶ If his offering be a burnt-sacrifice of the herd, let him offer a male

^d without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4 ^eAnd he shall put his hand upon the head of the burnt-offering; and it shall be

^e Chap. iv. 15; iii. 2, 8, 13; viii. 14, 22; xvi. 21; Exod. xxix. 10, 15, 19.

part with, when God requires us to do so. Or, 4th, As things most common, that men might never want a sacrifice when they needed, or God required it.

Verse 3. *If his offering be a burnt-sacrifice*—This was called a *holocaust* by the Greeks, being wholly given to God and consumed upon his altar, the skin excepted, neither the priest nor offerer having any share of it, verse 9, and 1 Sam. vii. 9. It was the principal sacrifice, and is properly mentioned first, as being that which spoke most significantly the good-will of the offerer, and his enlargement of heart, 2 Chron. xxix. 31. These sacrifices signified that the whole man, in whose stead the sacrifice was offered, was to be entirely and unreservedly offered or devoted to God's service; and that the whole man did deserve to be utterly consumed, if God should deal severely with him; and they direct us to serve the Lord with all singleness of heart, and to be ready to offer to God even those sacrifices or services wherein we ourselves have no part or benefit. *A male*—As being more perfect than the female, (Mal. i. 14,) and more truly representing Christ. *Without blemish*—To signify, 1st, That God must be served with the best of every kind. 2d, That man, represented by those sacrifices, must aim at all perfection of heart and life, and that Christians would one day attain to it, Eph. v. 27. 3d, The spotless and complete holiness of Christ. *Of his own will*—According to this translation, the place speaks only of free-will-offerings, or such as were not prescribed by God to be offered in course, but were offered by the voluntary devotion of any person, either by way of supplication for any mercy, or by way of thanksgiving for any blessing received. But it may seem improper to restrain the rules here given to *free-will-offerings*, which were to be observed in other offerings also. *At the door*—In the court near the door, where the altar stood, verse 5. For here it was to be sacrificed, and here the people might behold the oblation of it. And this further signified, that men could have no entrance, neither into the earthly tabernacle, the church, nor into the heavenly tabernacle of glory, but by Christ, who is the door, (John x. 7, 9,) by whom alone we have access to God.

Verse 4. *He shall put his hand*—Both his hands; Lev. viii. 14, 18; xvi. 21; whereby he signified, 1st. That he willingly gave it to the Lord; 2d, That

A. M. 2514. ^f accepted for him ^g to make atone-
 3 C. 1490. ment for him.

5 And he shall kill the ^h bullock before the LORD: ⁱ and the priests, Aaron's sons, shall bring the blood, ^k and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

6 And he shall flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and ^l lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is on the fire which is upon the altar.*

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt-sacrifice, an offering made by fire, of a ^m sweet savour unto the LORD.

^f Chap. xxii. 21, 27; Isaiah lvi. 7; Rom. xii. 1; Phil. iv. 18.
^g Chap. iv. 20, 26, 31, 35; ix. 7; xvi. 24; Num. xv. 25; Rom. v. 11.—^h Micah vi. 6.—ⁱ 2 Chron. xxxv. 11; Heb. x. 11.

he judged himself worthy of that death which it suffered in his stead; and that he laid his sins upon it with an eye to him upon whom God would *lay the iniquity of us all*, (Isa. liii. 6,) and that together with it he did freely offer up himself to God. *To make atonement*—Sacramentally; as directing his faith and thoughts to that true propitiatory sacrifice which in time was to be offered up for him. And although burnt-offerings were commonly offered by way of thanksgiving, yet they were sometimes offered by way of atonement for sin, that is, for sins in general, as appears from Job i. 5; but for particular sins there were special sacrifices.

Verses 5, 6. *And he*—Either, 1st, The offerer, who is said to do it, namely, by the priest; for men are commonly said to do what they cause others to do, as John iv. 1, 2. Or, 2d, The priest, as it follows, or the Levite, whose office this was. *Shall sprinkle the blood*—Which was done in a considerable quantity, and whereby was signified, 1st, That the offerer deserved to have his blood spilt in that manner. 2d, That the blood of Christ should be poured forth for sinners, and that this was the only means of their reconciliation to God, and acceptance with him. *Pieces*—Namely, the head, and fat, and inwards, and legs, verses 8, 9.

Verse 7. *The sons of Aaron shall put fire*—The fire was originally kindled from heaven, when the first sacrifices were offered, (chap. ix. 24,) and was to be carefully preserved and kept burning, (chap. vi. 13,) and therefore the expression of *putting fire upon the altar* is to be understood, not of kindling, but of feeding the fire with fresh fuel, or disposing and putting it in order.

10 ¶ And if his offering *be* of the ^{A. M. 2514.} flocks, *namely*, of the sheep, or of the ^{B. C. 1490.} goats, for a burnt-sacrifice; he shall bring it a male ⁿ without blemish.

11 ° And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar:

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is on the fire which is upon the altar*:

13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: *it is* a burnt-sacrifice, an offering made by fire of a sweet savour unto the LORD.

14 ¶ And if the burnt-sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of ^p turtle-doves, or of young pigeons.

^k Chap. iii. 8; Heb. xii. 24; 1 Peter i. 2.—^l Gen. xxii. 9.
^m Genesis viii. 21; 2 Cor. ii. 15; Ephesians v. 2; Phil. iv. 18.
ⁿ Verse 3.—^o Verse 5.—^p Chap. v. 7; xii. 8; Luke ii. 24.

Verses 8, 9. *The fat*—All the fat was to be separated from the flesh, and to be put together, to increase the flame, and to consume the other parts of the sacrifice more speedily. *But the inwards shall he wash*—To signify the universal and perfect purity both of the inwards, or the heart, and of the legs, or ways, or actions, which was in Christ, and which should be in all Christians. And he washed *not* only the parts now mentioned, but all the rest, the trunk of the body and the shoulders. *A sweet savour*—Not in itself, but as it represented Christ's offering up himself to God *as a sweet-smelling savour*.

Verse 11. *Northward*—Here this and other kinds of sacrifices were killed, (Lev. vi. 25; vii. 2,) because here seems to have been the largest and most convenient place for that work, the altar being probably near the middle of the east end of the building, and the entrance being on the south side.

Verse 14. *Turtle-doves*—Those who were not able to go to the charge of a sheep or goat might offer a bird. And these birds were preferred before others, 1st, Because they were easily obtained; for Maimonides observes, that they were so plenteous in Canaan, and consequently so cheap, that the poorer sort could easily afford to bring this oblation. 2d, Because they fitly represented Christ's chastity, meekness, and gentleness, and that purity of mind which becomes every worshipper of God. Hence birds of prey, and those of [■] coarser kind, were not to be offered. The pigeons were to be young, because then they are best; but the turtle-doves are better when they are grown up, and therefore they are not confined to that age.

A. M. 2514. 15 And the priest shall bring it
B. C. 1490. unto the altar, and ¹wring off his head, and burn *it* on the altar: and the blood thereof shall be wrung out at the side of the altar:

16 And he shall pluck away his crop with ²his feathers, and cast it ³beside the altar on

¹ Or, pinch off the head with the nail.—² Or, the filth thereof.

Verse 15. *His head*—From the rest of the body; as sufficiently appears, because this was to be burned by itself, and the body afterward, verse 17. And whereas it is said, (Lev. v. 8,) *He shall—wring his head from his neck, but shall not divide it asunder*, that is spoken not of the burnt-offering as here, but of the sin-offering.

Verse 16. *With its feathers*—Or, *with its dung, or filth*, contained in the crop and in the guts. *On the east*—Of the tabernacle. Here the filth was cast, because this was the remotest place from the holy of holies, which was in the west end; to teach

the east part, by the place of the ashes: A. M. 2514.
B. C. 1490. 17 And he shall cleave it with the wings thereof, *but* ¹shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: ²*it is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

¹ Chap. vi. 10.—² Gen. xv. 10.—³ Verses 9, 13.

us that impure things and persons should not presume to approach to God, and that they should be banished from his presence. *The place of the ashes*—Where the ashes fell down and lay, whence they were afterward removed without the camp.

Verse 17. *He shall cleave*—The bird through the whole length, yet so as not to separate the one side from the other. *A sweet savour unto the Lord*—Yet, after all, “to love God with all our hearts, and to love our neighbour as ourselves, is better than all burnt-offerings and sacrifices.”

CHAPTER II.

Directions concerning the offerings, (1,) Of fine flour with oil and frankincense, 1–11. (2,) Of the first-fruits, 12–16.

A. M. 2514. AND when any will offer ^aa meat-
B. C. 1490. offering unto the LORD, his offering shall be of fine flour; and he shall pour

oil upon it, and put frankincense thereon: A. M. 2514.
B. C. 1490.

2 And he shall bring it to Aaron's sons the

^a Chap. vi. 14; ix. 17;

Numbers xv. 4.

NOTES ON CHAPTER II.

Verse 1. *When any will offer a meat-offering*—The word מִנְחָה, *mincha*, which we render *meat-offering*, signifies generally a simple oblation or gift. In this chapter and elsewhere it signifies an offering of things *inanimate*, in opposition to *animal* sacrifices, described in the former chapter. The word *meat-offering* (which is supposed by some to have been an ancient false print, that has run through many editions of our Bible, for *meal-offering*) conveys a quite different idea to the English reader. It certainly would be better rendered *meal-offering*, or *wheat-offering*. It was of two kinds: the one which, being joined with other offerings, (Num. xv. 4, 7, 10,) was particularly prescribed with the measure and proportion of it. The other, which is here spoken of, was left to the offerer's good-will, both for the thing offered and the quantity. As to the matter of these *minchas*, or offerings of things inanimate, it was of such things as were of great use to the support of human life, namely, flour, bread, wine, salt, &c. Now this sort of sacrifices was appointed, 1st, Because these are things of the greatest necessity and benefit to man, and therefore it is meet that God

should be served with them, and owned and praised as the giver of them. 2d, In condescension to the poor, that they might not want an offering for God, and to show that God would accept even the meanest services, when offered with a sincere mind. Some of these offerings were for the whole congregation, as the *waved sheaf*, (chap. xxiii. 11,) and the two *waved loaves*, chap. xxiii. 17. Some, again, were for private persons; among which were that for the poor sinner who could not afford the more expensive sacrifices, chap. v. 11, that, for the suspected woman, Num. v. 15; besides the voluntary ones. *He shall pour oil upon it, and put frankincense thereon*—To make a sweet odour in the court of the tabernacle, which otherwise would have been very offensive, by reason of the blood that was sprinkled and the flesh that was burned there daily. Besides, the pouring oil, and putting frankincense thereon, signified its being grateful and acceptable to God. And therefore in the offering of jealousy, when guilt was supposed, and sin brought to remembrance, no oil nor frankincense was to be put on the oblation. Now both these things were emblematical of spiritual blessings; the

A. M. 2514. priests: and he shall take thereout
B. C. 1490. his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn ^b the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD:

3 And ^c the remnant of the meat-offering shall be Aaron's and his sons': ^d *it is* a thing most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat-offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers ^e anointed with oil.

5 ¶ And if thy oblation *be* a meat-offering baken ¹ in a pan, it shall be of fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: *it is* a meat-offering.

7 ¶ And if thy oblation *be* a meat-offering baken in the frying-pan, it shall be made of fine flour with oil.

A. M. 2514. 8 And thou shalt bring the meat-
B. C. 1490. offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering a memorial ^f thereof, and shall burn *it* upon the altar: *it is* an ^g offering made by fire, of a sweet savour unto the LORD.

10 And ^h that which is left of the meat-offering shall be Aaron's and his sons': *it is* a thing most holy, of the offerings of the LORD made by fire.

11 No meat-offering which ye shall bring unto the LORD shall be made with ⁱ leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ ^k As for the oblation of the first-fruits, ye shall offer them unto the LORD: but they shall not ² be burnt on the altar for a sweet savour.

13 ¶ And every oblation of thy meat-offering ^l shalt thou season with salt; neither shalt thou

^b Verse 9; Chap. v. 12; vi. 15; xxiv. 7; Isa. lvi. 3; Acts x. 4.
^c Chap. vii. 9; x. 12.—^d Exodus xxix. 37; Numbers xviii. 9.
^e Exod. xxix. 2.—¹ Or, on a flat plate, or, slice.—^f Verse 2.

^h Exodus xxix. 18.—^h Verse 3.—ⁱ Chapter vi. 17; Matt. xvi. 12; Mark viii. 15; Luke xii. 1; 1 Cor. v. 8; Gal. v. 9.
^k Ex. xxii. 29; Ch. xxiii. 10, 11.—^g Heb. ascend.—^l Col. iv. 6.

oil of the graces of the Holy Spirit, which are compared to oil and to anointing therewith, (Psa. xlv. 7; 1 John ii. 20,) and are necessary to make any offering acceptable to God; and the frankincense of Christ's atonement and intercession, compared to a sweet odour, Eph. v. 2. And the intention of all these offerings being fully answered by the mediation of the Messiah and the blessings of his gospel, it was proper they should cease upon his death, as is thought to have been expressly foretold, Dan. ix. 27.

Verse 2. *He shall take*—That priest to whom he brought it, and who is appointed to offer it. *The memorial*—That part thus selected and offered; which is called a memorial, either, 1st, To the offerer, who by offering this part was reminded, that the whole of that which he brought, and of all which he had of that kind, was God's, to whom this part was paid as an acknowledgment. Or, 2d, To God, whom (to speak after the manner of men) this did put in mind of his gracious covenant and promises of favour, and acceptance of the offerer and his offering. *A sweet savour unto the Lord*—And so are our spiritual offerings, which are made by the fire of holy love, particularly that of almsgiving. With such sacrifices God is well pleased.

Verses 3–6. *Shall be Aaron's and his sons'*—To be eaten by them, Lev. vi. 16. *Most holy*—Or such as were to be eaten only by the priests, and that only in the holy place near the altar. *In the oven*—Made in the sanctuary for that use. *In pieces*—Because part of it was offered to God, and part given to the priests.

Verse 11. *No leaven*—Namely, in that which is offered of free-will; for in other offerings it might be used, Lev. vii. 13; xxiii. 17. This was forbidden, partly to remind them of their deliverance out of Egypt, when they were forced through haste to bring away their meal or dough (which was the matter of this oblation) unleavened; partly to signify what Christ would be, and what they should be, pure and free from all error in the faith and worship of God, and from all hypocrisy, and malice or wickedness, all which are signified by *leaven*. *Nor any honey*—Either, 1st, Because it hath the same effect with leaven in paste or dough, making it sour, and swelling. Or, 2d, In opposition to the sacrifices of the Gentiles, in which the use of honey was most frequent. Or, 3d, To teach us that God's worship is not to be governed by men's fancies and appetites, but by God's will.

Verse 12. *Ye may offer them*—Or either of them, leaven or honey. *They shall not be burnt*—But reserved for the priests.

Verse 13. *Salt*—To signify that incorruption of mind, and sincerity of grace, which in Scripture is signified by salt, (Mark ix. 49; Col. iv. 6,) and which is necessary in all them that would offer an acceptable offering to God. Or in testimony of that communion which they had with God in these exercises of worship; salt being the great symbol of friendship in all nations and ages. *The salt of the covenant of thy God*—It is so called, either, 1st, Because, it represented the perpetuity of God's covenant with them, which is designed by salt, Num. viii. 19;

A. M. 2514. suffer ^m the salt of the covenant of thy
B. C. 1490. God to be lacking from thy meat-offering: ⁿ with all thine offerings thou shalt offer salt.

14 ¶ And if thou offer a meat-offering of thy first-fruits unto the LORD, ^o thou shalt offer for the meat-offering of thy first-fruits, green ears of corn dried by the fire, *even* corn beaten out of ^p full ears.

^m Num. xviii. 19.—ⁿ Ezek. xliii. 24.—^o Chap. xxiii. 10, 14.

2 Chron. xiii. 5. Or, 2d, Because it was so particularly required as a condition of their covenant with God; this being made absolutely necessary in all their offerings; and as the neglect of sacrifices was a breach of covenant on their part, so also was the neglect of salt in their sacrifices.

Verse 14. *First-fruits*—Of thine own free-will; for there were other first-fruits, and that of

15 And ^q thou shalt put oil upon it, A. M. 2514.
and lay frankincense thereon: it is a B. C. 1490.
meat-offering.

16 And the priest shall burn ^r the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

^p 2 Kings iv. 42.—^q Verse 1.—^r Verse 2.

several sorts, which were prescribed, and the time, quality, and proportion of them appointed by God.

Verse 16. *Made by fire*—The fire denotes the fervency of spirit which ought to be in all our religious services. Holy love is the fire by which all our offerings must be made; else they are not of a sweet savour to God.

CHAPTER III.

Directions concerning peace-offerings. A bullock or a heifer, 1-5. A lamb, 6-11. A goat, 12-16. No fat or blood to be eaten, 17.

A. M. 2514. AND if his oblation be a ^a sacrifice
B. C. 1490. of peace-offering, if he offer *it* of the herd, whether *it* be a male or female, he

shall offer it ^b without blemish before A. M. 2514.
the LORD. B. C. 1490.

2 And ^c he shall lay his hand upon the head

^a Chap. vii. 11, 29; xxii. 21.—^b Chap. i. 3.

^c Chap. i. 4, 5; Exod. xxix. 10.

NOTES ON CHAPTER III.

Verse 1. *A sacrifice of peace-offering*—The original word here used, שלמים, *shelamim*, is in the plural number, and is properly rendered *peaces*, *pacifications*, and also *payments*. These were offerings for *peace*, *prosperity*, and the blessing of God; either, 1st, Obtained, and then they were *thank-offerings*, or *peace-offerings for thanksgiving*, as they are termed, Lev. vii. 15. Or, 2d, Desired; and so they were a kind of supplications to God. Sometimes, again, they were offered by way of *vow*, (chap. vii. 16; Prov. vii. 14,) in expectation of peace and future blessings; for peace, in the Hebrew language, signifies all manner of prosperity and happiness. In this case they were properly termed *payments*, namely, of the vows previously made. Sometimes they were offered without any antecedent obligation of a vow, in which case they were called *free-will offerings*, Lev. vii. 11, 16. Those sacrifices which were called *sin-offerings* and *trespass-offerings*, supposed the offerer to be obnoxious to the divine justice on account of sin, and God to be displeased; and they were appointed for atonement and reconciliation. But peace-offerings supposed God to be reconciled to the offerer, and him to be at peace with God; in testimony of which reconciliation and peace, the offerer was in

this case admitted to partake of the altar. For whereas, in the *holocausts*, or *whole burnt-offerings*, the altar consumed all the flesh of the sacrifice, neither the priest nor any of the people being allowed to partake; and in the *sin* and *trespass offerings*, though the priests did partake, yet the offerers had no share; in these peace-offerings the offerers themselves were allowed to partake of the sacrifice, and feast upon it. They partook of the Lord's table, and that was a sign of favour and friendship. For eating together was always esteemed so, and was therefore used in ancient times in making covenants and agreements. Thus, when Christ becomes *our peace*, and being justified through his blood, we are made one with him and with his followers; through him we have communion with God, and with his people in his ordinances, finding the flesh of Christ to be *meat indeed*, and *his blood drink indeed*. Through the exercise of faith in his sacrifice, which puts away sin, love to him and each other is shed abroad in our hearts, and while we gratefully offer and dedicate ourselves to his service as a free-will-offering, we rejoice in each other's gifts and graces, and communicate to one another's necessities. This fellowship with the Father and the Son, and one with another, is happily shadowed forth, and seems to have been intended to be represented in this sig-

A. M. 2514. of his offering, and kill it *at* the door
B. C. 1490.

of the tabernacle of the congregation :
and Aaron's sons the priests shall sprinkle the
blood upon the altar round about.

3 And he shall offer of the sacrifice of the
peace-offering, an offering made by fire unto
the LORD ; ^a the ¹ fat that covereth the inwards,
and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is*
on them, which *is* by the flanks, and the ² caul
above the liver, with the kidneys, it shall he
take away.

5 And Aaron's sons ^e shall burn it on the
altar, upon the burnt-sacrifice, which *is* upon
the wood that *is* on the fire : *it is* an offering
made by fire, of a sweet savour unto the
LORD.

6 ¶ And if his offering for a sacrifice of
peace-offering unto the LORD *be* of the flock,
male or female, ^f he shall offer it without
blemish.

7 If he offer a lamb for his offering, then shall
he offer it before the LORD.

8 And he shall lay his hand upon the head
of his offering, and kill it before the tabernacle
of the congregation : and Aaron's sons shall

sprinkle the blood thereof round about ^{A. M. 2514.}
upon the altar. ^{B. C. 1490.}

9 And he shall offer of the sacrifice of the
peace-offering an offering made by fire unto the
LORD : the fat thereof, *and* the whole rump,
(it shall he take off hard by the back bone,) and
the fat that covereth the inwards, and all the
fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is*
upon them, which *is* by the flanks, and the caul
above the liver, with the kidneys, it shall he
take away.

11 And the priest shall burn it upon the altar .
it is ^g the food of the offering made by fire unto
the LORD.

12 ¶ And if his offering *be* a goat, then ^h he
shall offer it before the LORD.

13 And he shall lay his hand upon the head
of it, and kill it before the tabernacle of the con-
gregation : and the sons of Aaron shall sprinkle
the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even*
an offering made by fire unto the LORD ; the
fat that covereth the inwards, and all the fat
that *is* upon the inwards,

15 And the two kidneys, and the fat that *is*

^a Chap. iv. 8, 9.—¹ Or, *suet*.—² Or, *midriff over the liver*, and
over the kidneys.—^e Chap. vi. 12 ; Exod. xxix. 13.

^f Verse 1, &c.—^g Chap. xxi. 6, 21 ; xxii. 25 ; Ezek. xlv. 7 ;
Mal. i. 7, 12.—^h Verses 1, 7.

nificant ceremony of the Jewish Church. *Whether it be male or female*—Females were allowed here, though not in burnt-offerings, because those principally respected the honour of God, who is to be served with the best, but the peace-offerings did primarily respect the benefit of the offerer, and therefore the choice was left to himself. Again, burnt-offerings had regard to God, as in himself the best of beings, and therefore were wholly burned. But peace-offerings had regard to God as a benefactor to his creatures, and therefore were divided between the altar, the priest, and the offerer.

Verse 2. *He shall lay his hand on the head of his offering*—Here, as in the former case, (chap. i. 4,) *the laying on of the offerer's hand* may denote his devoting the sacrifice wholly to God. In the peace-offerings it was accompanied with solemn thanksgiving to God, and an acknowledgment of those mercies which were the occasion of it. Thus Conradus, "This laying on of hands signifies devotion and faith, with an acknowledgment of the benefits, for which we can offer nothing of our own, but only return to God what we have received ; that we may understand gratitude and thanksgiving to be the greatest sacrifices." *And kill it at the door*—Not on the north side of the altar, where the burnt-offering was killed, as also the sin-offering, and the tres-

pass-offering, but in the very entrance of the court where the brazen altar stood, which place was not so holy as the other ; as appears both because it was more remote from the holy of holies, and because the ashes of the sacrifices were to be laid here. And the reason of this difference is not obscure, both because part of this sacrifice was to be waved by the hands of the offerer, (Lev. vii. 30,) who might not come into the court ; and because this offering was not so holy as the others, which were to be eaten only by the priest, whereas part of these was eaten by the offerer.

Verse 5. *Upon the burnt-sacrifice*—Either, 1st, Upon the remainders of it, which were yet burning ; or, rather, 2d, After it : for the daily burnt-offering was first to be offered, both as more eminently respecting God's honour, and as the most solemn and stated sacrifice, which should take place of all occasional oblations, and as a sacrifice of a higher nature, being for atonement, without which no peace could be obtained, nor peace-offering offered with acceptance.

Verses 9, 11. *The rump*—Which in sheep is fat and sweet, and in these countries was much larger and better than in ours. *The food of the offering*—So called, to denote God's acceptance of it, and delight in it ; as men delight in their food.

A. M. 2514. upon them, which is by the flanks,
B. C. 1490. and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is the food of the offering made by*

² 2 Chron. vii. 6.—^k Chap. vi. 18; vii. 36; xvii. 7; xxiii. 14.
¹ Deut. xxxii. 14; Neh. viii. 10.

Verse 16. *Shall burn them*—The parts mentioned, among which the tail is not one, as it was in the sheep, because that in goats is a refuse part. *All the fat is the Lord's*—This is to be limited, 1st, To those beasts which were offered or offerable in sacrifice, as it is explained, Lev. vii. 23, 25. 2d, To that kind of fat which is above mentioned, and required to be offered, which was separated, or easily separable from the flesh: for the fat which was here and there mixed with the flesh they might eat.

Verse 17. *All your dwellings*—Not only at or near the tabernacle, not only of those beasts which you actually sacrifice, but also in your several dwellings, and of all that kind of beasts. *Fat*—Was forbidden, 1st, To preserve the reverence of the holy rites and sacrifices. 2d, That they may be taught

fire for a sweet savour: ¹ all the fat ^{A. M. 2514.}
^{B. C. 1490.} is the LORD's.

17 *It shall be* a ^k perpetual statute for your generations throughout all your dwellings, that ye eat neither ¹ fat nor ^m blood.

^m Genesis ix. 4; Chap. vii. 26; xvii. 10, 14; Deut. xii. 16;
1 Sam. xiv. 33; Ezek. xlv. 7, 15.

hereby to acknowledge God as their Lord, and the Lord of all the creatures, who might reserve what he pleased to himself. 3d, To exercise them in obedience to God, and self-denial and mortification of their appetites, even in those things which probably many of them would much desire. *Blood*—Was forbidden, partly to maintain reverence to God and his worship; partly, according to Maimonides, out of opposition to idolaters, who used to drink the blood of their sacrifices; partly, with respect to Christ's blood, thereby manifestly signified. God would not permit the very shadows of this to be used as a *common thing*. Nor will he allow us, though we have the comfort of the atonement made, to assume to ourselves any share in the honour of making it.

CHAPTER IV.

Directions concerning sin-offerings; which were intended for sins committed through ignorance, either by the priest himself, 1–12, or by the whole congregation, 13–21, or by a ruler, 22–26, or by a private person, 27–35.

A. M. 2514. **AND** the LORD spake unto Moses,
B. C. 1490. saying,

2 Speak unto the children of Israel, saying,
^a If a soul shall sin through ignorance against

^a Chap. v. 15; Num. xv. 22;

any of the commandments of the ^{A. M. 2514.}
^{B. C. 1490.} LORD concerning things which ought not to be done, and shall do against any of them:

1 Sam. xiv. 27; Psa. xix. 12.

NOTES ON CHAPTER IV.

Verse 1. *The Lord spake unto Moses*—The laws contained in the first three chapters, seem to have been delivered to Moses at one time. Here begin the laws of another day, which God delivered from between the cherubim.

Verse 2. *If a soul sin through ignorance*—The next kind of sacrifices appointed were for the expiation of particular sins, and are therefore called *sin-offerings*. The first sort of these were for sins of ignorance. These must necessarily be understood of such as exceeded common daily infirmities; for if every such sin had required an offering, it had not been possible either for most sinners to bear such a charge, or for the altar to receive so many sacrifices, or for the priests to manage so laborious a work. And for ordinary sins, they were ceremonially expiated by the daily offering, and by that on the great day of atonement, Lev. xvi. 30. *Through ignorance*

Or *error*, either not knowing his act to be sinful, as appears by comparing verses 13, 14, or not con-

sidering it, but falling into sin through the power of some sudden temptation, as the Hebrew word signifies, Psa. cxix. 67. In short, the doing any thing expressly forbidden, whether heedlessly or by surprise, was a *sin of ignorance*; and that whether committed by the *high-priest*, by the whole body of the community, by their rulers, or by any one of the people. In order, it seems, 1st, To excite the Israelites to greater diligence in the study of their laws and religion, a sin-offering was imposed by way of fine upon those who sinned through ignorance or inadvertence. And, 2d, The sin-offering was required in these cases to show them that to disobey God in any instance, or in any respect whatever to neglect or fall short of their duty, would expose them to the divine wrath, unless an atonement was made for them. It is observable that the apostle calls such sins *the errors of the people*, (Heb. v. 2,) distinguishing them from wilful transgressions. They were confined to things of a ritual nature, or to such particular cases wherein the plea of igno-

A. M. 2514. 3 ^b If the priest that is anointed do
B. C. 1490. sin according to the sin of the people;
then let him bring for his sin which he hath
sinned, ^c a young bullock without blemish unto
the LORD for a sin-offering.

4 And he shall bring the bullock ^d unto the
door of the tabernacle of the congregation be-
fore the LORD; and shall lay his hand upon
the bullock's head, and kill the bullock before
the LORD.

5 And the priest that is anointed ^e shall take
of the bullock's blood, and bring it to the taber-
nacle of the congregation:

6 And the priest shall dip his finger in the
blood, and sprinkle of the blood seven times
before the LORD, before the veil of the sanc-
tuary.

7 And the priest shall ^f put *some* of the blood
upon the horns of the altar of sweet incense be-
fore the LORD, which *is* in the tabernacle of the
congregation; and shall pour ^g all the blood of
the bullock at the bottom of the altar of the

burnt-offering, which *is* at the door of ^{A. M. 2514.}
the tabernacle of the congregation. ^{B. C. 1490.}

8 And he shall take off from it all the fat of
the bullock for the sin-offering; the fat that
covereth the inwards, and all the fat that *is* upon
the inwards,

9 And the two kidneys, and the fat that *is*
upon them, which *is* by the flanks, and the
caul above the liver, with the kidneys, it shall
he take away,

10 ^h As it was taken off from the bullock of
the sacrifice of peace-offerings: and the priest
shall burn them upon the altar of the burnt-
offering.

11 ⁱ And the skin of the bullock, and all his
flesh, with his head, and with his legs, and his
inwards, and his dung;

12 Even the whole bullock shall he carry
forth ¹ without the camp unto a clean place,
^k where the ashes are poured out, and ¹ burn him
on the wood with fire: ² where the ashes are
poured out shall he be burnt.

^a Chapter viii. 12.—^c Chapter ix. 2.—^d Chapter i. 3, 4.
^e Chapter xvi. 14; Num. xix. 4.—^f Chap. viii. 15; ix. 9; xvi.
18.—^g Chap. v. 9.

^h Chap. iii. 3.—ⁱ Exod. xxix. 14; Num. xix. 5.—¹ Heb. *to*
without the camp.—^k Chap. vi. 11.—¹ Heb. xiii. 11.—² Heb.
at the pouring out of the ashes.

rance could be admitted. For as to notorious viola-
tions of the moral law, ignorance could be no excuse,
because these were known by the light of reason,
and therefore could not be reckoned sins of igno-
rance, but presumptuous sins; and for them no
expiatory sacrifice was admitted, Num. xv. 30.

Verse 3. *If the priest*—The high-priest, who only
was anointed. His *anointing* is mentioned, because
he was not complete high-priest till he was anointed.
Do sin—Either in doctrine or practice, which it is
here supposed he might do. And this is noted as a
character of imperfection in the priesthood of the
law, whereby the Israelites were directed to expect
another and better high-priest, even one who is
“holy, harmless, and separate from sinners,” Heb.
vii. 26. *According to the sin of the people*—In the
same manner as any of the people do; which implies
that God expected more circumspection from him
than from the people. But the words may be ren-
dered, *to the sin or guilt of the people*, which may
be mentioned as an aggravation of his sin, that by it
he commonly brings sin, and guilt, and punishment
upon the people, who are infected or scandalized by
his example. *A young bullock*—The same sacrifice
which was offered for all the people, to show how
much his sin was aggravated by his quality. *Sin-*
offering—Hebrew, *sin*, which word is often taken
in that sense.

Verse 4. *On the head*—To testify both his acknow-
ledgment of his sin, and faith in God's promise for
the expiation of his sins through Christ, whom that
sacrifice typified.

Verse 5. *To the tabernacle*—Into the tabernacle;
which was not required nor allowed in any other
sacrifice, possibly to show the greatness of the
high-priest's sin, which needed more than ordi-
nary diligence in him, and favour from God, to
expiate it.

Verse 6. *Seven times*—A number much used in
Scripture, as a number of perfection; and here pre-
scribed, either to show that his sins needed more
than ordinary purgation, and more exercise of his
faith and repentance, both which graces he was
obliged to join with that ceremonial rite. *Before*
the veil—The second veil, dividing between the holy
place and the holy of holies, which is generally
called *the veil of the sanctuary*.

Verse 12. *The whole bullock*—So no part of this
was to be eaten by the priests, as it was in other
sin-offerings. The reason is plain, because the offerer
might not eat of his own sin-offering, and the priest
was the offerer in this case, as also in the sin-offering
for the whole congregation below, of which the
priest himself was a member. *Shall be carried*
forth—Not by himself, which would have defiled
him, but by another whom he shall appoint for that
work. *Without the camp*—To signify either, 1st,
The abominable nature of sin, especially in high and
holy persons, or when it overspreads a whole people.
Or, 2d, The removing of the guilt or punishment of
that sin from the people. Or, 3d, That Christ should
suffer without the camp or gate. *Where the ashes*
are—For the ashes, though at first they were thrown
down near the altar, (Lev. i. 16,) yet afterward they,

A. M. 2514. 13 ¶ And ^m if the whole congregation of Israel sin through ignorance, ^a and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty;

14 When the sin which they have sinned against it is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation ^o shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 ^p And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the veil.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which *is at* the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did ^q with the bullock for a sin-offering, so shall he do with this: ^r and the priest shall make an

atonement for them, and it shall be forgiven them. A. M. 2514. B. C. 1490.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: *it is a sin-offering* for the congregation.

22 ¶ When a ruler hath sinned, and ^s done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty;

23 Or ^t if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And ^u he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the LORD: *it is a sin-offering*.

25 ^x And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as ^y the fat of the sacrifice of peace-offerings: ^z and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And ^a if ³ any one of the ⁴ common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty;

* Verses 2, 13.—¹ Verse 14.—² Verse 4, &c.—³ Ver. 30
⁴ Chap. iii. 5.—⁵ Verse 20; Num. xv. 28.—⁶ Ver. 2; Num. xv. 27.—⁷ Heb. any soul.—⁸ Heb. people of the land.

^m Josh. vii. 11.—ⁿ Chap. v. 2, 4.—^o Chap. i. 4.—^p Verse 5; Heb. ix. 12.—^q Verse 3.—^r Num. xv. 25; Dan. ix. 24; Rom. v. 11; Heb. ii. 17; x. 10; 1 John i. 7; ii. 2.

together with the filth of the sacrifices, were carried into a certain place without the camp.

Verses 13, 14. *The whole congregation*—The body of the people, or the greater part of them, their rulers concurring with them. *A bullock*—But if the sin of the congregation was only the omission of some ceremonial duty, a kid of the goats was to be offered, Num. xv. 24.

Verse 15. *The elders*—Who here acted in the name of all the people, who could not possibly perform this act in their own persons.

Verses 17, 18. *And sprinkle it*—It was not to be poured out there, but sprinkled only; for the cleansing virtue of the blood of Christ was sufficiently represented by sprinkling. It was sprinkled *seven times*—Because God made the world in six days, and rested the seventh. This signified the perfect

satisfaction Christ made, and the complete cleansing of our souls thereby. *The altar*—Of incense; *Which is before the Lord*—That is, before the holy of holies, where the Lord was in a more special manner present.

Verse 20. *For a sin-offering*—That is, for the priest's sin-offering, called the *first bullock*, verse 21.

Verses 22, 24. *A ruler*—Of the people, or a civil magistrate. *Where they kill the burnt-offering*—So called by way of eminence, to wit, the daily burnt-offering. *It is a sin-offering*—And therefore to be killed where the burnt-offering is killed; whereby it is distinguished from the peace-offerings, which were killed elsewhere.

Verse 26. *It shall be forgiven*—Both judicially, as to all ecclesiastical censures or civil punishment;

A. M. 2514. 28 Or ^b if his sin which he hath
B. C. 1490. sinned come to his knowledge: then
he shall bring his offering, a kid of the goats, a
female without blemish, for his sin which he
hath sinned.

29 ^c And he shall lay his hand upon the head
of the sin-offering, and slay the sin-offering in
the place of the burnt-offering.

30 And the priest shall take of the blood
thereof with his finger, and put *it* upon the
horns of the altar of burnt-offering, and shall
pour out all the blood thereof at the bottom of
the altar.

31 And ^d he shall take away all the fat thereof,
^e as the fat is taken away from off the sacrifice
of peace-offerings; and the priest shall burn *it*
upon the altar for a ^f sweet savour unto the
LORD; ^g and the priest shall make an atone-
ment for him, and it shall be forgiven him.

^b Verse 23.—^c Verses 4, 24.—^d Chap. iii. 14.—^e Chapter
iii. 3.—^f Exod. xxix. 18; Chap. i. 9.

and really, upon condition of repentance and faith
in the Messiah to come.

Verse 28. *A female*—Which here was sufficient,
because the sin of one of those was less than the sin
of the ruler, for whom a male was required.

Verses 33–35. *He shall slay it*—Not by himself,

32 And if he bring a lamb for a sin-
offering, ^b he shall bring it a female
without blemish.

33 And he shall lay his hand upon the head of
the sin-offering, and slay it for a sin-offering in
the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the
sin-offering with his finger, and put *it* upon the
horns of the altar of burnt-offering, and shall
pour out all the blood thereof at the bottom of
the altar:

35 And he shall take away all the fat thereof,
as the fat of the lamb is taken away from the
sacrifice of the peace-offerings; and the priest
shall burn them upon the altar, ⁱ according to
the offerings made by fire unto the LORD: ^k and
the priest shall make an atonement for his sin
that he hath committed, and it shall be forgiven
him.

^g Verse 26.—^b Verse 23.—ⁱ Chapter iii. 5.
^k Verses 26, 31.

but by the hands of the priest. *Burn them*—The
fat; but he useth the plural number, because the fat
was of several kinds, as we saw, verses 8, 9. Hebrew,
upon the offerings, together with them, or after
them; because the burnt-offerings were to have the
first place.

CHAPTER V.

Directions concerning trespass-offerings. Both this and the sin-offering were intended to make atonement for sin, but the former was more general: The latter was to be offered only in some particular cases. If a man sinned, by hearing and concealing blasphemy, 1; By touching an unclean thing, 2, 3; By swearing, 4; He was to offer a lamb or kid, 5, 6; Or two young pigeons, 7–10; Or fine flour, 11–13; Or a ram, if he had embezzled holy things, 14–19.

A. M. 2514. AND if a soul sin, ^a and hear the
B. C. 1490. voice of swearing, and is a wit-
ness, whether he hath seen or known of *it*;

^a 1 Kings viii. 31; Matt. xxvi. 63.—^b Verse 17; Chap. vii. 18;
xvii. 16; xix. 8; xx. 17; Num. ix. 13.

NOTES ON CHAPTER V.

Verse 1. *And hear the voice of swearing, and is a witness*—The meaning seems to be, If a person
sin, in not revealing the *voice of swearing*, which
he *has seen*, that is, been a witness to, or been pre-
sent when it was said, or *known* by sufficient infor-
mation from others. But it must be observed, that
the word, אלה, *alah*, here used, probably means
cursing, blasphemy, or execration, and that either
against one's neighbour, or against God. This
seems to be principally intended here, if not also, as
many suppose, *false swearing*, for the crime spoken
of is of so high a nature, that he who heard it was

if he do not utter *it*, then he shall
^b bear his iniquity.

2 Or ^c if a soul touch any unclean thing,

^c Chap. xi. 24, 39; Numbers xix. 11, 13, 16.

obliged to reveal it, and prosecute the guilty. Some
think the expression ought to be rendered, *The
voice of adjuration, or being adjured in the name
of God*, when he is called to be a witness in a cause,
to speak the truth. For in those countries the
judges were wont to demand, in court, of accused
persons or witnesses, in the name of God, to declare
the whole truth; and this laid the same obligation
upon them, as the administering an oath now does
with us. See instances of this, Num. v. 21; 1 Kings
viii. 31, and xxii. 16; Prov. xxix. 24; Matt. xxvi. 63.
Whether he hath seen or known—That is, according
to this last sense of the expression, if he be adjured

A. M. 2514. whether *it be* a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and ^d guilty.

3 Or if he touch ^a the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

4 Or if a soul swear, pronouncing with *his* lips ^f to do evil, or ^g to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in

^d Verse 17.—^e Chap. xii.; xiii.; xv.—^f 1 Sam. xxv. 22; Acts xxiii. 12.—^g Mark vi. 23.—^b Chap. xvi. 21; xxvi. 40;

to declare what he can say of the matter in question, whether upon his own knowledge, or from information of credible persons. *If he do not utter it*—If he suppress the truth, or be guilty of prevaricating, or dissimulation. *He shall bear his iniquity*—That is, the punishment of his iniquity; for the word *יָצַד*, *gnawon*, has frequently that meaning. Let him not think it is no offence to suppress the truth, when so solemnly called upon to declare it. He is unclean and guilty, and in token of his repentance let him offer such a sacrifice for his sin as is prescribed, (verse 6,) which belongs to this and all the following cases. The expression, *Shall bear his iniquity*, is very emphatic, and imports that guilt, like a grievous burden, shall lie heavy upon him. Houbigant, however, an acknowledged critic, prefers the former interpretation.

Verses 2, 3. *If it be hidden from him*—If he did it unawares, yet that would not excuse him, because he should have been more circumspect to avoid all unclean things. Hereby God designed to awaken men to watchfulness against, and repentance for, their unknown, or unobserved sins. *He shall be unclean*—Not morally, for the conscience was not directly polluted by these things, but ceremonially. *When he knoweth*—As soon as he knoweth it, he must not delay to make his peace with God. Otherwise *he shall be guilty*—For his violation and contempt of God's authority and command.

Verse 4. *If a soul swear*—Rashly and unadvisedly, without consideration, either of God's law or of his own power or right, as David did, 1 Sam. xxv. 22: so the following word, לִבְטֹא, *lebattee*, rendered *pronouncing*, properly signifies, Psa. cvi. 33. The meaning is, Whosoever shall, in a passion or otherwise, make an oath to do a person an injury, or to do him a kindness, and afterward, forgetting his oath, shall fail in the performance, so soon as he recollects himself he shall make atonement for his offence. In the case of threatening private revenge, or to do evil in any other way, the oath ought to be recalled, as being a thing in itself unlawful. But the

one of these *things*, that he shall ^{A. M. 2514.} confess that he hath sinned in that ^{B. C. 1490.} thing:

6 And he shall bring his trespass-offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him concerning his sin.

7 ¶ And ⁱ if ¹ he be not able to bring a lamb, then he shall bring for his trespass which he hath committed, two ^k turtle-doves, or two young pigeons, unto the LORD; one for a sin-offering, and the other for a burnt-offering.

Num. v. 7; Ezra x. 11.—ⁱ Chap. xii. 8; xiv. 21.—¹ Heb. *his hand cannot reach to the sufficiency of a lamb*.—^k Chap. i. 14.

person who thus rashly uttered that oath was involved in guilt, and needed to have his sin expiated. And for a similar reason he was punishable, if with an oath he promised to do any thing that was not in his power. It may also be understood of a person's making a vow to do something either beneficial or hurtful to himself, as to fast, or afflict himself. For that is the sense of *swearing to do evil*, or to his own hurt. *And it be hid from him*—That is, if through forgetfulness he neglect punctually to perform what he promised on oath. *When he knoweth it, he shall be guilty in one of these*—As soon as he recollects himself, and comes to the knowledge of such an omission, he shall be obliged to expiate his offence by sacrifices, being guilty *in one of these*; that is, in one of the things which are forbidden to be done.

Verse 5. *In one of these things*—In one of the three forementioned cases, either by sinful silence, or by an unclean touch, or by rash swearing. *He shall confess*—Before the Lord, in the place of public worship. And this confession is not to be restrained to the present case, but, by a parity of reason, and comparing of other scriptures, to be extended to other sacrifices for sin, to which this was a constant companion.

Verse 6. *His trespass-offering*—But how come confession and sacrifice to be necessary for him that touched an unclean thing, when such persons were cleansed with simple washing, as appears from Lev. xi., and Num. xix.? This place speaks of him that being so unclean did come into the tabernacle, as may be gathered by comparing this place with Num. xix. 13; which if any man did, knowing himself to be unclean, which was the case there, he was to be cut off for it; and if he did it ignorantly, which was the case here, he was, upon discovery of it, to offer this sacrifice.

Verse 7. *Not able*—Through poverty. And this exception was allowed also in other sin-offerings. *For a sin-offering*—Which was for that particular sin, and therefore offered first before the burnt-offer-

A. M. 2514. 8 And he shall bring them unto
B. C. 1490. the priest, who shall offer *that* which
is for the sin-offering first, and ¹wring off his
head from his neck, but shall not divide *it*
asunder :

9 And he shall sprinkle of the blood of the
sin-offering upon the side of the altar ; and
the rest of the blood shall be wrung out at the
bottom of the altar : *it is a sin-offering.*

10 And he shall offer the second for a burnt-
offering, according to the ²manner : ^aand ^othe
priest shall make an atonement for him for his
sin which he hath sinned, and it shall be for-
given him.

11 ¶ But if he be not able to bring two turtle-
doves, or two young pigeons ; then he that
sinned shall bring for his offering the tenth
part of an ephah of fine flour for a sin-offering ;
^phe shall put no oil upon it, neither shall he
put *any* frankincense thereon : for *it is a sin-*
offering.

12 Then shall he bring it to the priest, and
the priest shall take his handful of it, ^q*even* a
memorial thereof, and burn *it* on the altar,
^raccording to the offerings made by fire unto
the LORD : *it is a sin-offering.*

13 ^sAnd the priest shall make an atonement
for him as touching the sin that he hath sinned
in one of these, and it shall be forgiven him :

¹ Chapter i. 15.—^m Chapter iv. 7, 34.—² Or, ordinance.
ⁿ Chap. i. 14.—^o Chap. iv. 26.—^p Num. v. 15.—^q Chap.
ii. 2.—^r Chapter iv. 35.—^s Chapter iv. 26.—^t Chap. ii. 3.
^u Chap. xxii. 14.

ing, which was for sins in general ; to teach us not
to rest in general confessions and repentance, but
distinctly and particularly, as far as we can, to
search out, and confess, and loathe, and leave our
particular sins, without which God will not accept
our other religious services.

Verses 9, 10. *It is a sin-offering*—This is added
as the reason why its blood was so sprinkled and
spilt. *According to the manner*—Or order, appoint-
ed by God. *The priest shall make an atonement*—
Either declaratively, he shall pronounce him to be
pardoned ; or typically, with respect to Christ.

Verse 11. *The tenth part of an ephah*—About six
pints. *He shall put no oil, neither frankincense*—
Either as a fit expression of his sorrow for his sins,
in the sense whereof, he was to abstain from things
pleasant ; or to signify, that by his sins he deserved
to be utterly deprived both of the oil of gladness, the
gifts, graces, and comforts of the Holy Ghost, and
of God's gracious acceptance of his prayers and
sacrifices, which is signified by incense, Psal. cxli. 2.

Verse 15. *A trespass*—Against the Lord and his
priests. *Through ignorance*—For if a man did it

and ^t*the remnant* shall be the priest's, A. M. 2514.
as a meat-offering. B. C. 1490.

14 ¶ And the LORD spake unto Moses, saying,
15 ^uIf a soul commit a trespass, and sin
through ignorance, in the holy things of the
LORD ; then ^xhe shall bring for his trespass
unto the LORD a ram without blemish out of
the flocks, with thy estimation by shekels of
silver, after ^ythe shekel of the sanctuary, for a
trespass-offering :

16 And he shall make amends for the harm
that he hath done in the holy thing, and ^zshall
add the fifth part thereto, and give it unto the
priest : ^aand the priest shall make an atonement
for him with the ram of the trespass-offering,
and it shall be forgiven him.

17 ¶ And if a ^bsoul sin, and commit any of
these things which are forbidden to be done by
the commandments of the LORD ; ^cthough he
wist *it* not, yet is he ^dguilty, and shall bear his
iniquity.

18 ^eAnd he shall bring a ram without blemish
out of the flock, with thy estimation, for a tres-
pass-offering unto the priest ; ^fand the priest
shall make an atonement for him concerning
his ignorance wherein he erred and wist *it* not,
and it shall be forgiven him.

19 *It is a trespass-offering* : ^ghe hath cer-
tainly trespassed against the LORD.

^u Ezra x. 19.—^v Exod. xxx. 13 ; Chap. xxvii. 25.—^w Chap.
vi. 5 ; xxii. 14.—^x Chap. iv. 26.—^y Chap. iv. 2.—^z Luke
xii. 48.—^a Verses 1, 2.—^b Verse 15.—^c Ver. 16.—^d Ezra
x. 2.

knowingly, he was to be cut off, Num. xv. 30. *In
the holy things*—In things consecrated to God, and
to holy uses ; these were many, and by various ways
a man might be guilty, even unwittingly, with re-
spect to them ; such as tithes and first-fruits, or any
thing due or devoted to God, which possibly a man
might either withhold, or employ to some common
use. *A ram*—A more chargeable sacrifice than the
former, as the sin of sacrilege was greater. *With
thy estimation*—As thou, O priest, shalt esteem or
rate it ; and at present, thou, O Moses, for he as yet
performed the priest's part. And this was an addi-
tional charge and punishment to him ; besides the
ram, he was to pay for the holy thing which he had
withheld or abused, so many shekels of silver as the
priests should esteem proportionable to it.

Verse 17. The former law concerns the alienation
of holy things from sacred to common use ; this may
concern other miscarriages about holy things and
holy duties, as may be gathered from verse 19,
where this is said to be a *trespass against the Lord*,
not in a general sense, for so every sin was, but in a
proper and peculiar sense.

CHAPTER VI.

Further directions concerning trespass-offerings, 1-7. Concerning the burnt-offerings, 8-13. Concerning the meat-offering, 14-18. Particularly that at the consecration of the priests, 19-23. Concerning the sin-offering, 24-30.

A. M. 2514.
B. C. 1490.

AND the LORD spake unto Moses, saying,

2 If a soul sin, and ^acommit a trespass against the LORD, and ^blie unto his neighbour in that ^cwhich was delivered him to keep, or in ^dfellowship,² or in a thing taken away by violence, or hath ^edeceived his neighbour;

3 Or ^fhave found that which was lost, and lieth concerning it, and ^gswareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he has sworn falsely; he shall even ^hrestore it in the princi-

^a Numbers v. 6.—^b Chapter xix. 11; Acts v. 4; Colossians iii. 9.—^c Exodus xxii. 7, 10.—^d Or, in dealing.—^e Heb. putting of the hand.—^f Proverbs xxiv. 28; xxvi. 19.—^g Deut. xxii. 1.

NOTES ON CHAPTER VI.

Verse 2. *If a soul sin*—This sin, though directly committed against man, is emphatically said to be done *against the Lord*, not only in general, for so every sin against man is also against the Lord, but in a special sense, because this was a violation of human society, whereof God is the author, and president, and defender; and because it was a secret sin, of which God alone was the witness and judge; and because God's name was abused in it by perjury. *In that which was delivered to keep*—By breach of trust in any goodz committed to his care, and by denial of the facts when brought upon his oath before the judges. *Or in fellowship*—Hebrew, in *putting the hand*; alluding to the form of making contracts, by the parties giving the hand to each other. So it may either signify, in carrying on a common trade by joint stock, or in any matter of trust, for which he *gave his hand*, and plighted his faith to another. *In any thing taken away by violence*—By robbery or stealth, for the word signifies both. Theft not being punished among the Jews with death, they tendered an oath to those who were accused or suspected of it, to clear themselves from the imputation, Exod. xxii. 11. *Or hath deceived* (rather *defrauded*) *his neighbour*, as Mal. iii. 5, where the same word signifies to *defraud a hireling of his wages*, and to oppress the widow and fatherless by acts of injustice.

Verse 3. *Swareth falsely*—His oath being required, seeing there was no other way of discovery

pal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, ³in⁴ the day of his trespass offering.

6 And he shall bring his trespass-offering unto the LORD, ^ha ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest:

7 ⁱAnd the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the law of the burnt-offering: It *is* the burnt-offering, ⁵because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

^a Exod. xxii. 11; Chap. xix. 12; Jer. vii. 9.—^b Chap. v. 16; Numbers v. 7.—^c Or, in the days of his being found guilty.—^d Heb. in the day of his trespass.—^e Chap. v. 15.—^f Chap. iv. 26.—^g Or, for the burning.

left. *And is guilty*—Makes his guilt manifest by his voluntary confession upon remorse; whereby he reapeth this benefit, that he only restores the principal with the addition of a fifth part; whereas, if he were convicted of his fault, he was to pay in some cases five-fold, in some four-fold, in others double.

Verse 5. *In the day of his trespass-offering*—It must not be delayed, but restitution to man must accompany repentance toward God. Wherever wrong has been done, restitution must be made, and till it is made, to the utmost of our power, we cannot look for forgiveness; for the keeping of what is unjustly gotten, avows the taking: and both together make but one continued act of unrighteousness.

Verse 8. *The Lord spake unto Moses*—Here begins a new subject, and if our Bibles were rightly divided, it ought to begin a new chapter, as in Junius and Tremellius, who join the first seven verses of this chapter to the former. Indeed, according to the Jewish division, the twenty-fifth section of the law begins here.

Verse 9. *Command Aaron and his sons*—Having instructed the people concerning the sacrifices to be brought by them, Moses now proceeds, at God's command, to direct the priests respecting several parts of their official services. *This is the law of the burnt-offering*—Of the daily one, as the following words show, which may be better rendered, *This burnt-offering shall be on the burning* (the fire) *upon the altar all night until the morning, and the fire of the altar shall be burning in it.*

A. M. 2514. 10 ^k And the priest shall put on his
B. C. 1490. linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them ^l beside the altar.

11 And ^m he shall put off his garments, and put on other garments, and carry forth the ashes without the camp ⁿ unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon ^o the fat of the peace-offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ ^p And this *is* the law of the meat-offering. The sons of Aaron shall offer it before the LORD, before the altar.

^k Chap. xvi. 4; Exodus xxviii. 39, 43; Ezekiel xlv. 17, 18.
^l Chap. i. 16.—^m Ezek. xlv. 19.—ⁿ Chap. iv. 12.—^o Chap. iii. 9, 14.—^p Chap. ii. 1; Numbers xv. 4.—^q Chap. ii. 2, 9.
^r Chap. ii. 3; Ezek. xlv. 29.

The Vulgate, the Chaldaic, the Syriac, and Arabic versions are to this purpose. For, according to Calmet, "the priests watched all night, and put the sacrifice upon the altar piece by piece, consuming it by a slow and gentle fire, so that the sacrifice was burning on the altar from the evening, when the Jewish day began, till the morning. Then succeeded the morning sacrifice, which was in like manner consumed gradually, and kept burning till the time of the evening sacrifice; unless there were other sacrifices to come after, and then it was consumed more quickly, in order to make room for these extraordinary burnt-offerings." It has already been observed, (chap. iii. 5,) that when the sin-offerings or peace-offerings were offered, the fat of those parts of them that were appropriated to the altar were laid upon the daily sacrifice and consumed with it. Thus, there was not a moment, night or day, in which the sacrifice was not offered to God, to make atonement for the sins of the people; or rather, to represent the *continual* and *extensively* efficacious sacrifice of Jesus Christ the righteous, *who abideth a priest continually*, (Heb. vii. 3,) at the altar which is before the throne of God, (Rev. viii. 3,) being himself *the Lamb slain from the foundation of the world*, and having suffered in his own person the penalty due from divine justice to guilty sinners.

Verse 10. *The ashes which the fire hath consumed*—As the word אֲשֵׁר, *asher*, rendered *which* here, also signifies *when*, and is so translated chap. iv. 22; Gen. xxx. 38; Num. v. 29, and in many other places, it is evident the passage here ought to have been translated, *And take up the ashes when the fire hath consumed the burnt-offering*.

15 And he shall take of it his hand- A. M. 2514.
ful, of the flour of the meat-offering, B. C. 1490. and of the oil thereof, and all the frankincense which *is* upon the meat-offering, and shall burn *it* upon the altar *for* a sweet savour. *even* the ^q memorial of it, unto the LORD.

16 And ^r the remainder thereof shall Aaron and his sons eat: ^s with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 ^t It shall not be baked with leaven. ^u I have given it *unto them* *for* their portion of my offerings made by fire. ^x It is most holy, as *is* the sin-offering, and as the trespass-offering.

18 ^y All the males among the children of Aaron shall eat of it. ^z *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: ^a every one that toucheth them shall be holy.

^q Verse 26; Chap. x. 12; Num. xviii. 10.—^r Chap. ii. 11.
^s Num. xviii. 9, 10.—^t Verse 25; Chap. ii. 3; vii. 1; Exod. xxix. 37.—^u Verse 29; Numbers xviii. 1.—^v Chap. iii. 17.
^w Chap. xxii. 7; Exod. xxix. 37.

Verse 11. *Other garments*—Because this was no sacred, but a common work. *A clean place*—Where no dung or filth was laid. The priest himself was to do all this. God's servants must think nothing below them but sin.

Verses 12, 13. *It shall not be put out*—The fire coming down from heaven, was to be perpetually preserved, and not suffered to go out, partly that there might be no occasion or temptation to offer strange fire, and partly to teach them whence they were to expect the acceptance of all their sacrifices, even from the divine mercy, through the influence of the Holy Spirit, signified by the fire that came down from heaven, which was a usual token of God's favourable acceptance. *Every morning*—Though the evening also be doubtless intended, yet the morning is only mentioned, because then the altar was cleansed, and the ashes taken away, and a new fire made. *Thereon*—Upon the burnt-offering, which thereby would be sooner consumed, that so a way might be made for other sacrifices.

Verse 16. *The remainder shall Aaron and his sons eat*—Unless they had some legal uncleanness upon them, chap. xxii. 6. *His sons*—The males only might eat these, because they were most holy things; whereas the daughters of Aaron might eat other holy things. *In the court*—In some special room appointed for that purpose. The reason why this was to be eaten only by holy persons, and that in a holy place, is given, (verse 17,) because *it is most holy*.

Verses 17, 18. *It*—That part which remains to the priest; for the part offered to God seems not to have been baked at all. *Every one that toucheth them*—

A. M. 2514. 19 ¶ And the LORD spake unto
B. C. 1490. Moses, saying,

20 ^b This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ^c ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; and when it is baked, thou shalt bring it in: and the baked pieces of the meat-offering shalt thou offer for a sweet savour unto the LORD.

22 And the priest of his sons ^d that is anointed in his stead shall offer it: It is a statute for ever unto the LORD; ^e it shall be wholly burnt.

23 For every meat-offering for the priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, ^f This is the law of the sin-offering: ^g In the

^b Exodus xxix. 2. — ^c Exodus xvi. 36. — ^d Chapter iv. 3. — ^e Exod. xxix. 25. — ^f Chap. iv. 2. — ^g Chap. i. 11. — ^h Verse 17; Ch. xxi. 22. — ⁱ Ch. x. 17; Num. xviii. 9; Ezek. xlv. 28.

That is, none should touch, or eat them, but consecrated persons, priests, or their sons. This preserved the dignity of the sacrifice, to have it eaten only by the priests, and by them only in a holy place.

Verses 20, 21. *When he is anointed*—To be high-priest; for he only of all the priests was to be anointed in future ages. This law of his consecration was delivered before, and is here repeated because of some additions made to it. *Perpetual*—Whosoever any of them shall be so anointed. *At night*—Or, in the evening; the one to be annexed to the morning sacrifice, the other to the evening sacrifice, over and besides that offering of things inanimate, which every day was to be added to the daily morning and evening sacrifice. *Thou shalt bring it in*—Who art so anointed and consecrated.

Verse 23. *It shall not be eaten*—No part of it shall be eaten by the priest, as it was when the offering was for the people. The reason of the difference is, partly because when he offered it for the people, he was to have some recompense for his pains; partly to signify the imperfection of the Levitical priests, who could not bear their own iniquity; for the priest's eating part of the people's sacrifice did signify his typical bearing of the people's iniquity; and partly to teach the priests and ministers of God, that it is their duty to serve God with singleness of heart, and to be content with God's honour, though they have no present advantage by it.

Verse 26. *The priest that offereth it for sin*—For

place where the burnt-offering is killed shall the sin-offering be killed before the LORD: ^h it is most holy. A. M. 2514 B. C. 1490

26 ⁱ The priest that offereth it for sin shall eat it: ^k in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 ^l Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden ^m shall be broken: and if it be sodden in a brazen pot, it shall be both scoured and rinsed in water.

29 ⁿ All the males among the priests shall eat thereof: ^o it is most holy.

30 ^p And no sin-offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy place, shall be eaten: it shall be burnt in the fire.

^k Verse 16. — ^l Exod. xxix. 37; xxx. 29. — ^m Chap. xi. 33; xv. 12. — ⁿ Verse 18; Num. xviii. 10. — ^o Verse 25. — ^p Chap. iv. 7, 21; x. 18; xvi. 27; Heb. xiii. 11.

the sins of the rulers, or of the people, or any of them, but not for the sins of the priests; for then its blood was brought into the tabernacle, and therefore it might not be eaten.

Verse 27. *Upon any garment*—Upon the priest's garments; for it was he only that sprinkled it, and in so doing he might easily sprinkle his garments. *In the holy place*—Partly out of reverence to the blood of sacrifices, which hereby was kept from a profane or common touch; and partly that such garments might be decent, and fit for sacred administrations.

Verse 28. *The earthen vessel shall be broken*—This relates, not to the consecrated vessels of the tabernacle, for none of these were of earth, Exod. xxvii. 19; but to such vessels as were sometimes employed by private persons in dressing the meat of their sacrifices, whereof we have an example, 1 Sam. ii. 13, 14. These, after the flesh of the sacrifice had been boiled in them, were to be broken, in order that what retained the smallest tincture of the holy things might not be profaned by being afterward employed in common use. *If it be sodden in a brazen pot, it shall be scoured*—Vessels of brass, being more solid, and less apt to imbibe the moisture, might be thoroughly cleansed from all tincture of the sacrifice by washing and scouring, and therefore were not to be broken. Besides, being of considerable value, God would not have them destroyed unnecessarily.

CHAPTER VII.

Further directions concerning the trespass-offering, 1-7. The burnt-offering and meat or meal-offering, 8-10. The peace-offering, 11-21. Fat and blood again forbidden, 22-27. The priest's share of it, 28-34. The conclusion of these instructions, 35-38

A. M. 2514. **L**IKEWISE ^athis is the law of the trespass-offering: ^bit is most holy.

2 ° In the place where they kill the burnt-offering shall they kill the trespass-offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it ^dall the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away:

5 And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a trespass-offering.

6 ° Every male among the priests shall eat

thereof: it shall be eaten in the holy place: ^fit is most holy.

7 As the sin-offering is, so is ^gthe trespass-offering: there is one law for them: the priest that maketh atonement therewith shall have it.

8 And the priest that offereth any man's burnt-offering, even the priest shall have to himself the skin of the burnt-offering which he hath offered.

9 And ^hall the meat-offering that is baked in the oven, and all that is dressed in the frying-pan, and ⁱin the pan, shall be the priest's that offereth it.

10 And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

11 ¶ And ⁱthis is the law of the sacrifice of peace-offerings, which he shall offer unto the LORD.

^a Chap. v. ; vi. 1-7.—^b Chap. vi. 17, 25 ; xxi. 22.—^c Chap. i. 3, 11 ; iv. 24.—^d Chap. iii. 4, 16 ; iv. 8 ; Exodus xxix. 13. ^e Chap. vi. 16 ; Num. xviii. 9.

^f Chapter ii. 3.—^g Chapter vi. 25 ; xiv. 13.—^h Chapter ii. 3, 10.—ⁱ Or, on the flat plate, or, slice.—^j Chapter iii. 1 ; xxii. 21.

NOTES ON CHAPTER VII.

Verses 1, 2. Here the priests are directed in their office about the trespass-offerings, as the people had been before. *The blood shall he sprinkle round about*—This is a different rule from that observed in the sin-offering, the blood of which was to be put upon the horns of the altar, chap. iv. 25 ; but this was to be sprinkled round about it, as was ordered respecting the whole burnt-offerings.

Verses 7, 8. *As is the sin-offering, so is the trespass-offering*—In the matter following, for in other things they differed. *The priests shall have it*—That part of it which was by God allowed to the priest. *The priest shall have to himself the skin*—The note of Bishop Patrick is worth transcribing here: "All the flesh of the burnt-offerings being wholly consumed, as well as the fat upon the altar, there was nothing that could fall to the share of the priest but the skin, which is here given him for his pans. It was observed upon Gen. iii. 21, that it is probable Adam himself offered the first sacrifice, and had the skin given him by God, to make the garments for him and his wife. In conformity to which the priests ever after had the skin of the whole burnt-offerings for their portion; which was a custom among the Gentiles, (as well as the Jews,) who gave the skins of their sacrifices to their priests, when they were not burned with the sacrifices, as in some sin-offerings they were among the Jews, see chap. iv. 11 ; and they employed them to a superstitious use, by lying upon them in their temples, in hopes to have future things revealed to them in their dreams.

Of this we have a proof in Virgil's seventh Æneid, line 86. See Dryden's translation, verse 127."

Verse 9. *All the meat or meal-offering shall be the priest's*—Except the part reserved by God, (chap. ii. 2, 9,) these being ready dressed, and hot, and to be eaten presently. And the priest who offered it was, in reason, to expect something more than his brethren who laboured not about it, and that he had only in this offering; for the others were equally distributed. For (verse 10) every meat or meal-offering, which was of raw flour, whether mingled with oil or dry, that is, without oil, or drink-offering, all the sons of Aaron were to share equally among them. And there was manifest reason for this difference, because these were offered in greater quantities than the former; and, being raw, might more easily be reserved for the several priests, to dress them in the way which each of them might prefer.

Verse 11. *This is the law of the sacrifice of peace-offerings*—These are the only sort of offerings to be spoken of. There were several sorts of them, which required various rites. The first was a gratulatory offering, or a sacrifice of thanksgiving, so called because it was offered to God for some particular benefit received, verse 12. Such sacrifices were accompanied with feasting, and sometimes with high demonstrations of joy, 1 Sam. xi. 15 ; 1 Kings viii. 6. Of these the psalmist speaks, when he says, *Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing*, Psa. cvii. 22. The second was a votive-offering, or vow, being also a sacrifice of thanksgiving, but offer

A. M. 2514. 12 If he offer it for a thanksgiving,
B. C. 1490. then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers ^k anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer *for* his offering, ^lleavened bread, with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation *for* a heave-offering unto the LORD, ^mand it shall be the priest's that sprinkleth the blood of the peace-offerings.

15 ⁿAnd the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

^k Chapter ii. 4; Numbers vi. 15.—^l Amos iv. 5.
^m Numbers xviii. 8, 19.

ed in consequence of a vow, or religious oath, whereby the party obliged himself to offer to God such a sacrifice, in case of receiving some particular benefit. The third was a *voluntary offering*, being a sacrifice freely made beforehand, in the nature of a prayer for obtaining some future blessing, verse 16; or, as Le Clerc explains it, a voluntary offering was a sacrifice offered, not for any particular benefit either received or expected, but merely from the overflowing of a heart grateful to God for his goodness in general. We find this oblation plainly distinguished from a votive-offering, chap. xxii. 23.

Verse 12. *If he offer it for a thanksgiving*—Hebrew, על הודה, *gnal todah*, for confession, it being accompanied with a public confession or acknowledgment of the mercies and deliverances which the offerer had received from God. And to this the apostle alludes, (Heb. xiii. 15,) exhorting Christians to offer to God continually, through Christ, the sacrifice of praise; that is, says he, the fruit of our lips, giving thanks, *ομολογουντων*, confessing to his name.

Verse 13. *Leavened bread*—Because this was a sacrifice of another kind than those in which leaven was forbidden, this being a sacrifice of thanksgiving for God's blessings, among which leavened bread was one. Leaven indeed was universally forbidden, Lev. ii. 11; but that prohibition concerned only things offered and burned upon the altar, which this bread was not.

Verse 15. *The flesh shall be eaten the same day*—This was partly that none of it might be exposed to corruption, (for by the third day it might easily, in those hot countries, putrefy,) and partly that the offerer might not be sordidly saving of this sacred banquet, but be taught to show his piety to God by his love to his fellow-creatures, forthwith inviting his friends to partake of it with him; and in case he and they could not eat it up, by distributing the remains among the poor. This law might also be intended

16 But ^o if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be ^pimputed unto him that offereth it: it shall be an ^qabomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

^o Chap. xxii. 30.—^p Chap. xix. 6.—^q Numbers xviii. 27.
^r Chap. xix. 7.

to prevent their spending many days in feasting under the pretence of religion. It may be observed further here, that the longest time allowed for eating the flesh of any of the sacrifices enjoined by Moses, was the day after that on which they were killed; the eating of it on the third day is declared to be an abomination.

Verse 16. *If the sacrifice be a vow*—Offered in performance of a vow, the offerer having desired some special favour from God, and vowed the sacrifice to God if he would grant it. A *voluntary offering*, which a person offered freely to God, in testimony of his faith and love, not being under the obligation of any particular vow of his own, or command from God. *On the morrow also the remainder shall be eaten*—Which was not allowed in the case of the thank-offering. The reason of which is to be fetched only from God's good pleasure and will, to which he expects our obedience, though we discern not the reason of his appointments.

Verses 17, 18. *The flesh on the third day shall be burned with fire*—Lest it should putrefy, and so be exposed to contempt, and to prevent their distrust of God's providence, or indulging a covetous disposition, by reserving for domestic use what ought to be given to their friends or the poor. *If eaten at all on the third day, it shall not be accepted*—In this case, not only the sacrifice became worthless, but the offerer guilty of a new offence. *Neither shall it be imputed unto him*—For an acceptable service to God, but reckoned as if it had not been offered at all. *Whatsoever is not of faith is sin*; and that cannot be of faith which has not the sanction of God's authority, expressed or implied, and is not done agreeably to his will. It is therefore not acceptable to him.

Verses 19–21. *All that be clean shall eat thereof*—Whether priests, or offerers, or guests invited. Both the flesh and the eaters of it must be clean.

A. M. 2514. 20 But the soul that eateth of the
B. C. 1490. flesh of the sacrifice of peace-offerings that *pertain* unto the LORD, ^r having his uncleanness upon him, even that soul ^a shall be cut off from his people.

21 Moreover, the soul that shall touch any unclean *thing*, as ^t the uncleanness of man, or any ^u unclean beast, or any ^w abominable unclean *thing*, and eat of the flesh of the sacrifice of peace-offerings which *pertain* unto the LORD, even that soul ^x shall be cut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, ^y Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the ^z beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be cut off from his people.

26 ^z Moreover, ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any man-

^r Chap. xv. 3.—^a Genesis xvii. 14.—^t Chap. xii. ; xiii. ; xv. ^u Chap. xi. 24, 28.—^w Ezek. iv. 14.—^x Verse 20.—^y Chap. iii. 17.—^z Heb. *carcass*, Chap. xvii. 15; Deut. xiv. 21; Ezek. iv. 14; xlv. 31.

The soul that eateth—Knowingly; for if it were done ignorantly, a sacrifice was accepted for it. *Having his uncleanness upon him*—Not being cleansed according to the appointment, Lev. xi. 24, &c. *Shall be cut off from his people*—That is, excluded from all the privileges of an Israelite. The intention of all these precepts was to preserve the greater reverence and regard for things sacred, and to signify, that all who live in sin not repented of and mortified, are rejected when they draw nigh to God in outward acts of worship.

Verses 23, 24. The general prohibition of eating fat, (Lev. iii. 17,) is here explained of those kinds of creatures which were sacrificed. The fat of others they might eat. And (verse 24) he shows that this prohibition reached not only to the fat of those beasts which were offered to God, but also of those that died, or were killed at home.

Verses 29, 30. *Shall bring*—Not by another, but by himself, that is, those parts of the peace-offering which are in a special manner offered to God. *His oblation unto the Lord*—That is, to the tabernacle,

ner of blood, even that soul shall be A. M. 2514.
B. C. 1490. cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, ^a He that offereth the sacrifice of his peace-offerings unto the LORD, shall bring his oblation unto the LORD of the sacrifice of his peace-offerings.

30 ^b His own hands shall bring the offerings of the LORD made by fire; the fat with the breast, it shall he bring, that ^c the breast may be waved *for* a wave-offering before the LORD.

31 ^d And the priest shall burn the fat upon the altar: ^e but the breast shall be Aaron's and his sons'.

32 And ^f the right shoulder shall ye give unto the priest *for* a heave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder *for his* part.

34 For ^g the wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

^a Gen. ix. 4; Chapter iii. 17; xvii. 10-14.—^b Chapter iii. 1. ^c Chapter iii. 3, 14.—^d Exodus xxix. 24, 27; Chapter viii. 27; ix. 21; Num. vi. 20.—^e Chapter iii. 16.—^f Verse 34. ^g Chap. ix. 21; Num. vi. 20.—^h Deut. xviii. 3.

where the Lord was present in a special manner *His own hands*—After the beast was killed, and the parts of it divided, the priest was to put the parts mentioned into the hands of the offerer. *Offerings made by fire*—So called, not strictly, as burnt-offerings are, because some parts of these were left for the priests, but more largely, because even these peace-offerings were in part, though not wholly, burned. *Waved*—To and fro, by his hands, which were supported and directed by the hands of the priest.

Verse 34. *The wave-breast, and the heave-shoulder*—Hebrew, *The breast of elevation, and the shoulder of exaltation*; that is, those parts which are consecrated to me by *lifting*, or *heaving* them up toward heaven. The breast or heart is the seat of wisdom; and the shoulder, of strength for action; and these two may denote that wisdom and power which were in Christ our High-Priest, and which ought to be in every priest. They also signify that God is to be served with all our heart, mind, and strength. *By a statute for ever*—An ordinance to continue so

A. M. 2514. 35 ¶ *This is the portion* of the anoint-
B. C. 1490. ing of Aaron, and of the anointing of
his sons, out of the offerings of the LORD made
by fire, in the day *when* he presented them to
minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given
them of the children of Israel, ^hin the day that
he anointed them, *by* a statute for ever through-
out their generations.

^h Exod. xl. 13, 15.—ⁱ Chap. vi. 9.—^k Chap. vi. 14.
¹ Chap. vi. 25.

long as the law of sacrifice should remain. And the
equity of it remains still; for as they who waited at
the altar were partakers with the altar, *even so hath
the Lord ordained that those who preach the gospel
should live by the gospel*, 1 Cor. ix. 13, 14. In other
words, the ministers of Christ, who devote their
time and labours to his service and that of the pub-
lic, have a right to be maintained by the public.

Verses 35-37. *This is the portion of the anoint-
ing*—That is, their portion in consequence of their
unction to the priests' office, appointed them by
God in that day, and therefore to be given them in

37 *This is the law* ¹ of the burnt- A. M. 2514.
offering, ^k of the meat-offering, ¹ and B. C. 1490.
of the sin-offering, ^m and of the trespass-offering,
ⁿ and of the consecrations, and ^o of the sacri-
fices of the peace-offerings;

38 Which the LORD commanded Moses in
mount Sinai, in the day that he commanded
the children of Israel ^pto offer their oblations
unto the LORD, in the wilderness of Sinai.

¹ Verse 1.—ⁿ Chap. vi. 20; Exod. xxix. 1.—^o Verse 11.
^p Chap. i. 2.

after ages. Thus God kindly provides for them that
are given up entirely to his service in things sacred.
Of the consecration—That is, of the sacrifice offered
at the consecration of the priests.

Verse 38. *In mount Sinai*—Rather, *by mount
Sinai*; for Moses had been some time come down
from the mount, and these commands were given
him from the tabernacle, chap. i. 1. He and the
people, however, were still *in the wilderness of Si-
nai*, or in that tract of land adjoining to the mount,
which, being desert and thinly inhabited, is termed
a wilderness.

CHAPTER VIII.

*This chapter gives an account of the consecration of Aaron and his sons before the congregation. Moses washes and dresses
them, 1-9. Anoints the tabernacle, with its utensils, and Aaron, 10-12. Clothes his sons, 13. Offers for them a sin-
offering, 14-17. A burnt-offering, 18-21. The ram of consecration, 22-30. Declares to them God's charge, which
they perform, 31-36.*

A. M. 2514. AND the LORD spake unto Moses,
B. C. 1490. saying,

2 ^a Take Aaron, and his sons with him, and
^b the garments, and ^c the anointing oil, and a
bullock for the sin-offering, and two rams, and
a basket of unleavened bread;

3 And gather thou all the congregation to-
gether unto the door of the tabernacle of the
congregation.

4 And Moses did as the LORD commanded
him; and the assembly was gathered together

^a Exodus xxix. 1, 2, 3.—^b Exodus xxviii. 2, 4.
^c Exod. xxx. 24, 25.

NOTES ON CHAPTER VIII.

Verses 1, 2. *The Lord spake unto Moses*—This
is here premised to show that Moses did not confer
the priesthood upon his brother Aaron because of
his relation or affection to him, but by God's ap-
pointment. *Take Aaron, and his sons with him*—
All the directions which were needful being given
respecting sacrifices, and the rites belonging to them,

unto the door of the tabernacle of the A. M. 2514.
congregation. B. C. 1490.

5 And Moses said unto the congregation,
^d *This is the thing which the LORD command-
ed to be done.*

6 And Moses brought Aaron and his sons,
^e and washed them with water.

7 ^f And he put upon him the ^gcoat, and gird-
ed him with the girdle, and clothed him with
the robe, and put the ephod upon him, and he
girded him with the curious girdle of the

^d Exod. xxix. 4.—^e Exod. xxix. 4.—^f Exod. xxix. 5.
^g Exod. xxviii. 4.

Moses is now ordered to consecrate the priests ac-
cording to the injunctions given before, Exod. xxviii.,
xxix., and xxx.

Verse 3. *All the congregation*—The elders, who
represented all, and as many of the people as would
and could get thither, that all might be witnesses
both of Aaron's commission from God, and of his
work and business.

A. M. 2514. ephod, and bound *it* unto him there-
B. C. 1490. with.

8 And he put the breast-plate upon him: also he ^h put in the breast-plate the Urim and the Thummim.

9 ⁱ And he put the mitre upon his head; also upon the mitre, *even* upon his fore-front, did he put the golden plate, the holy crown; as the LORD ^k commanded Moses.

10 ^l And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he ^m poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 ⁿ And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles,

^h Exod. xxviii. 30.—ⁱ Exod. xxix. 6.—^k Exod. xxviii. 37.
^l Exod. xxx. 26, 27, 28, 29.—^m Chap. xxi. 10, 12; Exod. xxix. 7; xxx. 30; Psalm cxxxiii. 2.—ⁿ Exod. xxix. 8, 9.—¹ Heb. bound.

Verse 9 *The holy crown*—The crown signified the dignity of the high-priest, and its being termed *holy*, the sanctity of his person and office. Thus he was a type of Christ, crowned with glory and honour, perfectly holy, and consecrated for evermore.

Verse 11. *He sprinkled thereof upon the altar seven times*—To signify the singular use and holiness of it, which it was not only to have in itself, but to communicate to all the sacrifices laid upon it. And thus does the blood of atonement give efficacy to all the services of believers, and render them acceptable to God.

Verse 12. *He poured the oil upon Aaron's head*—In a plentiful manner, as appears from Psalm cxxxiii. 2, whereas other persons and things were only sprinkled with it; because his unction was to typify the anointing of Christ with the Spirit, which was not given by measure to him. A measure of the same anointing is given to all believers, to all the members of Christ's mystical body, who, by virtue of their union with their living head, partake of those gifts and graces of the Holy Spirit which were in him. Reader, hast thou received a measure of them? Remember, *If any man have not the Spirit of Christ he is none of his*.

Verse 14. *The bullock*—There were, indeed, seven bullocks to be offered at his consecration, one every day; but here he mentions only one, because he here describes only the work of the first day.

Verse 15. *Moses took the blood, &c., and purified the altar*—This ceremony of touching the altar with

and ¹ put bonnets upon them; as the LORD commanded Moses. A. M. 2514.
B. C. 1490.

14 ¶ ^o And he brought the bullock for the sin-offering: and Aaron and his sons ^p laid their hands upon the head of the bullock for the sin-offering.

15 And he slew *it*; ^q and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 ^r And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD ^s commanded Moses.

18 ¶ ^t And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

^o Exod. xxix. 10; Ezek. xliii. 19.—^p Chap. iv. 4.—^q Exod. xxix. 12, 36; Chapter iv. 7; Ezekiel xliii. 20, 26; Heb. ix. 22.
^r Exodus xxix. 13; Chap. iv. 8.—^s Chap. iv. 11, 12; Exodus xxix. 14.—^t Exod. xxix. 15.

blood emphatically signified that all the services which they offered to God partook of their impurity, and that the very altar which consecrated their oblations was defiled by their unhallowed touch. But the sprinkling it with the blood of the victim, which, by divine appointment, was substituted and accepted instead of the forfeited life of the sinner, made room for repentance, the removal of guilt, and purification; on which account the altar is said to be purified and sanctified by this action.

Verse 17. *The bullock—and his flesh—he burned*—As commanded, Exod. xxix. 14. The priests were not to eat of their own sin-offering, (chap. vi. 23,) to teach them that they could not make a proper atonement for their own sins, much less for the sins of others; though God was pleased to appoint their eating the sin-offering of others to be a sign to the people of God's accepting their sacrifice; and their eating of the sin-offering is therefore called *making atonement* for them, or *bearing their iniquity*. Compare chap. vi. 26, with x. 17, 19; see also Exod. xxiv. 14; and Lev. xix. 7. *His hide*—Which, in the offerings for the people, was not burned, but given to the priest.

Verse 18. *He brought the ram*—Hereby they gave God the glory of this great honour which was put upon them, and returned him praise for it; and also signified the devoting themselves and all their services to the honour of God. Thus Paul thanked Jesus Christ for *putting him into the ministry*, and devoted himself and all he had to his service.

A. M. 2514. 19 And he killed *it*; and Moses
B. C. 1490. sprinkled the blood upon the altar
round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: *it was* a burnt-sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; ^uas the LORD commanded Moses.

22 ¶ And ^whe brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it*; and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 ^aAnd he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 ^rAnd out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

^u Exod. xxix. 18.—^w Exod. xxix. 19, 31.—^x Exod. xxix. 22.—^y Exod. xxix. 23.—^z Exod. xxix. 24, &c.—^a Exod. xxix. 25.—^b Exod. xxix. 26.

Verse 19. *He*—Either Moses, as in the following clause, or some other person by his appointment; which may be the reason why he is not named here, as he is to the sprinkling of the blood, which was an action more proper to the priest, and more essential to the sacrifice.

Verse 22. *He brought the ram of consecration*—This was brought for a peace-offering, Exod. xxix. 19, 31, 32. The order wherein these sacrifices were brought, was most rational; for first, a sacrifice for sin was offered, (verse 14,) as an acknowledgment of their unworthiness; then followed the *whole burnt-offering*, (verse 18,) which was a sign of their devoting themselves henceforth wholly to the service of God. After this followed the sacrifice of peace-offering, (verse 31,) which betokened their being so far in favour with God as to hold communion with

27 And he put all ^zupon Aaron's A. M. 2514.
hands, and upon his sons' hands, B. C. 1490.
and waved them *for* a wave-offering before the LORD.

28 ^aAnd Moses took them from off their hands, and burnt *them* on the altar upon the burnt-offering: they *were* consecrations for a sweet savour: *it is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it *for* a wave-offering before the LORD: *for* of the ram of consecration it was Moses's ^bpart; as the LORD commanded Moses.

30 And ^cMoses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

31 ¶ And Moses said unto Aaron and to his sons, ^dBoil the flesh *at* the door of the tabernacle of the congregation; and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 ^eAnd that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for ^fseven days shall he consecrate you.

34 ^gAs he hath done this day, so the LORD

^c Exod. xxix. 21; xxx. 30; Num. iii. 3.—^d Exod. xxix. 31, 32.—^e Exod. xxix. 34.—^f Exod. xxix. 30, 35; Ezek. xliii. 25.—^g Heb. vii. 16.

him, and partake of his sacred feast. The blood of this was, in part, put on the priests, their *ears*, *thumbs*, and *toes*; and, in part, sprinkled on the altar, signifying that they were (so to speak) married to the altar, and must all their days attend upon it.

Verses 29, 31. *Moses's part*—Who, at this time administering the priest's office, was to receive the priest's wages. *Boil the flesh*—That which was left of the ram, and particularly the breast, which was said to be Moses's part, (verse 29,) and by him was given to Aaron, that he and his sons might eat of it, in token that they, and only they, should have the right to do so for the future.

Verse 33. *Seven days*—In each of which the same ceremonies were to be repeated, and other rites to be performed. *He*—Either God or Moses; for

A. M. 2514. hath commanded to do, to make an
B. C. 1490. atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and ^h keep the charge of

^h Numbers iii. 7; ix. 19;

the words may be spoken by Moses, either in God's name or in his own.

Verse 35. *Abide at the door of the tabernacle—day and night*—Apply yourselves assiduously to the service of God and the business of your consecration. Let nothing divert you from your sacred duty. Gospel ministers are compared to those that served at the altar, (1 Cor. ix. 13,) and being solemnly dedicated to God, ought not to depart from his service, but faithfully abide in it all their days; and they that do so, and continue labouring in the word and

the LORD, that ye die not: for so I A. M. 2514.
am commanded. B. C. 1490.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

Deut. xi. 1; 1 Kings ii. 3.

doctrine, ought to be counted worthy of *double honour*, double to that of the Old Testament priests.

Verse 36. *So Aaron and his sons did all things—And thus the covenant of life and peace* (Mal. ii. 5) was made with them. But after all the ceremonies used in their consecration, one point was reserved for the honour of Christ's priesthood. They were *made priests without an oath; but Christ with an oath*. Heb. vii. 21. For neither these priests nor their priesthood was to continue. But his is a perpetual and unchangeable priesthood

CHAPTER IX.

Moses appoints Aaron to offer various sacrifices, 1-7. Aaron offers for himself, 8-14. Offers for, and blesses the people, 15-22. God signifies his acceptance of their persons and of their sacrifices, 23, 24.

A. M. 2514. **AND** ^a it came to pass on the eighth
B. C. 1490. day, *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, ^b Take thee a young calf for a sin-offering, ^c and a ram for a burnt-offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, ^d Take ye a kid of the goats for a sin-offering; and a calf and a lamb, *both*

of the first year, without blemish, for A. M. 2514.
a burnt-offering; B. C. 1490.

4 Also a bullock and a ram for peace-offerings to sacrifice before the LORD; and ^e a meat-offering mingled with oil: for ^f to-day the LORD will appear unto you.

5 And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

^a Ezek. xliii. 27.—^b Chap. iv. 3; viii. 14; Exod. xxix. 1.
^c Chap. viii. 18.

^d Chap. iv. 23; Ezra vi. 17; x. 19.—^e Chap. ii. 4.
^f Exod. xxix. 43.

NOTES ON CHAPTER IX.

Verse 1. *On the eighth day*—Namely, from the day of his consecration, or when the seven days of his consecration were ended. The eighth day is famous in Scripture for the perfecting and purifying both of men and beasts. See Lev. xii. 2, 3; xiv. 8-10; xv. 13, 14; xxii. 27. *And the elders of Israel*—All the congregation were called to be witnesses of Aaron's instalment into his office, to prevent their murmurings and contempt; which being done, the elders were now sufficient to be witnesses of his first execution of his office.

Verse 2. *For a sin-offering*—For himself and his own sins, which was an evidence of the imperfection of that priesthood, and of the necessity of a better. The Jewish writers suggest, that a calf was ap-

pointed to remind him of his sin in making the golden calf. Thereby he had rendered himself for ever unworthy of the honour of the priesthood; on which he had reason to reflect with sorrow and shame, in all the atonements he made.

Verse 3. *A sin-offering*—For the people, for whose sin a young bullock was required, chap. iv. 15; but that was for some particular sin; this was more general for all their sins. Besides, there being an eye here to the priest's consecration and entrance into his office, it is no wonder if there be some difference in these sacrifices from those before prescribed.

Verse 4. *The Lord will appear*—Hebrew, *Hath appeared*. He speaks of the thing to come as if it were past, which is frequent in Scripture, to give them the more assurance of its taking place.

A. M. 2511. B. C. 1490. 6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and ^s the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and ^h offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people: and ⁱ offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin-offering, which *was* for himself.

9 ^k And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and ^l put it upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 ^m But the fat, and the kidneys, and the caul *above* the liver of the sin-offering, he burnt upon the altar; ⁿ as the LORD commanded Moses.

11 ^o And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt-offering; and Aaron's sons presented unto him the blood, ^p which he sprinkled round about upon the altar.

13 ^q And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

^s Verse 23; Exod. xxiv. 16.—^h Chap. iv. 3; 1 Sam. iii. 14; Heb. v. 3; ix. 7.—ⁱ Chap. iv. 16, 20; Heb. v. 1.—^k Chap. viii. 15.—^l See Chap. iv. 7.—^m Chap. viii. 16.—ⁿ Chap. iv. 8.—^o Chapter iv. 11; viii. 17.—^p Chapter i. 5; viii. 19. ^q Chap. viii. 20.

Verses 6, 7. *The glory of the Lord*—The glorious manifestation of God's powerful and gracious presence. *Go and offer*—Moses had hitherto sacrificed, but now he resigns his work to Aaron, and actually gives him that commission which from God he had received for him. *For thyself and for the people*—The order is very observable; first for thyself, otherwise thou art unfit to do it for the people. Hereby God would teach us, both the deficiency of this priesthood, and how important it is that God's ministers should be in the favour of God themselves, that their ministrations might be acceptable to God, and profitable to the people.

Verse 9. *Upon the horns of the altar*—Of burnt-offering, of which alone he speaks both in the foregoing and following words; and the blood was poured out at the bottom of this altar only, not of the altar of incense, as appears from Lev. iv. 7, where indeed there is mention of putting some of the blood upon the horns of the altar of incense, in this case of the priest's sacrificing for his own sins. But there seems to be a double difference, 1st, That sacrifice was offered for some particular sin, this for

14 ^r And he did wash the inwards A. M. 2514. B. C. 1490. and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ ^s And he brought the people's offering, and took the goat, which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt-offering, and offered it ^t according to the ¹ manner.

17 And he brought ^u the meat-offering, and ² took a handful thereof, and burnt *it* upon the altar, ^x beside the burnt-sacrifice of the morning.

18 He slew also the bullock and the ram *for* ^y a sacrifice of peace-offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock, and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, ^z and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved ^a for a wave-offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and ^b blessed them; and came down

^r Chap. viii. 21.—^s Verse 3; Isa. liii. 10; Heb. ii. 17; v. 3. ^t Chap. i. 3, 10.—¹ Or, ordinance.—^u Verse 4; Chap. ii. 1, 2.—² Heb. filled his hand out of it.—^x Exodus xxix. 38. ^y Chapter iii. 1.—^a Chapter iii. 5, 16.—^a Exodus xxix. 24, 26.—^b Num. vi. 23; Deut. xxi. 5.

his sins indefinitely. 2d, There he is supposed to be complete in his office, and here he is but entering into it, and therefore must prepare and sanctify himself by this offering upon the brazen altar in the court, before he can be admitted into the holy place where the altar of incense was. And the like is to be said for the difference between the sin-offering for the people here, and chap. iv. 17, 18.

Verse 10. *He burned it*—By ordinary fire, which was used until the fire came down from heaven, (verse 24,) though afterward it was forbidden. And if it had not been allowed otherwise, yet this being done by Aaron at the command of Moses, and consequently with God's approbation, it was unquestionably lawful.

Verses 16, 17. *The burnt-offering*—Which also was offered for the people, as the last-mentioned sin-offering was. *Besides the burnt-sacrifice*—Which was to be first offered every morning; for God will not have his ordinary and stated service swallowed up by extraordinary.

Verse 22. *Aaron lifted up his hand*—Which was the usual rite of blessing. By this posture he signi-

A. M. 2514. from offering of the sin-offering, and
B. C. 1490. the burnt-offering, and peace-offerings.

23 ¶ And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: ° and the glory of the

° Verse 6.—^a Gen. iv. 4.

fied both whence he expected the blessing, and his hearty desire of it for them. *And blessed them*—In some such manner as is related Num. vi. 24, &c., though not in the same form, for it is not probable that he used it before God delivered it. And this was an act of his priestly office, no less than sacrificing. And herein he was a type of Christ, who came into the world to bless us, and when he was parting from his disciples, lifted up his hands and blessed them; yea, and in them his whole church, of which they were the elders and representatives. *And came down*—From the altar; whence he is said to come down, either, 1st, Because the altar stood upon raised ground; or, 2d, Because it was nearer the holy place, which was the upper end.

Verse 23. *And Moses*—Went in with Aaron, to direct him, and to see him perform those parts of his office which were to be done in the holy place, about the lights, and the table of show-bread, and the altar of incense, upon which part of the blood of the sacrifices now offered was to be sprinkled, chap. iv. 7, 16. *And blessed the people*—Prayed to God for his blessing upon them, as this phrase is explained Num. vi. 23, &c., and particularly for his gracious acceptance of these and all succeeding sacrifices, and for his signification thereof by some extraordinary token. *And the glory of the Lord*—Either a miraculous brightness shining from the

LORD appeared unto all the people. A. M. 2514.
B. C. 1490.

24 And ^dthere came a fire out from before the LORD, and consumed upon the altar the burnt-offering and the fat; *which* when all the people saw, ° they shouted, and fell on their faces.

° 1 Kings xviii. 39.

cloudy pillar, as Exod. xvi. 10, or a glorious and visible discovery of God's gracious presence, and acceptance of the present service.

Verse 24. *And there came a fire*—In token of God's approbation of the priesthood now instituted, and the sacrifices offered, and consequently of others of the like nature. And this fire now given was to be carefully kept, and not suffered to go out, (chap. vi. 13,) and therefore was carried in a peculiar vessel in their journeys in the wilderness. It is said to have lasted till the time of Solomon, when God sent fire anew from heaven to consume the sacrifices offered at the dedication of the temple. And that again is said to have been preserved till the destruction of that first temple. *From before the Lord*—Or, *From the presence of the Lord*; that is, from the place where God was in a special manner present, either from heaven or from the holy of holies. *They shouted*—As wondering at, rejoicing in, and blessing God for, this gracious discovery of himself, and his favour. This also was a figure of good things to come. Thus the Spirit descended in fire upon the apostles, so ratifying their commission, as this did that of the priests. And the descent of this holy fire into our souls, to kindle in them devout affections, and such a holy zeal as burns up all unholiness, is a certain token of God's gracious acceptance.

CHAPTER X.

The death of Nadab and Abihu, and quieting of Aaron, 1-3. Orders given to bury them, and not to mourn, 4-7. A command not to drink wine or strong drink, and to distinguish between holy and unholy, 8-11. Directions concerning the parts of the burnt-offerings which were to be eaten, 12-15. Moses reproves the priests, but is pacified by Aaron, 16-20.

A. M. 2514. **AND** ^aNadab and Abihu, the sons
B. C. 1490. of Aaron, ^btook either of them his censer, and put fire therein, and put incense

thereon, and offered ° strange fire before the LORD, which he commanded them not. A. M. 2514.
B. C. 1490.

^a 1 Chron. xxiv. 2.—^b Chap. xvi. 12.

° Exodus xxx. 9.

NOTES ON CHAPTER X.

Verse 1. *Nadab and Abihu, sons of Aaron*—He had other sons; but these were the two eldest, Exod. vi. 23. *Took either of them his censer*—That is, a certain vessel, in which they put coals of fire for burning incense. This is supposed to have happened on the last day of their consecration, when fire came down from heaven, chap. ix. 24. Their sin was that they offered incense with what is here called *strange fire*, that is, common fire, or fire not taken from the

altar. Thus incense, which was not such as was prescribed, is called *strange incense*, Exod. xxx. 9. *Which he commanded them not*—This is what we call a *Meiosis*, where more is understood than is expressed. It implies not only that they did it of their own proper motion, without any command or authority from God, but that they did it against his command; in which sense the expression is used Jer. xxxii. 35. For though no express law is recorded, as having been already given, prohibiting to

A. M. 2514. 2 And there ^d went out fire from the
B. C. 1490.

LORD, and devoured them, and they died before the LORD.

3 Then Moses said unto Aaron, *This is it* that the LORD spake, saying, I will be sanctified in them ^e that come nigh me, and before all the people I will be ^f glorified. ^g And Aaron held his peace.

4 And Moses called Mishael and Elzaphan,

^d Chap. ix. 24. — ^e Isaiah lii. 11; Ezekiel xx. 42. — ^f Ezekiel xxviii. 22. — ^g Psalm xciii. 9.

offer common fire, yet as it was forbidden implicitly Lev. vi. 12, especially when God himself made a comment upon that text, and by sending fire from heaven, declared of what fire he there spake; so it is more than probable it was forbidden expressly, though that be not here mentioned, nor was it necessary it should. Indeed, it is not to be supposed they would have been punished with death, if they had not done something which God had expressly forbidden, or omitted what he had expressly commanded. It is not easy to say how two such persons, who had the honour and happiness of being with God on the mount, (Exod. xxiv. 1, 9, 10,) could be guilty of this fatal error. Some think they had drunk too freely at the feast upon the peace-offerings, which made them forget themselves; because of the prohibition against drinking wine or strong drink, which immediately follows the relation of this event.

Verse 2. *And there went out a fire from the Lord*—From heaven, or rather, from the sanctuary; and *devoured them*—Not reduced them to ashes, as the word signifies at the end of the former chapter, but struck them dead in a moment, their bodies and garments remaining entire. Thus the sword is said to devour, 2 Sam. ii. 26. Thus lightning often kills persons without injuring their garments. To take off from our surprise at this great severity, let it be considered, that the wisest legislators have always judged it necessary to inflict a heavy punishment upon the first transgressors of a law, especially in cases of great moment, in order to deter others from the like offence. Had this first irregularity been connived at in the inferior priests, it might have imboldened them, and much more the high-priests, to introduce further and more important innovations, to the total subversion of the order God had appointed. Thus Ananias and Sapphira, presuming to lie against the Holy Ghost, were punished in a way very similar, when the gospel law had been confirmed by the descent of a different fire from heaven.

Verse 3. *Moses said unto Aaron*—This awful stroke having wounded Aaron with deep anguish, Moses endeavours to allay his sorrows, by representing to him how very faulty his two sons had been, and how agreeable their punishment was to the wisdom of the divine government, and what good ends it might answer. *This is it that the Lord spake*—Though the words be not recorded in Scrip-

ture, where only the heads of discourses are contained, yet it is probable they were uttered by Moses in God's name. Howsoever, the sense of them is in many places. *I will be sanctified*—This may denote, either, 1st, Their duty to sanctify God, to demean themselves with such care, and reverence, and watchfulness, as became the holiness of the God whom they served; whence he leaves them to gather the justice of the present judgment. Or, 2d, God's purpose to sanctify himself, to manifest himself to be a holy and righteous God by his severe and impartial punishment of all transgressors, how near soever they were to him. *That come nigh me*—Who draw near to me, or to the place where I dwell, and are admitted into the holy place, whence others are shut out. It is a description of the priests. *I will be glorified*—As they have sinned publicly and scandalously, so I will vindicate my honour in a public and exemplary manner, that all men may learn to give me the glory of my holiness by an exact conformity to my laws. *And Aaron held his peace*—In acknowledgment of God's justice, and submission to it. He murmured not, nor replied against God, nor against Moses, wisely considering that their sin was directly against God, and in that which is most dear and honourable in God's account, his worship; and that God's honour ought to be dearer to him than his sons. The words are most beautiful and emphatical.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 ¶ And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, ^k Uncover not your heads, neither rend your clothes; lest

^h Exodus vi. 18, 22. — ⁱ Luke vii. 12; Acts v. 6, 9.

^k Chap. xiii. 45; xxi. 1, 10.

ture, where only the heads of discourses are contained, yet it is probable they were uttered by Moses in God's name. Howsoever, the sense of them is in many places. *I will be sanctified*—This may denote, either, 1st, Their duty to sanctify God, to demean themselves with such care, and reverence, and watchfulness, as became the holiness of the God whom they served; whence he leaves them to gather the justice of the present judgment. Or, 2d, God's purpose to sanctify himself, to manifest himself to be a holy and righteous God by his severe and impartial punishment of all transgressors, how near soever they were to him. *That come nigh me*—Who draw near to me, or to the place where I dwell, and are admitted into the holy place, whence others are shut out. It is a description of the priests. *I will be glorified*—As they have sinned publicly and scandalously, so I will vindicate my honour in a public and exemplary manner, that all men may learn to give me the glory of my holiness by an exact conformity to my laws. *And Aaron held his peace*—In acknowledgment of God's justice, and submission to it. He murmured not, nor replied against God, nor against Moses, wisely considering that their sin was directly against God, and in that which is most dear and honourable in God's account, his worship; and that God's honour ought to be dearer to him than his sons. The words are most beautiful and emphatical.

Verse 4. *Moses called Mishael*—For Aaron and his sons were employed in their holy ministrations, from which they were not to be called for funeral solemnities. *Brethren*—That is, kinsmen, as that word is often used. *Out of the camp*—Where the burying-places of the Jews were, that the living might neither be annoyed by the unwholesome scent of the dead, nor defiled by the touch of their graves.

Verse 5. *In their coats*—In the holy garments wherein they ministered; which might be done, either, 1st, As a testimony of respect due to them, notwithstanding their present failure; and that God in judgment remembered mercy, and when he took away their lives, spared their souls. Or, 2d, Because, being polluted both by their sin, and by the touch of their dead bodies, God would not have them any more used in his service.

Verse 6. *Uncover not your heads*—That is, give no signification of your sorrow; mourn not for them; partly lest you should seem to justify your

A. M. 2514.
B. C. 1490. ye die, and lest ¹ wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 = And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: ^a for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 ° Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

10 And that ye may ^p put difference between holy and unholy, and between unclean and clean;

11 ^a And that ye may teach the children of

¹ Numbers xvi. 22, 46.—^m Chapter xxi. 12.—ⁿ Exodus xxviii. 41.—^o Ezek. xlv. 21; Luke i. 15.—^p Chap. xi. 47; Jer. xv. 19.

brethren, and tacitly reflect upon God as too severe; and partly lest thereby you should be diverted from, or disturbed in your present service, which God expects to be done cheerfully. *But let the whole house of Israel bewail the burning*—Not so much in compassion to them, as in sorrow for the tokens of divine displeasure.

Verse 7. *Ye shall not go from the tabernacle*—Where at this time they were, because this happened within seven days of their consecration: *for the oil of the Lord is upon you*—You are devoted and consecrated to the service of God and of his people, which, therefore, it is proper you should prefer before all funeral solemnities, and which must not be omitted out of respect to any person whatsoever. The ministers of religion ought to consider that this law is still binding upon them, as to the spirit and intention of it. They, of all men, ought to be so heavenly-minded, and of such elevated affections, as to maintain an unbroken manly fortitude, amid all the calamities and afflictions, both private and public, which are incident to humanity in its present state. Though religion does not require that they should divest themselves of their passions, yet they ought to be examples to others how to moderate those passions, and keep them within due bounds; especially they must not be so swallowed up in the sorrows of the world as to be incapacitated thereby for discharging their duty to God.

Verse 9. *Do not drink wine nor strong drink*—It is certainly not improbable that the sin of Nadab and Abihu was owing to this. But if not, yet drunkenness is so odious a sin in itself, especially in a minister, and most of all at the time of his administration

Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take ^r the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for ^s it is most holy:

13 And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for ^t so I am commanded.

14 And ^u the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

15 ^v The heave-shoulder and the wave-breast

^a Deut. xxiv. 8; Jer. xviii. 18.—^r Exodus xxix. 2; Chapter vi. 16.—^s Chap. xxi. 22.—^t Chap. ii. 3; vi. 16.—^u Exodus xxix. 24.—^v Chap. vii. 29.

of sacred things, that God saw fit to prevent all occasions of it. And hence the devil, who is God's ape, required this abstinence from his priests in their idolatrous service. By *strong drink* here, is meant such inflammatory, intoxicating liquors as were made in imitation of wine, as of dates, figs, honey, with many other sorts of liquors, particularly palm-wine, which was much used in those countries, and was reckoned the most intoxicating of any. The intention of this law was to be always in force: accordingly it is required of the ministers of the gospel, that they be *sober, not given to wine*.

Verses 10, 11. *Between holy and unholy*—Persons and things, which Nadab and Abihu did not, mistaking unholy or common fire for that which was sacred and appointed of God for their use. *Ye may teach*—Which drunken persons are very unfit to do.

Verses 12–14. *Moses spake unto Aaron*—Moses, being apprehensive that Aaron, in the confusion of his grief for the loss of his two sons, might forget or omit some part of his duty, here puts him in mind of it, repeating to him the order about eating the remains of the *meat* or *meal-offering*, (chap. vi. 16, 17,) and about the shoulder and breast, chap. vii. 31. The former of which the priests alone might eat, and that only in *the holy place*, or court of the tabernacle. The other might be eaten in any *clean* place, that is, in any of their dwellings, or in any place in the camp which was decent, and kept clean from all ceremonial defilement; and where the women as well as the men might come; for the *daughters* of the priests might eat these as well as their sons, if they were maids, or widows, or divorced, Lev. ii 11–13.

A. M. 2514. shall they bring, with the offerings
B. C. 1490. made by fire of the fat, to wave *it for* a wave-offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought ^γ the goat of the sin-offering, and behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron, *which were left alive*, saying,

17 * Wherefore have ye not eaten the sin-offering in the holy place, seeing it *is* most holy, and God hath given it you to bear the

iniquity of the congregation, to make ^{A. M. 2514.} atonement for them before the LORD? ^{B. C. 1490.}

18 Behold, ^a the blood of it was not brought in within the holy *place*: ye should indeed have eaten it in the holy *place*, ^b as I commanded.

19 And Aaron said unto Moses, Behold, ^c this day have they offered their sin-offering, and their burnt-offering before the LORD; and such things have befallen me: and *if* I had eaten the sin-offering to-day, ^d should it have been accepted in the sight of the LORD?

20 And when Moses heard *that*, he was content.

^γ Chap. ix. 3, 15.—^z Chap. vi. 26, 29.—^u Chap. vi. 30.

^b Chap. vi. 26.—^c Chap. ix. 8, 12.—^d Hos. ix. 4; Mal. i. 10.

Verse 16. *Behold, it was burnt*—This justified Moses's suspicion that some mistake might be committed in the holy things; for upon inquiry he found that the priests had burned upon the altar those parts of the people's sin-offering which they ought to have eaten, chap. vi. 26, 29. *He was angry with Eleazar and Ithamar*—Moses, not willing to aggravate the sorrows of his brother Aaron, says nothing to him, but expostulates with his sons for their neglect. He knew, however, that the reproof, though directed to them, would concern him too.

Verse 17. *God hath given it you to bear the iniquity of the congregation*—It was given them as an encouragement to, and a reward of the careful performance of that part of their duty, whereby they expiated, bore, and took away the sins of the people by offering those sacrifices, by which, as being typical of the sacrifice of the Messiah, God was reconciled to the penitent and believing offerers.

Verse 18. *Behold the blood was not brought within the holy place*—And consequently it was not one of those sacrifices ordered to be burned, (chap. vi. 30,) but should have been eaten in the court of the tabernacle, chap. vi. 26.

Verse 19. *Aaron said unto Moses*—Though Moses expostulates only with Eleazar and Ithamar, yet Aaron, taking the reproof to himself, makes an apology in his own and their behalf, the amount of which is, that he and his sons had performed the substance of their duty, offering the people's sin-offering and burnt-offering in all respects according to the divine direction; only as to eating their share of the sin-offering, the death of his sons, happening at that juncture, had so overwhelmed him with grief, that he judged himself unfit for feasting at God's table: *Such things, says he, have befallen me; and if I had eaten the sin-offering to-day, should it have been accepted?*—Would God have been pleased with me if, in such heaviness and dejection, I had eaten the sacrifice? My sorrows unfitted me for that service; it being the voice of nature as well as of religion, that men ought to celebrate feasts upon joyous occasions, and with a cheerful heart, (Deut. xii. 7,) and not eat holy things in their mourning, Deut. xxvi. 14.

Verse 20. *Moses was content*—He rested satisfied with Aaron's answer, who, it appeared, had sincerely aimed at pleasing God; and those who do so, will find he is not *extreme to mark what is amiss*.

CHAPTER XI.

Of clean and unclean beasts, 1–8. Fishes, 9–12. Fowls, 13–19. Creeping things, whether flying, 20–28, or creeping upon the earth, 29–43. An exhortation to holiness, 44, 45. The conclusion, 46, 47.

A. M. 2514. **AND** the LORD spake unto Moses
B. C. 1490. and to Aaron, saying unto them,
2 Speak unto the children of Israel, saying,

^a These *are* the beasts which ye shall ^{A. M. 2514.} eat among all the beasts that *are* on ^{B. C. 1490.} the earth.

^a Deut. xiv. 4;

Acts x. 12, 14.

NOTES ON CHAPTER XI.

Verse 1. *The Lord spake unto Moses and Aaron*—This charge is given to them jointly; to the one, as chief governor, and to the other, as high priest; both being greatly concerned in the execution of it.

The priest was to direct the people about the things forbidden or allowed, and the magistrate was to see the direction followed.

Verse 2. *Speak unto the children of Israel*—From the laws concerning the priests, he now

A. M. 2514. 3 Whatsoever parteth the hoof, and
B. C. 1490. is cloven-footed, and cheweth the cud
among the beasts, that shall ye eat.

A. M. 2514. 4 Nevertheless, these shall ye not
B. C. 1490. eat, of them that chew the cud, or of
them that divide the hoof: as the camel, because

comes to those which belonged to all the people; and in this chapter treats of clean and unclean meats; in the 12th, 13th, 14th, and 15th, of unclean persons, garments, and dwellings; in the 17th, of the principal sacrifices, whereby all manner of uncleanliness was to be expiated; in the 18th, of unclean marriages; and after a repetition of sundry laws in the 19th, the 20th speaks of some greater uncleanness. *These are the beasts which ye shall eat*—Although every creature of God be good and pure in itself, yet it pleased God to make a difference between the clean and unclean. This indeed he did, in part, before the flood, (as appears from Gen. vii. 2,) and it is probable that the distinction was observed, more or less, at least among the descendants of Shem, from the time that Noah and his sons were permitted to eat animal food. God, however, was now pleased to give his peculiar people more particular directions on this subject. 1st, To assert his sovereignty over them and over all the creatures, which they might not use but with his leave. 2d, To accustom them to bridle their appetites in things in themselves lawful, and some of them very desirable, that they might be better prepared and enabled to deny themselves in things simply and grossly sinful. 3d, For the preservation of their health. Maimonides, the celebrated Jewish rabbi, was of opinion that the creatures here called unclean were all forbidden to be eaten by the Jews, because they were (for them at least) unwholesome food. "As the body is the seat of the soul," says another of the rabbis, "God would have it a fit instrument for its companion, and therefore forbids all such meats as breed ill blood; among which, if there be some whose hurtfulness is neither manifest to us nor to physicians, wonder not at it, for the faithful Physician who forbids them is wiser than any of us." Agreeably to this opinion, the learned author of the *Medicinal Dictionary*, Dr. James, in the article *Alkali*, after some curious observations about the nature of alkaliescent aliments, and their effects upon the body, in altering the juices, so as to be productive of distempers, observes: "From what has been said, one reason, at least, will appear why it pleased God to forbid the Jews the use of many sorts of animals as food; and why they were enjoined to take away the blood from those they were allowed to eat. If we, even in our cold climate, would conform to these rules, longevity would be more frequent among us, as we should be much less subject to epidemical disorders, and acute diseases of all sorts, which carry off at least two-thirds of mankind." Some of the animals here prohibited are apt to breed the leprosy, a disease to which the Jews were very liable. But a 4th, and still more important reason of these prohibitions was, to keep up, till the coming of the Messiah, the wall of partition between the Jews and other nations, which was very necessary, as for divers other great and wise purposes, so

especially to prevent their imitating the superstitions, and being infected with the idolatry of the Gentiles, which God foresaw would be occasioned by a too great intercourse and familiarity with them. This reason of the institution is particularly mentioned, chap. xx. 24. And it probably contributed more than any other thing to keep them thus distinct and separate; for when men cannot eat together, they have little inclination to enter into any close intercourse with one another. 5th, One reason more, however, may be given for this distinction of meats, which is also suggested in the passage referred to in chapter xx. It was intended to inculcate moral purity, and to teach them to abhor that filthiness, and all those ill qualities, for which some of those creatures, here termed unclean, are noted.

Verse 3. *Whatsoever parteth the hoof*—That is, divides it into two parts only; or, *is cloven-footed*—As is here expressed. These qualities are not assigned as reasons why such animals are proper for food, but merely as marks whereby to distinguish them. In some animals the hoofs are solid, and not divided at all, as horses, asses, and mules; in others they are divided into several parts like toes, as in lions, wolves, dogs, (of which see verse 27;) in a third sort, they are cloven or divided into two parts, as oxen, deer, sheep, goats. These last are of two kinds; for in some the hoof is divided, but not cloven quite through, as the camel; in others it is both parted and cloven, which are those allowed by this law to be clean creatures. *And cheweth the cud*—Some creatures, such as oxen, sheep, and goats, for want of the upper fore-teeth, cannot chew their food perfectly at once; nor can the stomach make a perfect digestion till it be ground a second time. Therefore such animals are provided with a double stomach; an upper, into which the food goes down after the first chewing; and another, into which it is sent after the second. Such creatures as *chew the cud* are reckoned more wholesome, because they grind and digest what they eat better, and consequently yield a lighter and more nutritious food than others. Under the prohibition of eating beasts which do not answer this description, all beasts of prey, and those which eat flesh, are included, whose juices, Dr. James observes, are highly alkaliescent, and injurious to health. All animals of the horse and ass kind are here also prohibited, and it is well known that the flesh of these is difficult to be digested, and that the juices are rank and unwholesome.

Verse 4. *The camel*—A usual food in Arabia, but yielding bad nourishment; for though its food is only vegetables and water, the fibres of its flesh are hardened, and rendered in a great measure indigestible, and the salts highly exalted, by its habitual and great exercise. This prohibition cut off all familiar intercourse between the Jews and Arabians.

A. M. 2514. he cheweth the cud, but divideth not
B. C. 1490. the hoof; he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; ^c he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcass shall ye not touch; ^d they *are* unclean to you.

9 ¶ ^e These shall ye eat, of all that *are* in the waters: whatsoever hath fins and scales in the

waters, in the seas, and in the rivers, A. M. 2514.
B. C. 1490. them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an ^fabomination unto you:

11 They shall be even an abomination unto you: ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ ^g And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: The eagle, and the ossifrage, and the ospray,

^c Isa. lxxv. 4; lxvi. 3, 17.—^d Isa. lii. 11; Mark vii. 2, 15, 18; 1 Cor. viii. 8; Heb. ix. 10.

^e Deuteronomy xiv. 9.—^f Chap. vii. 18; Deuteronomy xiv. 3.
^g Deut. xiv. 12.

Verse 5. *The coney*—Heb. שָׂנַי, *shapan*. It is doubted whether we translate the word right; Borchart takes it to be a large species of rat, somewhat between a coney and a rat, which was common both in Egypt and Palestine. This animal, it appears, chews the cud, but divides not the hoof, and therefore answers to the description here given. It is also frequent in those countries, and dwells in rocky places, as the *shapan* is represented to do, Psa. civ. 18; Prov. xxx. 26; but which the coney does not, but burrows in the ground. Nor does the coney appear to have been anciently known in Judea, but to have been peculiar to Spain.

Verse 6. *The hare, because (rather, though) he cheweth the cud*—He has a runnet in his stomach, as those animals have which chew the cud, and therefore is said to chew it. The hare is extremely timorous, and therefore uses a great deal of exercise, by way of precaution, when it goes to seek its food, and at the approach of danger, either real or imaginary. This probably contributes to the exaltation of the salts. Hence it has a very high taste, even in our cold climate, which is an evidence that the animal flesh which gives it is strongly inclined to alkaline putrefaction.

Verse 7. *And the swine*—This animal is remarkable for filthiness, and for feeding on all manner of ordure, even carrion if it falls in its way, and therefore a *sow wallowing in the mire* is set forth as an emblem of impurity, by writers sacred and profane. And Maimonides alleges its filthiness as the chief reason of its flesh being prohibited. Vossius, however, adds another, namely, that it had a tendency to breed the leprosy, a disease incident to those countries. And, according to the author of the *Medicinal Dictionary*, it is the only animal in the creation subject to the leprosy, and to something very like the king's evil, called in Latin *scrofula*, from *scrofa*, a sow. The flesh, therefore, of this animal could not but be highly improper, as an aliment, for

a people subject to leprosy, as the Jews appear to have been, and who were inhabitants of a warm climate, which renders every thing more inclinable to putrefaction.

Verse 8. *Ye shall not touch*—Not in order to eating. But the fat and skins of some of the forbidden creatures were useful, and might be used by them.

Verses 9, 10. *Whatsoever hath fins and scales*—Both of them. Such fishes being more cleanly and more wholesome food than others. *All that have not fins nor scales shall be an abomination*—A late commentator, by a strange mistake, probably of the press, says here: "Fish with scales sooner incline to putrefaction than those that are without." The fact is exactly the reverse. These are what medicinal writers call *pisces molles*, the soft kind of fish. And, as all sorts of fish, according to Dr. James, "are very subject to an alkaline putrefaction, so those without scales incline sooner and more to putrefaction than those furnished with them, and shell-fish most of all. And it may be laid down as a certain rule, that, of all sorts of animals, whether terrestrial or aquatic, those which putrefy soonest, incline the juices of our bodies most to putrefaction, when used as food, and so are least fit for aliment."

Verse 13. All such fowls and birds as are rapacious, and live upon prey, as the eagle, and its several kinds, hawks, kites, vultures, ravens, &c., are forbidden, and probably on a moral as well as a natural account, their flesh not only being not so good in itself as that of others, but not so fit to be used by a people that was consecrated to God, and professed greater innocence, justice, and purity, than the rest of the world. For, being all either ravenous and cruel, or such as delight in the night and darkness, or such as feed upon impure things, it seems evident that the prohibition of them was intended to teach men to abominate all cruelty and oppression, and all works of darkness and filthiness. *The eagle*—Whose flesh is hard, and whose nature

A. M. 2514. 14 And the vulture, and the kite
B. C. 1490. after his kind;

15 Every raven after his kind;

16 And the owl, and the night-hawk, and the cuckoo, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, and the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat, of every flying creeping thing that goeth upon *all* four, which

have legs above their feet, to leap A. M. 2514.
withal upon the earth; B. C. 1490.

22 *Even* these of them ye may eat; ^h The locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: who soever toucheth the carcass of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcass of them ⁱ shall wash his clothes, and be unclean until the even.

^h Matt. iii. 4; Mark i. 6.

ⁱ Chap. xiv. 8; xv. 5.

is very rapacious. *The ossifrage*—From the Latin, *ossifragus*, a kind of eagle, so called from breaking the bones of its prey, which it does by carrying them up on high, and then letting them fall upon a rock. *The ospray*—Another kind of eagle, probably the *paliatus*, or *sea eagle*, as it is here rendered by the Seventy. Bochart, however, thinks it rather means the *melanetus*, or black eagle, which Homer mentions (*Iliad*, xxi. 252,) as the strongest and swiftest of birds.

Verses 14-16. *The vulture and the kite*—Known birds of prey. *Every raven*—All interpreters agree that the Hebrew word ערב, *gnoreb*, signifies *raven*, from *gnereb*, *evening*, on account of its colour. *After his kind*—Including crows, rooks, pyes. *The owl*—The original word, literally *daughter of the echo*, signifies a bird which inhabits desolate places, as appears from Isa. xiii. 21; Jer. l. 32, where the same word occurs. This description agrees well to the *owl*. It must be observed, however, that there is great uncertainty as to the meaning of several of the Hebrew names here used, the Jews themselves acknowledging the meaning of many of them to be now lost. Add to this that the animals in the eastern countries differ greatly from those of our climate, and for want of a better knowledge of them, it is probable that in giving them the names of such animals as we are acquainted with here, we often greatly err. This consideration might convince the Jews of the absurdity of pretending still to adhere to the law of Moses; since it is evident, in many cases, they know not what is forbidden, and what is not.

Verse 19. *The bat*—Moses begins his catalogue of birds with the noblest, and ends it with the vilest, which is the bat, an animal of a dubious kind, between a bird and a mouse. It feeds on insects, as Dr. James observes, and so is improper food for the inhabitants of very warm climates.

Verses 20, 21. *All fowls that creep*—The original word signifies any animal or moving creature, especially of the reptile or insect kind, (Gen. i. 20, and vii. 21,) and ought to be rendered *every winged rep-*

tile, or, *every flying, creeping thing that goeth upon four*, as in verse 21, upon four legs, or upon more than four, which is all one as to the present purpose. *Which have legs above their feet to leap withal*—This is a description of the locusts, which, besides four smaller feet, have two larger ones, by means whereof they leap about.

Verse 22. *The locust after his kind*—The Hebrew word ארבה *arbeh*, is sometimes a common name for all locusts, but here signifies a peculiar sort of them. The name derived from רבה *rabah*, to multiply, imports a *multitude*, no animal being more prolific. *The bald locust*—As it is not easy to determine what species of locust this is, and as it has not any name in modern languages, it might be better, in a translation, to retain the original name סלעם *sol-gnam*, which, in the Chaldaic, signifies *to consume*. *The beetle*—As none ever eat beetles, and they are not four-footed *with legs to leap withal*, it is the opinion of good critics that the Hebrew word חרגול *chargol* is not properly translated. It is rather to be taken for another sort of locust unknown to us.

The grasshopper—Another species of locust, the Hebrew name of which is derived, according to Bochart, from an Arabic word, which signifies *to veil*, because they fly in such swarms as sometimes to *veil* or *darken* the sun. But how to distinguish these locusts from the rest is difficult, if not impossible to us. They were, however, well known of old in the eastern countries. For locusts, though unusual food with us, were commonly eaten by the Æthiopians, Lybians, Parthians, and other eastern people bordering upon Judea. And as it is certain the eastern locusts were much larger than ours, so it is probable they were of different qualities, and yielded better nourishment.

Verses 23-25. *All other*—That is, which have not those legs above and beside their feet, mentioned verse 21. *For these ye shall be unclean*—If they did either eat, or so much as touch the carcasses of them, they were not, for that day, to come into the tabernacle, to eat of any holy thing, or to

A. M. 2514. 26 *The carcasses* of every beast
B. C. 1490. which divideth the hoof and *is* not
cloven-footed, nor cheweth the cud, *are* un-
clean unto you: every one that toucheth them
shall be unclean.

27 And whatsoever goeth upon his paws,
among all manner of beasts that go on *all*
four, those *are* unclean unto you: whoso
toucheth their carcass shall be unclean until
the even.

28 And he that beareth the carcass of them
shall wash his clothes, and be unclean until
the even: they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you
among the creeping things that creep upon the
earth; the weasel, and ^k the mouse, and the
tortoise after his kind,

30 And the ferret, and the chameleon, and
the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that
creep: whosoever doth touch them, when they
be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when
they are dead, doth fall, it shall be unclean;

^k Isa. lxvi. 17.—^l Chap. xv. 12.—^m Chap. vi. 28.

converse freely with their neighbours. And as a
sign of this legal uncleanness, (verse 25,) they were
to bathe in water, which was the usual rite of puri-
fication in such cases. *Until the even*—They were
to keep apart by themselves all that day: for their
day began in the evening. “The uncleanness con-
tinued only till the evening,” says Henry, “to sig-
nify that all ceremonial pollutions were to come to
an end by the death of Christ in the evening of this
world.” And we must learn by daily renewing our
repentance every night for the failings of the day,
and by a fresh application to the blood of sprinkling,
to cleanse ourselves from the pollutions which we
contract by them, that we may not lie down in our
uncleanness.

Verse 26. *The carcasses of every beast, &c., are
unclean*—They were prohibited from touching their
dead bodies, but not their bodies when alive: for
they used camels, horses, asses, &c., for necessary
service, verse 31.

Verse 27. *Upon his paws*—Hebrew, *upon his
hands*; that is, which hath feet divided into several
parts, like fingers, as dogs, cats, apes, lions, bears.

Verse 30. *And the mole*—The Hebrew word is the
same with that which (verse 18) we translate *swan*.
But it is plain, that there it signifies a sort of *fowl*,
as, in all probability, it here does a sort of *lizard*.
All the reptiles here mentioned, according to Dr.
James, are extremely subject to putrefaction, as are
reptiles of almost every kind; and the smell of these,
when putrefied, is extremely offensive; from whence

whether *it be* any vessel of wood, or A. M. 2514
raiment, or skin, or sack, whatsoever B. C. 1490.
vessel *it be*, wherein *any* work is done, ¹ it must
be put into water, and it shall be unclean until
the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any*
of them falleth, whatsoever *is* in it shall be
unclean; and ^m ye shall break it.

34 Of all meat which may be eaten, *that* on
which *such* water cometh shall be unclean:
and all drink that may be drunk in every *such*
vessel, shall be unclean.

35 And every *thing* whereupon *any* part of
their carcass falleth, shall be unclean; *whether
it be* oven, or ranges for pots, they shall be
broken down: *for they are* unclean, and shall
be unclean unto you.

36 Nevertheless, a fountain or pit, ¹ *wherein
there is* plenty of water, shall be clean; but
that which toucheth their carcass shall be
unclean.

37 And if *any* part of their carcass fall upon
any sowing-seed which is to be sown, it *shall*
be clean.

¹ Heb. *a gathering together of waters.*

we must conclude that their salts are highly exalted,
and their juices alkaliescent to a great degree.

Verse 34. *That on which such water cometh*—
That flesh, or herbs, or other food which is dressed
in water, in a vessel so polluted, shall be unclean:
not so, if it be food which is eaten dry, as bread, or
fruits; the reason of which difference seems to be
this, that the water did sooner receive the pollution
in itself, and convey it to the food so dressed. All
this was intended to teach them to avoid carefully
every thing that was polluted in their common
actions. Not only the vessels of the sanctuary, *but
every pot in Jerusalem and Judah* must be *holiness
to the Lord*, Zech. xiv. 20. The laws in these cases
were very critical, and the observance of them would
be difficult, and the exceptions also were very nice:
but it was all designed to exercise them to a con-
stant care and exactness in their obedience. And
we, who by Christ are delivered from these burden-
some observances, are hereby taught not to be less
circumspect in the more weighty matters of the law.
We ought as industriously to preserve our precious
souls from the pollutions of sin, and as speedily to
cleanse them when they are polluted, as they were
to preserve and cleanse their bodies and household
goods from these ceremonial pollutions.

Verses 36, 37. *Nevertheless, a fountain or pit shall
be clean*—Of this no reason can be given, but the
will of the Lawgiver, and his merciful condescension
to men's necessities, water being scarce in those
countries; and for the same reason God would have

A. M. 2514. 38 But if *any* water be put upon
B. C. 1490. the seed, and *any part* of their carcass
fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat,
die; he that toucheth the carcass thereof shall
be unclean until the even.

40 And ^a he that eateth of the carcass of it
shall wash his clothes, and be unclean until
the even; he also that beareth the carcass of it
shall wash his clothes, and be unclean until the
even.

41 And every creeping thing that creepeth
upon the earth *shall be* an abomination; it
shall not be eaten.

42 Whatsoever goeth upon the belly, and
whatsoever goeth upon *all* four, or whatsoever
² hath more feet among all creeping things that
creep upon the earth, them ye shall not eat; for
they *are* an abomination.

43 ^o Ye shall not make your ³ selves abomi-

nable with any creeping thing that A. M. 2514.
creepeth, neither shall ye make your- B. C. 1490.
selves unclean with them, that ye should be
defiled thereby.

44 For I *am* the LORD your God: ye shall
therefore sanctify yourselves, and ^p ye shall be
holy; for I *am* holy: neither shall ye defile
yourselves with any manner of creeping thing
that creepeth upon the earth.

45 ^q For I *am* the LORD that bringeth you
up out of the land of Egypt, to be your God:
^r ye shall therefore be holy, for I *am* holy.

46 This *is* the law of the beasts, and of the
fowl, and of every living creature that moveth
in the waters, and of every creature that creepeth
upon the earth;

47 ^s To make a difference between the unclean
and the clean, and between the beast ^t that
may be eaten and the beast that may not be
eaten.

^a Chapter xvii. 15; xxii. 8.—² Hebrew, *doth multiply feet*.
^o Chap. xx. 25.—³ Heb. *souls*.

^p Exod. xix. 6; Chap. xx. 7, 26; 1 Peter i. 15, 16.—^q Exod.
vi. 7.—^r Verse 44.—^s Chap. x. 10.

the ceremonial law of sacrifices give place to the
law of mercy. *Seed*—Partly because this was nec-
essary provision for man, and partly because such
seed would not be used for man's food till it had
received many alterations in the earth, whereby such
pollution was taken away.

Verse 38. *If any water be on the seed, &c.*—
Bishop Kidder observes, the meaning is, If water be
put upon the seed to prepare it for food; thus dis-
tinguishing it from seed that was intended to be
sown. But others have thought the reason of the
difference to be, partly that wet seed sooner receives,
and longer retains, any pollution than dry, and
partly because such seed was not fit to be sown
presently, and therefore that necessity which justi-
fied the immediate use of the dry seed, could not be
pretended in this case.

Verses 39–42. *If any beast die*—Either of itself,
or being killed by some wild beast, in which cases
the blood was not poured forth, as it was when they
were killed by men either for food or sacrifice. *He
that eateth*—Unwittingly, for if he did it knowingly,
it was a presumptuous sin against an express law,
(Deut. xiv. 21,) and therefore punished as such.
Every creeping thing—Except those expressly ex-
cepted, verses 29, 30. *Upon the belly*—As worms and
snakes. *Upon all four*—As toads and divers serpents.

Verse 44. *Ye shall be holy*—By this he gives
them to understand, that all these cautions about
eating or touching these creatures was not for any
real uncleanness in them, but only that by the dili-
gent observation of these rules they might learn
with greater care to avoid all moral pollutions, and
to keep themselves from all filthiness of flesh and

spirit, and from all familiar and intimate converse
with notorious sinners.

Verse 45. *That bringeth you up out of Egypt*—
This was a reason why they should cheerfully sub-
mit to distinguishing laws, who had been so honoured
with distinguishing favours.

Verse 46. *This is the law of the beasts, &c.*—It
was to them a statute as long as that dispensation
lasted, but under the gospel we find it expressly
repealed, by a voice from heaven to Peter, (Acts
x. 15,) as it had before been virtually set aside by
the death of Christ, with other ordinances that per-
ished in the using, *Touch not, taste not, handle not*,
(Col. ii. 21, 22,) and now we are sure that *meat com-
mends us not to God*, (1 Cor. viii. 8,) and that nothing
is unclean of itself, Rom. xiv. 14. Nor doth that
defile a man which *goes into his mouth*, but that
which *comes out from the heart*, Matt. xv. 11. Let
us therefore, 1st, Give thanks to God that we are
not under this yoke, but that to us *every creature
of God is allowed as good*, and *nothing to be re-
fused*. 2d, *Stand fast in the liberty wherewith
Christ hath made us free*, and take heed of those
doctrines which *command to abstain from meats*,
and so would revive Moses again, 1 Tim. iv. 3, 4.
3d, Be strictly and conscientiously temperate in the
use of the good creatures God has allowed us. If
God's law has given us liberty, let us lay restraints
upon ourselves, and *never feed ourselves without
fear*, lest our *table be a snare*. *Set a knife to thy
throat, if thou be a man given to appetite*, and be
not desirous of dainties or varieties, Prov. xxiii. 2, 3.
Nature is content with a little, grace with less, but
lust with nothing.

CHAPTER XII.

Laws concerning the uncleanness of women in child-birth, 1-5. Concerning their purification, 6-8.

A. M. 2514. **AND** the LORD spake unto Moses,
B. C. 1490. saying,

2 Speak unto the children of Israel, saying, If a ^a woman have conceived seed, and borne a man-child: then ^b she shall be unclean seven days; ^c according to the days of the separation for her infirmity shall she be unclean.

3 And in the ^d eighth day the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

6 ¶ And ^e when the days of her ^f purifying are fulfilled, for a son, or ^g for a daughter, she shall bring a lamb ^h of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath borne a male or a female.

8 ⁱ And if ^j she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: ^k and the priest shall make an atonement for her, and she shall be clean.

^a Chap. xv. 19. — ^b Luke ii. 2. — ^c Ch. xv. 19. — ^d Gen. xvii. 12; Luke i. 59; ii. 21; John vii. 22, 23. — ^e Luke ii. 22.

^f Heb. a son of his year. — ^g Chap. v. 7; Luke ii. 24. — ^h Heb. her hand find not sufficiency of. — ⁱ Chap. iv. 26.

NOTES ON CHAPTER XII.

Verse 1. From uncleanness contracted by the touching or eating of external things, he now comes to that uncleanness which ariseth from ourselves.

Verse 2. *Seven days*—Not for any filthiness which was either in the conception, or in bringing forth, but to signify the universal and deep pollution of man's nature, even from the birth, and from the conception. Seven days, or thereabouts, nature is employed in the purgation of most women. *Her infirmity*—Her monthly infirmity. And it may note an agreement therewith not only in the time, (chap. xv. 19,) but in the degree of uncleanness.

Verse 4. *In the blood of her purifying*—In her polluted and separated estate; for the word *blood*, or *bloods*, signifies both guilt and uncleanness, as here and elsewhere. And it is called *the blood of her purifying*, because by the expulsion or purgation of that blood, which is done by degrees, she is purified. *No hallowed thing*—She shall not eat any part of the peace-offerings which she or her husband offered, which otherwise she might have done; and, if she be a priest's wife, she shall not eat any of the tithes or first-fruits, or part of the hallowed meats, which

at other times she, together with her husband, might eat.

Verse 5. *Threescore and six days*—The time in both particulars is double to the former; the law, as some think, being adapted to a received opinion that women are sooner purified after the birth of males than of females; an opinion which, however questioned, Grotius shows to be supported by no less authority than that of Aristotle and Hippocrates. Others, however, suppose that this difference was made to put an honour on the ordinance of circumcision, which, being administered to the males, put an end to that pollution sooner than otherwise would have been the case.

Verse 6. *For a son or a daughter*—For the birth of either; but the purification was for herself, as appears from the following verses. *A sin-offering*—Because of her ceremonial uncleanness, which required a ceremonial expiation.

Verse 8. The morality of this law obliges women who have received mercies from God in child-bearing, with all thankfulness to acknowledge his goodness to them, owning themselves unworthy of it, and (which is the best purification) to continue in faith, and love, and holiness, with sobriety.

CHAPTER XIII.

Rules whereby the priest was to judge of the leprosy, 1-44. Directions concerning the leper, 45, 46. Concerning the leprosy in garments, 47-59.

A. M. 2514.
B. C. 1490.

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a ¹ rising, ² a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; ³ then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* the plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven days:

5 And the priest shall look on him the seventh day: and behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin;

then the priest shall shut him up <sup>A. M. 2514
B. C. 1490.</sup> seven days more:

6 And the priest shall look on him again the seventh day: and behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is* but a scab: and he ^c shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest:

10 ^d And the priest shall see *him*: and behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* ² quick raw flesh in the rising:

¹ Or, swelling.—² Deut. xxviii. 27; Isa. iii. 17.—^b Deut. xvii. 8, 9; xxiv. 8; Luke xvii. 14.—^c Chap. xi. 25; xiv. 8.

^d Numbers xii. 10, 12; 2 Kings v. 27; 2 Chronicles xxvi. 20.
² Heb. the quickening of living flesh.

NOTES ON CHAPTER XIII.

Verse 1. This law is directed to Aaron as well as Moses, because he and his sons were to be judges, to determine, according to certain rules, what was clean and what unclean.

Verse 2. *A rising, a scab, or bright spot*—The leprosy appeared in one of these three forms. Now, as these marks might sometimes be upon the skin when there was no leprosy, rules are here given whereby the priests might discern between a plague of leprosy and the resemblance of it; that accordingly they might pronounce a person clean or unclean. Some of the symptoms of the leprosy here described are of a very extraordinary nature, particularly its infecting houses and garments. This has led several of the learned, Le Clerc in particular, to imagine that Moses's leprosy was one of those diseases which Providence occasionally inflicts upon mankind in certain ages and countries, as a chastisement for peculiar sins, and to bring them to repentance and reformation. Thus much is certain, that what we now call the leprosy is very different from what went by that name in former times.

Verse 3. *The priest shall look on the plague*—In some dubious cases, the priest might find it convenient to take the judgment of physicians, or of persons who understood the theory of diseases better than himself; but, as he was to admit to or exclude from the sanctuary, he alone was to give judgment, and pronounce who were clean or unclean, and, as such, to be admitted or excluded. *When the hair is turned white*—He begins with the last of the three marks of a leprosy, namely, the *bright spot*. The

reason of the hair's turning white is thus assigned by Calmet, in his *Dissertation on the Leprosy*: "The flesh," says he, "ceasing to receive its proper nourishment from the blood, which gave it its former vivid colour, the hair, which has its root in the corrupted, impoverished glands, becomes likewise ill nourished, and so grows whitish and slender, like a plant in stony, parched ground." *His flesh*—For the leprosy consumed both the skin and the flesh.

Verse 4. *Seven days*—For greater assurance; to teach ministers not to be hasty in their judgments, but diligently to search and examine all things beforehand. *The plague* is here put in the original for the man that hath the plague.

Verse 6. *Dark*—Contrary to the white colour of the leprosy. But the word may be rendered, *have contracted itself*, and thus the opposition seems to be most clear to the *spreading* of itself. *He shall wash his clothes*—Though it was no leprosy, to teach us, that no sin is so small as not to need to be washed by the blood of Christ, which was the thing designed by all these washings.

Verses 9, 10. *When the plague of leprosy* (symptoms thereof) *is in a man*—If the priest plainly see that it has reached not only the *skin*, and changed the *hair*, but eaten into the very flesh, so that he can see the whiteness there, as well as in the skin, he shall look upon it as an evident case, and without shutting him up for further trial, shall judge it a leprosy that has long been breeding, and of the worst kind, and accordingly shall remove the person out of the camp, that he may dwell by himself, verse 46.

A. M. 2514. 11 It is an old leprosy in the skin
B. C. 1490. of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague, from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean: it is a leprosy.

16 Or if the raw flesh turn again, and be changed into white, he shall come unto the priest;

17 And the priest shall see him: and behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague: he is clean.

18 ¶ The flesh also, in which, even in the skin thereof, was a ° bile, and is healed,

19 And in the place of the bile there be a white rising, or a bright spot, white, and somewhat reddish, and it be showed to the priest;

20 And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pro-

nounce him unclean: it is a plague of leprosy broken out of the bile. A. M. 2514. B. C. 1490.

21 But if the priest look on it, and behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague.

23 But if the bright spot stay in his place and spread not, it is a burning bile; and the priest shall pronounce him clean.

24 ¶ Or if there be any flesh, in the skin whereof there is ³a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it: and behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy.

26 But if the priest look on it, and behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days:

27 And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.

° Exod. ix. 9.

³ Heb. a burning of fire.

Verse 13. *If the leprosy have covered all the flesh*—It may seem strange that a man who is all over leprous should be pronounced clean, and yet one who is but partially leprous should be unclean. To explain this it has been said, that when the disorder appeared only in some one part, or in a few parts, it discovered the ill humour that lurked within, and withal the inability of nature to expel it; but when it overspread all, it manifested the strength of nature, conquering the distemper, and purging out the ill humours into the outward parts. So that this sort of breaking out was rather a relief to the body than a disease; and there was no danger in the eruption. The most solid account, however, of this matter is, that this kind of leprosy was not infectious, and for that reason, he who was affected with it, is here pronounced clean. In confirmation of this we are told, that this white, or universal leprosy, is not attended with an itching, as in the other kinds.

Verse 14. *When raw*—(Hebrew, *when living*)

flesh appeareth in him—That is, when some of the flesh appears in its sound and natural state, the rest of the skin being white. This was a token of nature's being unable to throw out all the leprous humour into the skin, and of its working inwardly. Consequently the person in that state was to be pronounced unclean.

Verse 15. *The raw flesh*—This is repeated again and again, because raw or living flesh might rather seem a sign of soundness, and the priest might easily be deceived by it, and therefore he was more narrowly to look into it.

Verse 16. *Unto white*—As it is usual with sores, when they begin to be healed, the skin, which is white, coming upon the flesh.

Verses 21-24. *Dark*—Or, *and be contracted*. *A plague*—Or, *the plague* of leprosy, of which he is speaking. *A hot burning*—*A burning of fire*, by the touch of any hot iron, or burning coals, which naturally makes an ulcer or sore in which the following spot is.

A. M. 2514.
B. C. 1490.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman have a plague upon the head or the beard;

30 Then the priest shall see the plague: and behold, if it *be* in sight deeper than the skin, and *there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days:

32 And in the seventh day the priest shall look on the plague: and behold, *if* the scall spread not, and there *be* in it no yellow hair, and the scall *be* not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:

34 And in the seventh day the priest shall look on the scall: and behold, *if* the scall *be* not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and *be* clean.

⁴ Heb. head

Verse 28. *Of the burning*—Arising from the burning, mentioned verse 24.

Verse 29. *Upon the head or beard*—Pliny tells us, that a kind of disease came into Italy in the middle of the reign of Tiberius Cesar, which commonly began in the chin, and was therefore called *mentagra*, and was so filthy, that any death was preferable to it. It was a foul tetter, scab, or scurf, not unlike a ring-worm, which, from the chin, often ran over the face, the neck, the breast, and the hands. Was not this similar to this plague of leprosy in the beard and head here spoken of? Bishop Patrick thinks it was. And Maimonides tells us that, in this sort of leprosy, the hair on the head or beard fell off by the roots, and the place of the hair remained bare.

Verse 30. *A yellow thin hair*—The leprosy in the body turned the hair white, in the head or beard it turned it yellow. And if a man's hair was yellow before, this might easily be distinguished from the rest, either by the thinness or smallness of it, or by its peculiar kind of yellow, for there are divers

35 But if the scall spread much in the skin after his cleansing; A. M. 2514.
B. C. 1490.

36 Then the priest shall look on him: and behold, if the scall *be* spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

37 But if the scall *be* in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean.

40 And the man whose ⁴ hair is fallen off his head, he *is* bald; *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead-bald; *yet is* he clean.

42 And if there *be* in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He is a leprous man, he *is* unclean: the

is pilled.

kinds of the same colour, manifestly differing from one another.

Verses 31, 33. *No black hair*—For had that appeared, it had ended the doubt, the black hair being a sign of soundness and strength of nature, as this yellow hair was a sign of unsoundness. *He shall be shaven*—For the more certain discovery of the growth or stay of the plague.

Verse 36. *He shall not seek*—He need not search for the hair, or any other sign, the spreading of it being a sure sign of leprosy.

Verses 39, 42. *If the spots be darkish white*—When there was no other symptom but that of whiteness in the skin, the priest was to be cautious not to pronounce it a leprosy, unless the spots were perfectly bright; for if there was any cloudiness in them, it was not a leprosy. And he is informed that a man's losing his hair by sickness or age, which made him bald, must not be taken for a sign of leprosy. But, (verse 42,) *If there were a white reddish sore*—It was a sign that such baldness came

A. M. 2514. priest shall pronounce him utterly
B. C. 1490. unclean; his plague is in his head.

45 And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall ^f put a covering upon his upper lip, and shall cry, ^g Unclean, unclean.

46 All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone, ^h without the camp shall his habitation be.

47 ¶ The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment;

48 *Whether it be* in the warp, or woof, of linen, or of woollen: *whether in a skin, or in any* ⁶ thing made of skin:

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any ⁶ thing of skin; it is a plague of leprosy, and shall be showed unto the priest:

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

^f Ezek. xxiv. 17, 22; Mic. iii. 7.—^g Lam. iv. 15.—^h Num. v. 2; xii. 14; 2 Kings vii. 3; xv. 5; 2 Chron. xxvi. 21; Luke xvii. 12.

not from age, nor any accident, but from the leprosy.

Verse 45. *His clothes shall be rent*—Whatever Israelite was found and declared by the priest to be a leper, was to be in the condition of a mourner, and in all respects to behave as such, that he might sensibly declare his afflicted state. 1st, His clothes were to be rent in the upper and fore parts, which were most visible, and this partly as a token of his sorrow, because, though his disorder was not a sin, yet it was an effect of sin, and a sore punishment whereby he was cut off, both from converse with men, and from the enjoyment of God in his ordinances; and partly as a warning to others to keep at a due distance from him wheresoever he came. 2d, *His head* was to be bare, which was another sign of mourning. God would have men, although not overwhelmed with, yet deeply sensible of his judgments. 3d, He was to cover his upper lip, either, perhaps, with his hand, or with the skirt of his garment, partly as a badge of his sorrow, and shame, (see Ezek. xxiv. 17–22; Mic. iii. 7,) and partly for the preservation of others from his breath or touch. According to the Hebrew doctors, by covering the lip was implied, that the leper was not to salute any man all the days of his uncleanness. 4th, He was to cry, *unclean, unclean*. As begging the pity and prayers of others, and confessing his own infirmity, and cautioning those that came near him to keep at a distance from him. To this Jere-

51 And he shall look on the plague A. M. 2514.
B. C. 1490. on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is ⁱ a fretting leprosy; it is unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and behold, the plague be not spread in the garment, either in the warp or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague is, and he shall shut it up seven days more:

55 And the priest shall look on the plague after that it is washed: and behold, *if* the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret inward, ^j *whether it be* bare within or without.

⁵ Heb. *work of*.—⁶ Heb. *vessel, or, instrument*.—ⁱ Chapter xiv. 44.—^j Heb. *whether it be bald in the head thereof, or in the forehead thereof*.

miah alludes, (Lam. iv. 15,) *They cried unto them, Depart ye: it is unclean: depart, depart, touch not*.

Verse 46. *He shall dwell alone*—For his humiliation, to prevent the infection of others, and to show the danger of converse with spiritual lepers, or notorious sinners. *Without the camp shall his habitation be*—See Num. v. 2. In after times they were shut out of the cities, as now out of the camp, (2 Kings vii. 3,) and there they dwelt by themselves, 2 Kings xv. 5; and so it was among other nations.

Verse 47. Leprosy in garments and houses is unknown in these times and places, which is not strange, there being some diseases peculiar to some ages and countries. And that such a thing was among the Jews, cannot reasonably be doubted; for, if Moses had been a deceiver, a man of his wisdom would not have exposed himself to the contempt of his people, by giving laws about that which their experience showed to be but a fiction.

Verse 48. *In the warp or woof*—A learned man renders it, *in the outside, or in the inside of it*. If the signification of these words be doubtful now, some of those concerning the living creatures and precious stones are confessed to be, it is not material to us, this law being abolished; it sufficeth that the Jews understood these things by frequent experience.

Verse 55. *If it have not changed its colour*—If washing doth not take away that vicious colour, and restore it to its own native colour.

A. M. 2514. 56 And if the priest look, and be-
B. C. 1490. hold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading *plague*: thou shalt burn that wherein the plague is with fire.

Verse 59. *This is the law of the plague of leprosy in a garment*—The learned confess that this leprosy in a garment was a sign and a miracle in Israel; an extraordinary punishment inflicted by the divine power, as a token of great displeasure against a person or family. The garment suspected to be tainted was not to be burned immediately; for in no case must sentence be given merely upon a surmise; but it must be shown to the priest. If, upon search, it was found that there was a leprous spot, (the Jews say, no bigger than a bean,) it was to be *burned*, or at least that part of it in which the spot was. If the cause of the suspicion were gone, yet it must be washed, and then it might be used, verse 58. This

A. M. 2514. 58 And the garment, either warp, B. C. 1490. or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 *This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp or woof, or any thing of skins, to pronounce it clean or to pronounce it unclean.*

was intended to intimate the great malignity which there is in sin. It not only defiles the sinner's conscience, but it brings a stain on all his employments and enjoyments, all he has, and all he doeth. *To them that are defiled and unbelieving is nothing pure*, Titus i. 14. And we are hereby taught to hate even *the garments spotted with the flesh*, Jude 23. Those that make their clothes servants to their pride and lust, may see them thereby tainted with a leprosy, and doomed to the fire, Isa. iii. 18, 24; but the ornament of *the hidden man of the heart is incorruptible*, 1 Peter iii. 4. The robes of righteousness never fret nor are moth eaten.

CHAPTER XIV.

The manner of cleansing a leper, 1-9. The sacrifices to be offered for him, 10-32. The management of a house suspected of leprosy, 33-53. The summary of the whole, 54-57.

A. M. 2514. **AND** the LORD spake unto Moses,
B. C. 1490. saying,

2 ¶ This shall be the law of the leper in the day of his cleansing: He ^ashall be brought unto the priest:

3 And the priest shall go forth out of the camp; and the priest shall look, and behold,

^a Matt. viii. 2, 4; Mark. i. 40, 44; Luke v. 12, 14; xvii. 14.

NOTES ON CHAPTER XIV.

Verse 1. The priests having been instructed in the foregoing chapter how to judge of the leprosy, are here directed concerning the kinds and manner of those sacrifices and ceremonies which were requisite for the legal purification of the leper, after the priest judged him to be healed, in order that he might be readmitted to the civil and religious privileges of the Jewish community.

Verse 2. *He shall be brought to the priest*—Not to the priest's tent or house, but to some place without the camp, or city, where the priest should appoint to meet him.

Verse 3. *Healed*—By God, for God alone did heal or cleanse him really, the priest only declaratively.

Verse 4. *Two birds*—The one to represent Christ

if the plague of leprosy be healed in A. M. 2514.
the leper; B. C. 1490.

4 Then shall the priest command to take for him that is to be cleansed two ¹birds alive and clean, and ^bcedar-wood, and ^cscarlet, and ^dhyssop.

5 And the priest shall command that one of

¹ Or, *sparrows*.—^b Num. xix. 6.—^c Heb. ix. 19.—^d Psa. li. 7.

as dying for his sins, the other to represent him as rising again for his purification or justification. *Alive and clean*—Allowed for food and for sacrifice. *Cedar-wood*—A stick of cedar, to which the hyssop and one of the birds were tied by the scarlet thread. Cedar seems to be chosen, to denote that the leper was now freed from that corruption which his leprosy had brought upon him, that kind of wood being in a manner incorruptible. *Scarlet*—A thread of wool of a scarlet colour, to represent both the leper's sinfulness, and the blood of Christ, and the happy change of the leper's colour and complexion, which before was wan and loathsome, now sprightly and beautiful. *Hyssop*—The fragrant smell of which signified the cure of the leper's ill scent.

Verse 5. *That one of the birds be killed*—By

A. M. 2514. the birds be killed in an earthen
B. C. 1490. vessel, over running water.

6 As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them, and the living bird, in the blood of the bird *that was* killed over the running water.

7 And he shall ^esprinkle upon him that is to be cleansed from the leprosy ^fseven times, and shall pronounce him clean, and shall let the living bird loose ²into the open field.

8 And he that is to be cleansed ^gshall wash his clothes, and shave off all his hair, ^hand wash himself in water, that he may be clean: and after that he shall come into the camp, ⁱand shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head, and his beard, and his eye-brows, even all his hair he shall shave off; and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day ^khe shall take two he-lambs without blemish, and one ewe-lamb ³of the first year without blemish, and three

^e Heb. ix. 13.—^f 2 Kings v. 10, 14.—² Heb. *upon the face of the field*.—^g Chap. xiii. 6.—^h Chap. xi. 25.—ⁱ Numbers xii. 15.—^k Matt. viii. 4; Mark i. 44; Luke v. 14.—³ Heb. *the daughter of her year*.

tenth-deals of fine flour *for* ¹a meat-offering, mingled with oil, and one ⁴log of oil.

11 And the priest that maketh *him* clean, shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation.

12 And the priest shall take one he-lamb, and ^moffer him for a trespass-offering, and the log of oil, and ⁿwave them *for* a wave-offering before the LORD.

13 And he shall slay the lamb ^oin the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for ^pas the sin-offering *is* the priest's, *so is* the trespass-offering: ^qit *is* most holy.

14 And the priest shall take *some* of the blood of the trespass-offering, and the priest shall put *it* ^rupon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

¹ Chap. ii. 1; Num. xv. 4, 15.—^m Chap. v. 2, 18; vi. 6, 7.
ⁿ Exod. xxix. 24.—^o Chapter i. 5, 11; iv. 4, 24.—^p Chapter vii. 7.—^q Chapter ii. 3; vii. 6; xxi. 22.—^r Exod. xxix. 20; Chap. viii. 23.

Verse 10. *Two he-lambs, and one ewe-lamb*—For three kinds of sacrifice, namely, a trespass-offering, a sin-offering, and a burnt-offering. *Flour for a meal-offering*—For to each of these sacrifices there was a meal or bread-offering appropriated, consisting of a tenth part of an ephah of fine flour. *Mingled with oil*—This is added as a fit sign of God's grace and mercy, and of the leper's being healed. *A log* is a measure containing about six egg-shells full.

Verse 11. *Maketh him clean*—The healing is ascribed to God, (verse 13,) but the ceremonial cleansing was an act of the priest, using the rites which God had prescribed.

Verse 12. *A trespass-offering*—This being the first time of the leper's appearing in the assembly for God's worship after his recovery, it was proper he should pay this public testimony of homage and gratitude to his deliverer, beginning with an act of humiliation for sin, which is the source of all those pains and diseases to which mankind are obnoxious.

Verse 14. *The priest shall put it*—To signify that he was now free to hear God's word in the appointed places, and to touch any person or thing without defiling it, and to go whither he pleased.

Verses 15-17. *The oil*—As the blood signified Christ's blood, by which men obtain remission of sins, so the oil denoted the graces of the Spirit, by which they are renewed. *Before the Lord*—Be-

some other man. The priest did not kill it himself, because it was not properly a sacrifice, as being killed without the camp, and not in that place to which all sacrifices were confined. *In an earthen vessel*—That is, *over running water put in an earthen vessel*. Thus the blood of the bird and the water were mixed together, partly for the convenience of sprinkling, and partly to signify Christ, who came by water and blood, 1 John v. 6. The running water, (that is, spring or river water,) by its liveliness and motion, did fitly signify the restoring of liveliness to the leper, who was in a manner dead before.

Verse 7. *Into the open field*—The place of its former abode, signifying the taking off that restraint which was laid upon the leper, and that he was restored to free conversation with his neighbours.

Verse 8. *All his hair*—Partly to discover his perfect soundness, partly to preserve him from a relapse through any relics of it which might remain in his hair or in his clothes. *Out of his tent*—Out of his former habitation, in some separate place, lest some of his leprosy, yet lurking in him, should break forth to the infection of his family.

Verse 9. *He shall shave all his hair*—Which began to grow again, and now, for more caution, is again shaved off. *He shall be clean*—Legally declared so to be, so as to be readmitted both to his family and the public worship.

A. M. 2514. 16 And the priest shall dip his right
B. C. 1490. finger in the oil that *is* in his left
hand, and shall sprinkle of the oil with his
finger seven times before the LORD.

17 And of the rest of the oil that *is* in his
hand, shall the priest put upon the tip of the
right ear of him that is to be cleansed, and
upon the thumb of his right hand, and upon
the great toe of his right foot, upon the blood
of the trespass-offering.

18 And the remnant of the oil that *is* in
the priest's hand he shall pour upon the head
of him that is to be cleansed: ^aand the priest
shall make an atonement for him before the
LORD.

19 And the priest shall offer the ^tsin-offering,
and make an atonement for him that is to be
cleansed from his uncleanness; and afterward
he shall kill the burnt-offering.

20 And the priest shall offer the burnt-offering
and the meat-offering upon the altar: and the
priest shall make an atonement for him, and
he shall be clean.

21 And ^uif he *be* poor, and ⁴cannot get so
much; then he shall take one lamb *for* a
trespass-offering ⁵to be waved, to make an
atonement for him, and one tenth-deal of fine
flour mingled with oil for a meat-offering, and a
log of oil;

22 ^wAnd two turtle-doves, or two young
pigeons, such as he is able to get; and the one
shall be a sin-offering, and the other a burnt-
offering.

23 ^xAnd he shall bring them on the eighth
day for his cleansing unto the priest, unto the
door of the tabernacle of the congregation,
before the LORD.

24 ^yAnd the priest shall take the lamb of the
trespass-offering, and the log of oil, and the

priest shall wave them *for* a wave- A. M. 2514.
offering before the LORD. B. C. 1490.

25 And he shall kill the lamb of the trespass-
offering, ^aand the priest shall take *some* of the
blood of the trespass-offering, and put *it* upon
the tip of the right ear of him that is to be
cleansed, and upon the thumb of his right
hand, and upon the great toe of his right
foot.

26 And the priest shall pour of the oil into the
palm of his own left hand.

27 And the priest shall sprinkle with his right
finger *some* of the oil that *is* in his left hand
seven times before the LORD:

28 And the priest shall put of the oil that *is*
in his hand, upon the tip of the right ear of
him that is to be cleansed, and upon the thumb
of his right hand, and upon the great toe of
his right foot, upon the place of the blood of the
trespass-offering.

29 And the rest of the oil that *is* in the
priest's hand, he shall put upon the head of
him that is to be cleansed, to make an atone-
ment for him before the LORD.

30 And he shall offer the one of ^athe turtle-
doves, or of the young pigeons, such as he
can get;

31 *Even* such as he is able to get, the one
for a sin-offering, and the other *for* a burnt-
offering, with the meat-offering. And the priest
shall make an atonement for him that is to be
cleansed, before the LORD.

32 This *is* the law of *him* in whom *is* the
plague of leprosy, whose hand is not able to
get ^b*that which pertaineth* to his cleansing.

33 ¶ And the LORD spake unto Moses and
unto Aaron, saying,

34 ^cWhen ye be come into the land of Ca-
naan, which I give to you for a possession, and

^a Chapter iv. 26.—^t Chap. v. 1, 6; xii. 7.—^u Chap. v. 7;
xii. 8.—⁴ Heb. *his hand reach not*.—⁵ Heb. *for a waving*.
^w Chap. xii. 8; xv. 14, 15.

^x Verse 11.—^y Verse 12.—^a Verse 14.—^a Verse 22;
Chap. xv. 15.—^b Verse 10.—^c Genesis xvii. 8; Numbers
xxxii. 22.

fore the second veil which covered the holy of
holies. *Upon the blood*—Upon the place where that
blood was put.

Verse 25. *The priest shall put the blood*—Upon
the extremities of the body, to include the whole.
And some of the oil was afterward put in the same
places upon the blood. That blood seems to have
been a token of forgiveness, the oil of healing; for
God first *forgiveth our iniquities*, and then *healeth
our diseases*. When the leper was anointed, the oil
was to have blood under it, to signify that all the

graces and comforts of the Spirit, all his sanctifying
influences, are owing to the death of Christ. It is by
his blood alone that we are sanctified.

Verse 34. *I put the plague of leprosy in a house*—
Now they were in the wilderness, dwelt in tents,
and had no houses; and therefore this law is made
only as an appendix to the former laws concerning
the leprosy, because it related not to their present
state, but to their future settlement in Canaan. The
leprosy in a house is as unaccountable as the leprosy
in a garment: but if we do not see what natural

A. M. 2514. I put the plague of leprosy in a house
B. C. 1490. of the land of your possession ;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were ^d a plague in the house :

36 Then the priest shall command that they ^e empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean ; and afterward the priest shall go in to see the house :

37 And he shall look on the plague, and behold, *if* the plague *be* in the walls of the house, with hollow streaks, greenish, or reddish, which in sight *are* lower than the wall ;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days :

39 And the priest shall come again the seventh day, and shall look ; and behold, *if* the plague be spread in the walls of the house ;

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city :

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place :

42 And they shall take other stones, and put *them* in the place of those stones ; and he shall take other mortar, and shall plaster the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered ;

44 Then the priest shall come and look ; and behold, *if* the plague be spread in the house,

it *is* ^o a fretting leprosy in the house : A. M. 2514.
B. C. 1490. it *is* unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house : and he shall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the house all the while that it is shut up, shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes : and he that eateth in the house shall wash his clothes.

48 ¶ And if the priest ⁷ shall come in, and look *upon it*, and behold, the plague hath not spread in the house, after the house was plastered : then the priest shall pronounce the house clean, because the plague is healed.

49 And ^f he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop :

50 And he shall kill the one of the birds in an earthen vessel, over running water :

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times :

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet :

53 But he shall let go the living bird out of the city into the open fields, and ^g make an atonement for the house : and it shall be clean.

^d Psalm xci. 10 ; Proverbs iii. 33.—^e Or, *prepare*.

^o Chap. xiii. 51 ; Zech. v. 4.

⁷ Heb. *in coming in shall come in*, &c.—^f Verse 4.

^g Verse 20.

causes can be assigned for it, we may resolve it into the power of the God of nature, who here saith, *I put the leprosy in a house*, as (Zech. v. 4) his curse is said to *enter into a house and consume it, with the stones and timber thereof*.

Verse 36. *That all be not made unclean*—It is observable here, that neither the people nor the household stuff were polluted till the leprosy was discovered and declared by the priest, to show what great difference God makes between sins of ignorance, and sins against knowledge.

Verse 37. *In the walls of the house*—This, it seems, was an extraordinary judgment of God peculiar to this people, either as ^h punishment of their sins,

which were much more aggravated and inexcusable than the sins of other nations ; or as a special help to repentance, which God afforded them above other people ; or as a token of the mischievous nature of sin, typified by leprosy, which did not only destroy persons, but their habitations also. *Hollow streaks*—Such as were in the bodies of leprous persons.

Verse 40. *That they may take away the stones*—Some have thought the leprosy in the house was typical of the idolatry which did strangely cleave to the Jewish Church, and though some of the reforming kings took away the infected stones, yet still it broke out again, till, by the captivity in Babylon, God took down the house and carried it to an un-

A. M. 2514. 54 This *is* the law for all manner
B. C. 1490. of plague of leprosy, and ^h scall,
55 And for the ⁱ leprosy of a garment, ^k and
of a house,

^h Chapter xiii. 30.—ⁱ Chapter xiii. 47.—^k Verse 34.
¹ Chap. xiii. 2.

clean land; and that proved an effectual cure of their inclination to idols, and idolatrous worship. *An unclean place*—Where they used to cast dirt and filthy things.

Verse 57. *To teach when it is unclean and when it is clean*—To direct the priest when to pronounce a person or house clean or unclean. Upon the whole, we may see in these laws the religious care

56 And ^l for a rising, and for a scab, A. M. 2514.
and for a bright spot: B. C. 1490.

57 To ^m teach ⁸ when *it is* unclean, and when
it is clean: this is the law of leprosy.

^l Deut. xxiv. 8; Ezek. xliv. 23.—⁸ Heb. *in the day of the unclean, and in the day of the clean.*

we ought to take of ourselves to keep our minds from the dominion of all sinful affections and dispositions, which are both their disease and their defilement, that we may be fit for the service of God. We ought also to avoid all bad company, and, as much as may be, coming within the danger of being affected by it. *Touch not the unclean thing*, saith the Lord, *and I will receive you.*

CHAPTER XV.

This chapter contains laws concerning other ceremonial uncleannesses, contracted either by bodily disease, or some natural incidents, whether in men, 1-18, or in women, 19-33.

A. M. 2514. **AND** the LORD spake unto Moses
B. C. 1490. and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, ^a When any man hath a ¹ running issue out of his flesh, *because of* his issue he *is* unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, *it is* his uncleanness.

4 Every bed whereon he lieth that hath the issue, is unclean: and every ² thing whereon he sitteth, shall be unclean.

5 And whosoever toucheth his bed, shall wash his clothes, ^b and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

^a Chap. xxii. 4; Num. v. 2; 2 Sam. iii. 29.—¹ Or, *running*

NOTES ON CHAPTER XV.

Verse 1. The laws in this chapter, although, in the main, aiming at the same end with the foregoing cases, namely, to teach the necessity of moral purity, and preserve the reverence due to the worship of God, yet were also particularly intended as a restraint upon immoderate indulgences of the flesh.

Verse 2. *A running issue*—A grievous and loathsome disease, and generally the consequence of sin. Such a one was in a state of uncleanness all the time

7 And he that toucheth the flesh of A. M. 2514.
him that hath the issue, shall wash B. C. 1490.
his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue, shall be unclean.

10 And whosoever toucheth any thing that was under him, shall be unclean until the even: and he that beareth *any of* those things, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue (and hath not rinsed his hands in water) he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

of the reins.—² Or, *vessel.*—^b Chap. xi. 25; xvii. 15.

it was upon him. "If it proceeded merely from innocent, accidental causes," says Maimonides, "as a strain in the back, carrying too great a burden, or violent leaping, the man was not defiled with it, nor concerned in this law."

Verse 4. *Every bed whereon he lieth, &c.*—Thus, such persons were cut off from all communications with mankind, and were shunned and avoided by every one, as an abomination. And this could not but tend to render them all extremely careful not to bring upon themselves so loathsome a disease.

A. M. 2514. 12 And the ^c vessel of earth that he
B. C. 1490. toucheth which hath the issue, shall
be broken : and every vessel of wood shall be
rinsed in water.

13 And when he that hath an issue is
cleansed of his issue ; then ^d he shall number
to himself seven days for his cleansing, and
wash his clothes, and bathe his flesh in run-
ning water, and shall be clean.

14 And on the eighth day he shall take to
him ^e two turtle-doves, or two young pigeons,
and come before the LORD, unto the door of
the tabernacle of the congregation, and give
them unto the priest :

15 And the priest shall offer them, ^f the one
for a sin-offering, and the other for a burnt-
offering ; ^g and the priest shall make an atone-
ment for him before the LORD for his issue.

16 And ^h if any man's seed of copulation go
out from him, then he shall wash all his flesh
in water, and be unclean until the even.

17 And every garment, and every skin where-
on is the seed of copulation, shall be washed
with water, and be unclean until the even.

18 The woman also with whom man shall lie
with seed of copulation, they shall *both* bathe
themselves in water, and ⁱ be unclean until
the even.

19 ¶ And ^k if a woman have an issue, *and*
her issue in her flesh be blood, she shall be
^l put apart seven days : and whosoever toucheth
her shall be unclean until the even.

20 And every thing that she lieth upon in

her separation shall be unclean : every ^{A. M. 2514.}
thing also that she sitteth upon shall ^{B. C. 1490.}
be unclean.

21 And whosoever toucheth her bed shall
wash his clothes, and bathe *himself* in water,
and be unclean until the even.

22 And whosoever toucheth any thing that
she sat upon shall wash his clothes, and bathe
himself in water, and be unclean until the
even.

23 And if it *be* on *her* bed, or on any thing
whereon she sitteth, when he toucheth it he
shall be unclean until the even.

24 And ^m if any man lie with her at all, and
her flowers be upon him, he shall be unclean
seven days : and all the bed whereon he lieth
shall be unclean.

25 And if ⁿ a woman have an issue of her
blood many days out of the time of her sepa-
ration, or if it run beyond the time of her
separation ; all the days of the issue of her
uncleanness shall be as the days of her sepa-
ration ; she *shall be* unclean.

26 Every bed whereon she lieth all the days
of her issue shall be unto her as the bed of her
separation : and whatsoever she sitteth upon
shall be unclean, as the uncleanness of her
separation.

27 And whosoever toucheth those things shall
be unclean, and shall wash his clothes, and
bathe *himself* in water, and be unclean until
the even.

28 But ^o if she be cleansed of her issue, then

^c Chapter vi. 28 ; xi. 32, 33. — ^d Verse 28 ; Chapter xiv. 8.
^e Chapter xiv. 22, 23. — ^f Chapter xiv. 30, 31. — ^g Chapter
xiv. 19, 31.

^h Chapter xxii. 4 ; Deuteron. xxiii. 10. — ⁱ 1 Samuel xxi. 4.
^k Chapter xii. 2. — ^l Or, *in her separation*. — ^m Chapter xx. 18.
ⁿ Matt. ix. 20. — ^o Verse 13.

Verses 16-18. *And be unclean until the even*—So
as that they should not dare to approach the sanc-
tuary for that day ; *until even*—That is, till next day
began. This law served both to preserve a due
regard to natural purity, and to restrain the im-
moderate use of the marriage-bed.

Verse 19. *She shall be put apart*—Not out of the
camp, but from converse with her husband and
others, and from access to the house of God. *Seven
days*—During the time of her infirmity, which
might perhaps continue so long, and it was decent
to allow time for her purification after the ceasing
of her issue. *Whosoever toucheth her*—Of grown
persons ; for the infant, to whom in that case she
might give suck, was exempted from this pollution
by the greater law of necessity, and by that antec-
edent law, which required women to give suck to
their own children.

Verse 24. *Seven days*—If he did this ignorantly ;
but if it were done with his own knowledge, and
that of the woman, they were both, after being
accused and convicted, to be punished with death,
chap. xx. 18 ; for as there was a turpitude in the
action, so it would be very prejudicial to the children
should any be then begotten, as they would probably
be weak or leprous. Hence an excellent author is
of opinion that this law was given for this very rea-
son, to prevent the Jews from contracting and pro-
pagating some grievous disorder. Moses, or rather
God, the author of the Mosaic law, by this prohibi-
tion, as in many other instances, consulted the health
and safety of his people. To this we may add, that
it would have redounded to the dishonour of God,
and of the true religion, if the professors thereof
should give such public evidence of their intem-
perance.

A. M. 2514. she shall number to herself seven days,
B. C. 1490. and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin-offering, and the other *for* a burnt-offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

° Chap. xi. 47; Deut. xxiv. 8; Ezek. xlv. 23. —° Num. v. 3; xix. 13, 20; Ezek. v. 11; xxiii. 38.

Verse 31. *When they defile my tabernacle*—Both ceremonially, by coming into it in their uncleanness; and morally, by the contempt of God's express command to cleanse themselves. This shows that one main design of these laws was to impress the minds of that carnal people with a high respect and veneration for the worship of God, and whatever bore the name of sacred. It was to *separate the children of Israel from their uncleanness*. Hereby they were taught their privilege and their honour, that they were *purified unto God a peculiar people*; for that was a defilement to them which was not to others. They were also taught their duty, which was to keep themselves clean from all pollution.

From all this, 1st, Let us learn to bless God that we are not under the yoke of these carnal ordinances; that, as nothing can defile us, so nothing can destroy us, but sin. They may now partake of the Lord's supper, who durst not then eat of the

31 Thus shall ye °separate the children of Israel from their uncleanness: A. M. 2514. B. C. 1490.

that they die not in their uncleanness, when they ^pdefile my tabernacle that *is* among them.

32 ^aThis *is* the law of him that hath an issue, ^rand of *him* whose seed goeth from him, and is defiled therewith;

33 ^uAnd of her that is sick of her flowers, and of him that hath an issue, of the man, ^tand of the woman, ^vand of him that lieth with her that is unclean.

° Verse 2. —° Verse 16. —° Verse 19. —° Verse 25.
^a Verse 24.

peace-offering. And the defilement we contract by our daily infirmities we may be cleansed from in secret, by the renewed acts of repentance and faith, without bathing in water, or bringing an offering to the door of the tabernacle. 2d, Let us carefully abstain from all sin, as defiling to the conscience, and particularly from all fleshly lusts; *possessing our vessel in sanctification and honour, and not in the lusts of uncleanness*, which not only pollute the soul, but war against it, and threaten its ruin. 3d, Let us consider, and be persuaded, how indispensably necessary real holiness is to our future happiness; and get our hearts purified by faith, that we may be admitted to see God, and enter into the heavenly sanctuary to worship and rejoice before him. Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that hath clean hands and a pure heart, and none else; for *without holiness no man shall see the Lord*.

CHAPTER XVI.

The institution of the yearly day of atonement for the whole nation. The whole service is committed to the high-priest, who is, (1,) Then only to come into the holy of holies, in his linen garments, with a young bullock, 1-4. (2,) To offer a goat and a bullock for a sin-offering, 5-13. (3,) To sprinkle the blood before the mercy-seat, and upon the altar, 13-19. (4,) To confess over the scape-goat the sins of the people, and then send him into the wilderness, 20-23. (5,) To offer the burnt-offerings, 24-28. And, (6,) To appoint this day to be a solemn fast, by a statute for ever, 29-34.

A. M. 2514. **A**ND the LORD spake unto Moses
B. C. 1490. after ^athe death of the two sons of Aaron, when they offered before the LORD, and died:

° Chap. x. 1, 2.

NOTES ON CHAPTER XVI.

Verse 1. This chapter would naturally have followed the tenth, where the death of Aaron's sons is related, if that event had not given occasion for declaring the forementioned laws about those uncleannesses that disqualified an Israelite for approaching the sanctuary.

2 And the LORD said unto Moses, A. M. 2514. B. C. 1490.
Speak unto Aaron thy brother, that he ^bcome not at all times into the holy place within the veil, before the mercy-seat, which

^b Chap. xxiii. 27.

Verse 2. *That he come not at all times*—Not whensoever he pleaseth, but only when I shall appoint. Into the holy place without the veil, the high-priest, or one of the inferior priests, went every morning and evening when they offered incense, but into this holy place within the veil, commonly called the *holy of holies*, or the *most holy* place, as

A. M. 2514. *is upon the ark; that he die not: for*
 B. C. 1490. *° I will appear in the cloud upon the*
 mercy-seat.

3 Thus shall Aaron ^d come into the holy place: ^e with a young bullock for a sin-offering, and a ram for a burnt-offering.

4 He shall put on ^f the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore ^g shall he wash his flesh in water, and so put them on.

5 And he shall take of ^h the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering.

^c Exodus xl. 34.—^d Heb. ix. 7, 12, 25.—^e Chapter iv. 3.
^f Exod. xxviii. 39.—^g Exod. xxx. 20.

none but the high-priest was to enter, so neither was he to enter it at all times, as a common place of worship, or to perform divine service there at his pleasure. He was ordinarily to enter it only once a year, and that on the great day of atonement, or expiation for the transgressions of the whole Israelitish nation. Upon extraordinary occasions, he might also enter it oftener, as when he was to consult the oracle of God, or when the tabernacle was to be taken down or set up, according to the journeyings of the people. *Lest he die*—For his presumption. *For I will appear in the cloud*—A bright and glorious cloud over the *mercy-seat*. This sacred apartment he was to look upon as the place of the special residence of the divine glory, and therefore was not to enter there but when appointed, and in such a manner as God directed.

Verse 3. *Thus shall Aaron come*—Preparatory to his entering on this solemn service the high-priest was to offer two sacrifices in behalf of himself and his family. These were, 1st, A bullock for a sin-offering, (no other sacrifice being allowed for the sin of a high-priest,) in confession of his own infirmities and transgressions, and those of his family, and to put him in mind that he needed pardon himself, and was but an imperfect intercessor with God, Heb. vii. 27, and ix. 7. 2d, A ram for a burnt-offering, in token of his dedicating himself wholly to God, with a promise of new obedience. See note on chap. i. 3. *Aaron shall come into the holy place with the bullock*—That is, with the blood of it; for its body was to be offered upon the altar of burnt-offerings.

Verse 4. *He shall put on the holy linen coat*—Upon other days, when the high-priest officiated, he was bound to put on all the garments mentioned Exod. xxviii. 4, four of which were called *golden garments*, because there was a mixture of gold in them; but on this day he put on only the four linen garments here specified, which were common to him with the ordinary priests. The reason whereof was,

6 And Aaron shall offer his bullock ^{A. M. 2514.} of the sin-offering, which *is* for him—^{B. C. 1490.} self, and ⁱ make an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the ¹ scape-goat.

9 And Aaron shall bring the goat upon which the LORD's lot ² fell, and offer him *for* a sin-offering.

10 But the goat on which the lot fell to be the scape-goat, shall be presented alive before the LORD, to make ^k an atonement with him,

^h Chapter iv. 14.—ⁱ Chapter ix. 7; Heb. vii. 27, 28; ix. 7.
^j Heb. *Azazel*.—^k Heb. *went up*.—^l 1 John ii. 2.

that this was not a day of feasting and rejoicing, but of mourning and humiliation, at which times people were to lay aside their ornaments. At this solemn season the high-priest was to wear nothing but linen, and that probably not only in token of humiliation, but also because it is a more proper emblem of purity than woollen, as it is more easily cleansed, and washes whiter. *These are holy garments*—Peculiarly so; to be used only when he was in the exercise of this solemn part of his sacred office. *Therefore shall he wash his flesh in water*—Besides the washing of his hands and feet, as upon other days, at the beginning of the service, the high-priest was, on this day, to wash his whole body before he put on these holy garments, and entered on the solemn service of the day; which significant rite fitly betokened that peculiar holiness and purity which become all that approach God in his worship, and especially all that minister in holy things.

Verse 7. *He shall present them before the Lord*—The scape-goat was presented at the door of the tabernacle before the Lord, as well as the other goat, to signify that they were both consecrated to him; indeed they both made but one sin-offering, verse 5.

Verse 8. *One lot for the Lord*—To be sacrificed to him upon his altar. Both this and the other goat typified Christ; this in his death and passion for us, that in his resurrection for our deliverance. *The other lot for the scape-goat*—The Jewish doctors tell us that this goat, on which the sins of the nation were transferred, was loaded with all marks of reproach, and imprecations, and that the people prayed that all those evils which they thought due to themselves might fall upon it. Thus was Christ made a curse for us, while *on him was laid the iniquities of us all*.

Verse 10. *For a scape-goat*—This seems to be the most literal and obvious meaning of the original word אָזָזֵל, *Azazel*, evidently derived from אָזַל, *ez*, or *gnez*, a goat, and אָזַל, *azel*, to go away. In this

A. M. 2514. and to let him go for a scape-goat
B. C. 1490. into the wilderness.

11 ¶ And Aaron shall bring the bullock of the sin-offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which *is* for himself:

12 And he shall take ¹a censer full of burning coals of fire from off the altar before the LORD, and his hands full of ^msweet incense beaten small, and bring *it* within the veil:

13 ⁿAnd he shall put the incense upon the fire before the LORD, that the cloud of the in-

cense may cover the ^omercy-seat that ^{A. M. 2514.}
^{B. C. 1490.} *is* upon the testimony, that he die not.

14 And ^phe shall take of the blood of the bullock, and ^qsprinkle *it* with his finger upon the mercy-seat eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 ¶ ^rThen shall he kill the goat of the sin-offering that *is* for the people, and bring his blood ^swithin the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat:

¹ Chapter x. 1; Numbers xvi. 18, 46.—^m Exodus xxx. 34.
ⁿ Rev. viii. 3, 4.—^o Exod. xxv. 21.

^p Chapter iv. 5; Hebrews ix. 13, 25; x. 4.—^q Chapter iv. 6.
^r Heb. ii. 17; v. 2; ix. 7, 28.—^s Heb. vi. 19; ix. 3, 19.

sense the Seventy understand it, rendering the word *αποπομπαιος*, *sent away*; Aquila also, who translates it *απολελυμενον*, *dismissed*; and Symmachus, who renders it *απερχομενον*, *going away*. Nor does there appear to be any solid reason for thinking it was the name of a mountain, to which the goat was sent, much less that the angel of death, or the devil, was intended by the word, as some have said; for surely in that case it could be no type of Christ's resurrection, as it is generally supposed to have been.

Verse 11. *The bullock*—Mentioned in general, verse 6; the ceremonies respecting which are here particularly described. This was a very different sacrifice from that of the red heifer spoken of Num. xix., as evidently appears upon comparing the two places. *He shall kill the bullock which is for himself*—Here we may clearly see, as the apostle to the Hebrews argues, the utter insufficiency of the Jewish dispensation to “make the comers thereunto perfect,” or to furnish those who were under it with every thing necessary for their complete justification and salvation. *It made nothing perfect*, because it made men priests that were sinful creatures like others, and had need to offer year after year for their own sins; for “there was a remembrance made again of sins every year.” But in Christ we have a very different high-priest and intercessor, *who is*, and when on earth was, *holy, harmless, undefiled, and separate from sinners, and higher than the heavens, who needeth not daily* (as the Jewish high-priests) *to offer up sacrifices first for his own sins and then for the people's: for this he did*; he offered for the people's sins, having none of his own to expiate, *once when he offered up himself*. For “the law made men priests which had infirmity, but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore, and is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them.”

Verse 13. *He shall put the incense upon the fire*—The high-priest, having begun the solemn service with slaying the bullock, as a sin-offering of deprecation and atonement for himself and the other

priests, lighted his incense-vessel, or censer, at the great altar of burnt-offering, and at his entrance into the *holy of holies*, threw the incense upon the burning coals, and so filled the place with a cloud of smoke, to prevent him from seeing the ark, and being struck with the glory issuing from between the cherubims, where the Shechinah or emblem of the divine presence resided: or, as others say, that he might not offend by too curiously gazing on the symbols of the divine glory. If we may believe the Jews, he entered sideways, as not daring to look directly on the glory of the place, and that, having filled the sanctuary with a cloud of smoke, he went out backward, having his face directed toward the mercy-seat, in reverence for the divine majesty, which was there represented.

Verse 14. *He shall take of the blood*—He went out of the holy place, and then entered it a second time. We must observe, that as the burning of the incense preceded the sprinkling of the blood, it was hereby signified that he was to be prepared for entering into the most holy place by prayer, and was to enter it in a spirit of prayer, which was figured by incense, and which the offering of incense accompanied, Rev. viii. 3, 4. A lively emblem this of the intercession of our great High-Priest, and the efficacy of his merits. *He shall sprinkle it upon the mercy-seat*—To teach us, that God is merciful to sinners only through and for the blood of Christ. With his face eastward, or upon the eastern part, toward the people, who were in the court which lay eastward from the holy of holies, which was the most western part of the tabernacle. This signified that the high-priest in this act represented the people, and that God accepted it on their behalf; *before the mercy-seat*—On the ground.

Verse 15. *Then shall he kill the goat*—He went out of the holy of holies and killed it, and then returned thither again with its blood. And whereas the high-priest is said to be allowed to enter into that place but *once in a year*, that is to be understood of one day in a year, but there was occasion of going in and coming out more than once upon that day.

A. M. 2514. 16 And he shall [†]make an atone-
B. C. 1490. ment for the holy *place*, because of
the uncleanness of the children of Israel, and
because of their transgressions in all their sins:
and so shall he do for the tabernacle of the
congregation that [‡]remaineth among them in
the midst of their uncleanness.

17 [¶]And there shall be no man in the taber-
nacle of the congregation when he goeth in to
make an atonement in the holy *place*, until he
come out, and have made an atonement for
himself, and for his household, and for all the
congregation of Israel.

18 And he shall go out unto the altar that
is before the LORD, and ^{*}make an atonement
for it; and shall take of the blood of the bul-
lock, and of the blood of the goat, and put it
upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon

[†] Exodus xxix. 36.—[‡] Heb. *dwelleth*.—[¶] Exodus xxxiv. 3.
^{*} Exodus xxx. 10.—[†] Ezek. xliii. 20.—[‡] Verse 16; Ezek.
xlv. 20.

Verse 16. *Because of the uncleanness of Israel*—For though the people did not enter into that place, yet their sins entered thither, and would have hindered the effects of the high-priest's mediation on their behalf, if God had not been reconciled to them. *In the midst of their uncleanness*—In the midst of a sinful people, who defile not themselves only, but also God's sanctuary. And God hereby showed them how much their hearts needed to be purified, when even the tabernacle, only by standing in the midst of them, needed this expiation.

Verse 17. *There shall be no man in the tabernacle*—In the holy place, where the priests and Levites were at other times. This was commanded for the greater reverence to the divine majesty, then in a more special manner appearing, and that none of them might cast an eye into the holy of holies, as the high-priest went in or came out.

Verse 18. *The altar before the Lord*—That is, the altar of incense, where the blood of sacrifices was to be put, particularly the blood of the sin-offerings offered upon this day of atonement, and which is most properly said to be *before the Lord*; that is, before the place where God in a special manner dwelt. His *going out* relates to the holy of holies, into which he was said to go in, verse 17.

Verse 19. *Seven times*—To signify its perfect cleansing (seven being a number of perfection) and our perfect reconciliation by the blood of Christ.

Verse 21. *All the iniquities*—He mentions *iniquities*, *transgressions*, and *sins*, to denote sins of all sorts, and that a free and full confession was to be made, and that the smallest sins needed, and the greatest sins were not excluded from, the benefit of Christ's death here represented. *On the head*—Charging all their sins and the punishment due to

it with his finger seven times, and A. M. 2514.
B. C. 1490. cleanse it, and [‡]hallow it from the
uncleanness of the children of Israel.

20 ¶ And when he hath made an end of
[‡]reconciling the holy *place*, and the tabernacle
of the congregation, and the altar, he shall
bring the live goat:

21 And Aaron shall lay both his hands upon
the head of the live goat, and confess over
him all the iniquities of the children of Israel,
and all their transgressions in all their sins,
[¶]putting them upon the head of the goat, and
shall send *him* away by the hand of [¶]a fit man
into the wilderness:

22 And the goat shall [¶]bear upon him all
their iniquities unto a land [¶]not inhabited: and
he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle
of the congregation, [¶]and shall put off the

[¶] Isaiah liii. 6.—[†] Heb. *a man of opportunity*.—[‡] Isaiah
liii. 11, 12; Heb. ix. 28.—[¶] Heb. *of separation*.—[¶] Ezekiel
xlii. 14; xlv. 19.

them upon the goat, which, though only a ceremony, yet being done according to God's appointment, and manifestly pointing at Christ, upon whom their iniquities and punishments were laid, (Isa. liii. 5, 6,) it was available for this end. And hence the heathens took their custom of selecting one beast or man, upon whom they laid all their imprecations and curses, and whom they killed as an expiatory sacrifice for their sins, and to prevent their ruin. *A fit man*—Hebrew, *a man of time*, that is, of years and discretion, who might be trusted with this work. *Into the wilderness*—Which signified the removal of their sins far away both from the people, and out of God's sight. And here the goat being neglected by all men, and exposed to many hazards from wild beasts, which were numerous there, might further signify Christ's being forsaken both by God and by men, even by his own disciples, and the many dangers and sufferings he underwent.

Verse 22. *Unto a land not inhabited*—ארץ גזרה *erets gezra*, a land cut off, separated, remote from intercourse with men. The Seventy render it *abarav*, untrod, unpassable, a land through which none travelled. The sending away into this desert land the goat, over which the sins of the people had been humbly and penitently confessed, and to which they were figuratively transferred, was certainly a fine and most expressive emblem that, on condition of the repentance of mankind, and their faith in him who was represented by this goat, and was in due time to take away the sins of the world, God would remember their sins and iniquities no more.

Verse 23. *He shall put off the linen garments*—Having finished the solemn expiatory and deprecatory offering, he was to put off those garments which were appropriated to this service, and to leave them

A. M. 2514. linen garments which he put on when
B. C. 1490. he went into the holy *place*, and shall leave them there :

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, ^d and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

25 And ^e the fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scape-goat shall wash his clothes, ^f and bathe his flesh in water, and afterward come into the camp.

27 ^g And the bullock *for* the sin-offering, and the goat *for* the sin-offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

^d Verse 3, 5.—^e Chapter iv. 10.—^f Chapter xv. 5.—^g Chap. iv. 12, 21; vi. 30.—^h Exod. xxx. 10; Chap. xxiii. 27; Num. xxix. 7.

there. And Maimonides and others say they were never to be used more, either by him or any one else, and that new ones were prepared every year.

Verse 24. *He shall wash in the holy place*—That is, in the court of the tabernacle, where stood the altar of burnt-offering, and the sacred laver. Here he was to wash or sprinkle his whole body, that he might purify himself after he had touched the goat which bare their iniquities, just as the man that carried him into the wilderness was to wash afterward. This ceremony signified that the creature was made so polluted and abominable by being a substitute for sinners, that none could touch it without contracting some pollution. *And put on his garments*—The garments peculiar to his office, wherein he officiated on other days. And this change of his garments was not without cause. For the common priestly garments were more proper for him in the former part of his ministration, because then he was to appear before the Lord in the most holy place, to humble himself, and make atonement for his own and for the people's sins, and therefore his meanest attire was most fit. And the high-priestly garments were most proper for the latter part of his work, which was of another nature.

Verse 29. *The seventh month*—Answering part to our September and part to our October; when they had gathered in all their fruits, and were most at leisure for God's service. This time God chose for

29 ¶ And *this* shall be a statute for ^{A. M. 2514.}
^{B. C. 1490.} ever unto you: *that* ^h in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you :

30 For on that day shall *the priest* make an atonement for you, to ⁱ cleanse you, *that* ye may be clean from all your sins before the Lord.

31 ^k It *shall be* a sabbath of rest unto you. and ye shall afflict your souls by a statute for ever.

32 ^l And the priest whom he shall anoint, and whom he shall ^m consecrate to minister in the priest's office in his father's stead, shall make the atonement, and ⁿ shall put on the linen clothes, *even* the holy garments :

33 And ^o he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar : and he shall make an atonement for the priests, and for all the people of the congregation.

ⁱ Psalm li. 2; Jer. xxxiii. 8.—^k Chap. xxiii. 32.—^l Chap. iv. 3, 5, 16.—^m Heb. *fill his hand*.—ⁿ Exod. xxix. 29; Num. xx. 26.—^o Verse 4.—^p Verses 6, 16, 18, 19, 24.

this and other feasts, herein graciously condescending to men's necessities and conveniences. This fast began in the evening of the ninth day, and continued till the evening of the tenth. *Your souls*—Yourselves, both your bodies, by abstinence from food and other delights; and your minds, by grief for former sins, which, though bitter, yet is voluntary in all true penitents, who are therefore here said to afflict themselves, or to be active in the work.

Verse 31. *A sabbath*—Observed as a sabbath day, by cessation from all servile works, and in diligent attendance upon God's worship.

Verse 32. *The priest whom he shall anoint, and whom he shall consecrate*—This ought to be translated, *who shall be anointed*, and *who shall be consecrated*, as the Vulgate hath it. For an active verb without a person is frequently in Scripture to be taken passively; the well observing whereof will tend to the removing of many difficulties. For example; those words of Isaiah, quoted John xii. 39, 40, *He hath blinded their eyes, and hardened their hearts*, import merely, *Their eyes were blinded, and their hearts hardened*, as it is expressed Acts xxviii. 27, and Matt. xiii. 14, 15, compared with Isa. vi. 9. So, *he hardened Pharaoh's heart*, is equivalent to, *his heart was hardened*, Exod. vii. 22. So, *he moved David*, 2 Sam. xxiv. 1, ought to be translated, *David was moved*, namely, by his own evil heart, or Satan's instigation, 1 Chron. xxi. 1.

A. M. 2514. 34 ^p And this shall be an ever-
B. C. 1490. lasting statute unto you, to make
an atonement for the children of Israel for

^p Chap. xxiii. 31 ; Num. xxix. 7.

Verse 34. *This shall be an everlasting statute—* By which were typified the two great gospel privileges; remission of sins and access to God, both which we owe to the mediation of the Lord Jesus. He shall *make an atonement—for all their sins—* Meaning all such sins as could be expiated by the law, which were, *τα ἀγνοήματα*, the errors, or sins of ignorance of the people, as the apostle expresses it Heb. ix. 6, where he speaks of the atonement made on this day. “To this sort of offences alone,” as Dr. Doddridge justly observes on the verse just referred to, “and not to those presumptuously committed, the efficacy of the atonement extended.” And even to justification from these, as the Hebrew doctors justly observe, all these rites of expiation, however solemnly performed, availed nothing in the sight of God, without repentance, and sincere resolutions of new obedience. Now, the two great gospel duties of repentance and faith are hereby typified; by which we obtain an interest in the atonement made by the death of Christ, and come to be entitled to the benefit of it. By *repentance*

all their sins ^q once a year. And ^{A. M. 2514.}
he did as the LORD commanded ^{B. C. 1490.}
Moses.

^q Exod. xxx. 10 ; Heb. ix. 7, 25.

we must afflict our souls—inwardly sorrowing for our sins, and living a life of self-denial and mortification. And we must make a penitent confession of sin, and that with an eye to Christ *whom we have pierced*. By *faith* we must put our hands on the head of the offering, relying on Christ as *the Lord our righteousness*; pleading his satisfaction, as that which was alone able to atone for our sins, and procure us a pardon, and with a hand of faith on his sacrifice, must assure ourselves that, *if we confess and forsake our sins, God is faithful and just to forgive us our sins, and cleanse us from all unrighteousness*. We may observe further here, that in the year of jubilee, the trumpet which proclaimed liberty was ordered to be sounded in the close of the day of atonement, chap. xxv. 9. For the remission of the debt we owe to God, our release from the bondage of sin, and our return to our inheritance above, are all owing to the mediation and intercession of Jesus Christ. By the atonement we obtain rest for our souls, and all the glorious liberties of the children of God.

CHAPTER XVII.

The prohibitions, (1,) *That no sacrifice be offered by any but the priests, nor anywhere but at the door of the tabernacle, 1–9.*
(2,) *That no blood be eaten, 10–16.*

A. M. 2514. **AND** the LORD spake unto Moses,
B. C. 1490. saying,

2 Speak unto Aaron, and unto his sons, and
unto all the children of Israel, and say unto

^a Deut.

them, This is the thing which the ^{A. M. 2514.}
LORD hath commanded, saying, ^{B. C. 1490.}

3 What man soever *there be* of the house of
Israel, ^a that killeth an ox, or lamb, or goat in

xii. 5.

NOTES ON CHAPTER XVII.

Verse 3. *That killeth*—Not for common use, for such beasts might be killed by any person or in any place, (Deut. xii. 5–14, 26, 27,) but for *sacrifice*, as the sense is limited, verse 5, where the reason of the injunction is given. It is true, some suppose that the Israelites were forbidden by this law, while they were in the wilderness, to kill, even for food, any of the animals that were wont to be sacrificed, elsewhere than in the door of the tabernacle, where the blood and the fat were to be offered to God upon the altar, and the flesh returned to the offerer to be eaten as a peace-offering according to the law. And the statute is so worded in verses 3, 4, as to favour this opinion. The learned Dr. Cudworth understands it in this sense, and thinks that while they had their tabernacle so near them, in the midst of their camp, they ate no flesh but what had first

been offered to God; but that when they were about to enter Canaan, this constitution was altered, and they were allowed to kill their beasts of the flock and herd at home, as well as the roe-buck and the hart, (Deut. xii. 21,) only that *thrice a year* they were to *see God* at his tabernacle, and to eat and drink before him. It is indeed probable, that in the wilderness they did not eat much flesh but that of their peace-offerings, preserving what cattle they had for breed, against they came to Canaan. And yet it is hard to construe into a mere temporary law, what is expressly said to be a *statute for ever*, verse 7. And, therefore, it seems rather to forbid only the killing beasts for sacrifice anywhere but at God's altar. They must not offer a sacrifice as they had done in the *open field*, (verse 5,) no, not to the true God; but their sacrifices must be brought to the priest, to be offered on the *altar of the Lord*. And

A. M. 2514. the camp, or that killeth it out of the
B. C. 1490. camp,

4 ^b And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD: blood shall be ^c imputed unto that man; he hath shed blood; and that man ^d shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices ^e which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace-offerings unto the LORD.

6 And the priest ^f shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation, and ^g burn the

^b Deuteron. xii. 14. — ^c Romans v. 13. — ^d Genesis xvii. 14. ^e Deut. xii. 2; 1 Kings xiv. 23; 2 Kings xvi. 4. — ^f Chap. iii. 2. ^g Exodus xxix. 18; Numbers xviii. 17. — ^h Deuteron. xxxii. 17;

the mighty solemnity they had lately seen of consecrating both the priests and the altar, would serve for a good reason why they should confine themselves to both these which God had so signally appointed and owned.

Verse 4. *The tabernacle*—This was appointed in opposition to the heathens, who sacrificed in all places; to cut off occasions of idolatry; to prevent the people's usurpation of the priest's office, and to signify that God would accept of no sacrifices but through Christ and in the church; of both which the tabernacle was a type. But though men were tied to this law, God was free to dispense with his own law, which he did sometimes to the prophets, as 1 Sam. vii. 9; xi. 15. *He hath shed blood*—He shall be punished as a murderer. The reason is, because he shed that blood, which, though not man's blood, yet was precious, being sacred and appropriated to God, and typically the price by which men's lives were ransomed.

Verse 5. *They offer*—The Israelites, before the building of the tabernacle, did so, from which they are now restrained. *Peace-offerings*—He does not name these exclusively from others, as appears from the reason of the law, and from verses 8, 9, but because in these the temptation was more common in regard of their frequency, and more powerful, because part of these belonged to the offerers, and the pretence was more plausible, because their sanctity was of a lower degree than that of others, these being only called *holy*, and allowed in part to the people, whereas the others are called *most holy*, and were wholly appropriated either to God, or to the priests.

Verse 6. *Upon the altar*—This verse contains a reason of the foregoing law, because of God's propriety in the *blood and fat*, wherewith also God was

fat for a sweet savour unto the LORD. A. M. 2514.
B. C. 1490

7 And they shall no more offer their sacrifices ^h unto devils, after whom they ⁱ have gone a whoring. This shall be a statute for ever unto them throughout their generations.

8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, ^k that offereth a burnt-offering or sacrifice,

9 And ^l bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

10 ¶ ^m And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; ⁿ I will even set my face against that soul that

1 Cor. x. 20; Rev. ix. 20. — ^l Exod. xxxiv. 15; Ezek. xxiii. 8. ^k Chap. i. 2, 3. — ^l Verse 4. — ^m Gen. ix. 4; Chap. iii. 17; Deut. xii. 16. — ⁿ Chap. xx. 3; xxvi. 17; Ezek. xiv. 8.

well pleased, and the people reconciled. And these two parts only are mentioned, as the most eminent and peculiar, though other parts also were reserved for God.

Verse 7. *Unto devils*—So they did, not directly or intentionally, but by construction and consequence, because the devil is the author of idolatry, and is eminently served and honoured by it. And as the Egyptians were notorious for their idolatry, so the Israelites were infected with their leaven, Joshua xxiv. 14; Ezek. xx. 7; xxiii. 2, 3. And some of them continued to practise the same in the wilderness, Amos v. 25, 26, compared with Deut. xii. 8. The Hebrew word which we render devils, שְׁעִירִים, *segnirim*, properly signifies goats, from their rough and shaggy hair, and hence denotes those idols, probably deified dead men, who were worshipped under the symbol of goats. It is the same word that we translate satyrs, Isa. xiii. 21. What gives light to so obscure a passage is what we read in Maimonides, that the Zabian idolaters worshipped demons under the figure of goats, imagining them to appear in that form, whence they called them by the name here mentioned, *segnirim*, or goats; and that this custom being general in Moses's time, gave occasion to this precept. *After whom they have gone a whoring*—*Idolatry*, especially in God's people, is commonly termed *whoredom* in Scripture, because it is a violation of that covenant by which they were peculiarly betrothed or married to God. And here the phrase has a peculiar propriety, and denotes their having worshipped those goats, or goat-like demons, with rites horribly impure, after the manner of the idolatrous pagans.

Verse 10. *I will set my face*—I will be an enemy to him, and execute vengeance upon him immediately; because such persons probably would do

A. M. 2514. eateth blood, and will cut him off
B. C. 1490. from among his people.

11 ° For the life of the flesh *is* in the blood : and I have given it to you upon the altar, ^p to make an atonement for your souls : for ^a it is the blood *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, ¹ which ^r hunteth and catcheth any beast or fowl that may be eaten ; he shall even ^a pour out the blood thereof, and ^t cover it with dust.

° Verse 14. — ^p Matt. xxvi. 28 ; Heb. xiii. 12 ; 1 John i. 7 ; Rev. i. 5. — ^a Heb. ix. 22. — ¹ Heb. *that hunteth any hunting*. — Chap. vii. 26. — ^s Deut. xii. 16 ; xv. 23.

this in private, so that the magistrate could not know nor punish it. Write that man undone, for ever undone, against whom God *sets his face*.

Verse 11. *Is in the blood*—Depends upon the blood, is preserved and nourished by it. *The blood maketh atonement*—Typically, and in respect of the blood of Christ which it represented, and by which the atonement is really made. So the reason is double. 1st, Because this was eating the ransom of their own lives, which in construction was the destroying themselves. 2d, Because it was ingratitude and ir-

14 ^a For *it is* the life of all flesh, ^{A. M. 2514.}
the blood of it *is* for the life thereof : ^{B. C. 1490.}

therefore I said unto the children of Israel, **Ye** shall eat the blood of no manner of flesh ; for the life of all flesh *is* the blood thereof : who-soever eateth it shall be cut off.

15 ¶ ^x And every soul that eateth ² that which died *of itself*, or that which was torn *with beasts*, (*whether it be* one of your own country, or a stranger,) ^y he shall both wash his clothes, ^z and bathe *himself* in water, and be unclean until the even : then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh ; then ^a he shall bear his iniquity.

^t Ezek. xxiv. 7. — ^a Deut. xii. 23. — ^x Chap. xxii. 8 ; Deut. xiv. 21. — ² Heb. *a carcass*. — ^y Chap. xi. 25. — ^z Chap. xv. 5. — ^a Chap. v. 1 ; vii. 18 ; Num. xix. 20.

reverence toward that sacred blood of Christ, which they ought to have had in continual veneration.

Verse 15. *That eateth*—Through ignorance or inadvertency ; for if it was done knowingly, it was more severely punished. *A stranger*—Who is a proselyte to the Jewish religion : other strangers were allowed to eat such things, (Deut. xiv. 21,) out of which the blood was either not drawn at all, or not regularly.

Verse 16. *His iniquity*—The punishment of it, and therefore must offer a sacrifice for it.

CHAPTER XVIII.

A prohibition of conformity to the heathens, 1-5. Particular laws against incest, 6-18. Against unnatural lusts and barbarous idolatries, 19-23. Enforced from the destruction of the Canaanites, 24-30.

A. M. 2514. **AND** the LORD spake unto Moses,
B. C. 1490. saying,

2 Speak unto the children of Israel, and say unto them, ^a I *am* the LORD your God.

3 ^b After the doings of the land of Egypt wherein ye dwelt, shall ye not do : and ^c after

^a Exod. vi. 7 ; Ezek. xx. 5. — ^b Ezek. xxiii. 8. — ^c Exod. xxiii.

NOTES ON CHAPTER XVIII.

Verse 1. It being one special design of God to preserve his people from the lewd and idolatrous customs of other nations, Moses now receives particular orders to prohibit the Israelites from many of those unnatural practices which were common among the ancient idolaters.

Verse 2. *Your God*—Your sovereign and law-giver. This is often repeated, because the things here forbidden were practised and allowed by the Gentiles, to whose custom he opposes divine au-

the doings of the land of Canaan ^{A. M. 2514.}
whither I bring you, ye shall not do : ^{B. C. 1490.}
neither shall ye walk in their ordinances.

4 ^d Ye shall do my judgments, and keep mine ordinances, to walk therein : I *am* the LORD your God.

34 ; Chap. xx. 23 ; Deut. xii. 4. — ^d Deut. iv. 1 ; Ezek. xx. 19.

thority and their obligation to obey his commands.

Verse 3. *Egypt and Canaan*—These two nations he mentions, because their habitation and conversation among them made their evil example in the following matters more dangerous. But under them he includes all other nations.

Verse 4. *My judgments*—Though you do not see the particular reason of some of them, and though they be contrary to the laws and usages of the other nations.

A. M. 2514. 5 Ye shall therefore keep my statutes and my judgments: " which if a man do, he shall live in them: ^f *I am the LORD.*

6 ¶ None of you shall approach to any that is ¹ near of kin to him, to uncover *their* nakedness: *I am the LORD.*

7 ^g The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: *she is thy mother, thou shalt not uncover her nakedness.*

8 ^h The nakedness of thy father's wife shalt thou not uncover: *it is thy father's nakedness.*

9 ⁱ The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.*

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even their naked-*

^a Luke x. 28; Rom. x. 5.—^f Mal. iii. 6.—¹ Heb. *remainder of his flesh.*—^g Chap. xx. 11.—^h Gen. xlix. 4; Deut. xxii. 30; 1 Cor. v. 1.—ⁱ Chap. xx. 17; 2 Sam. xiii. 12; Ezek. xxii. 11.

Verse 5. *He shall live in them*—Not only happily here, but eternally hereafter. This is added as a powerful argument why they should follow God's commands rather than men's examples, because their life and happiness depended upon it. And though in strictness, and according to the covenant of works, they could not challenge life for so doing, except their obedience was universal, perfect, constant, and perpetual, and therefore no man since the fall could be justified by the law; yet by the covenant of grace this life is promised to all that obey God's commands sincerely. *I am the Lord*—Hebrew, *I am Jehovah*; that is, I am faithful to keep my covenant, and to fulfil my promises. See on Exod. vi. 3. I am the sovereign dispenser of life and death, and therefore they that keep my laws shall live.

Verse 6. The first of these prohibitions is against all improper and incestuous marriages, a thing very common among the Canaanitish nations and in Egypt, even to the last degree of unnatural mixtures. Diodorus Siculus relates, that it was permitted by law in the latter country, contrary to the custom of other nations, that a man might marry his own sister. *None of you shall approach*—The prohibition is absolute, and no advances were to be made toward its violation. Indeed the only way to avoid actual transgressions, is to resist and guard against the first motions of evil. *Principiis obsta*, withstand the first approach of sin, is a most important precept. And it is to be well observed, that as these laws forbade marriages between near relations, they certainly much more prohibited unchastity between them, and every approach to it. *Any that is near akin to him*—Hebrew, *The remainder of his flesh*; that is, his immediate relations, so near akin to

ness thou shalt not uncover: for theirs ^{A. M. 2514} *is thine own nakedness.* ^{B. C. 1490.}

11 The nakedness of thy father's wife's daughter, begotten of thy father, (*she is thy sister,*) thou shalt not uncover her nakedness.

12 ^k Thou shalt not uncover the nakedness of thy father's sister: *she is thy father's near kinswoman.*

13 Thou shalt not uncover the nakedness of thy mother's sister: for *she is thy mother's near kinswoman.*

14 ^l Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: *she is thine aunt.*

15 ^m Thou shalt not uncover the nakedness of thy daughter-in-law: *she is thy son's wife, thou shalt not uncover her nakedness.*

16 ⁿ Thou shalt not uncover the nakedness of thy brother's wife: *it is thy brother's nakedness.*

^k Chap. xx. 19.—^l Chap. xx. 20.—^m Gen. xxxviii. 18, 26; Ezek. xxii. 11.—ⁿ Chap. xx. 21; Matt. xiv. 4; Deut. xxv. 5; Mark xii. 19.

him, that they are, as we say, his own flesh and blood; such as a man's sister, mother, daughter. Indeed, had near relations been allowed to marry each other, the most mischievous and fatal consequences must have resulted from it. For being much together in youth, temptations to unchastity would frequently have been too powerful to have been resisted. But, by such a restriction as this, being taught to look upon all such intercourse as prohibited and incestuous, they were assisted to withstand temptations to evil.

Verse 7. *The nakedness of thy father, or of thy mother*—This is but one fact, though expressed two ways, as appears from verse 8, compared with chap. xx. 11. The expression imports, that such an action is doing the greatest dishonour to one's father and mother.

Verse 9. *Whether she be born at home, or born abroad*—Whether she be legitimately born in wedlock, or illegitimately out of wedlock. Others explain it thus: "Whether she be thy sister by the same father, or by another marriage."

Verse 14. *Thy father's brother*—Thou shalt not marry thy uncle's wife, as is explained in the next words.

Verse 16. *Thy brother's wife*—Unless he died childless, for in that case God afterward commanded that a man should marry his brother's widow, Deut. xxv. 5. For the prohibiting of marriages in the more remote degrees of consanguinity, where other moral considerations are less obvious, there is this good reason to be assigned, namely, that marriage being one of the firmest bonds of friendship, it is proper, for the greater good of society, that men should seek to enlarge the ties of friendship and social affection, by uniting, not with those to whom

A. M. 2514. 17 ° Thou shalt not uncover the
B. C. 1490. nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

18 Neither shalt thou take ²a wife to her sister, ^pto vex her, to uncover her nakedness, besides the other in her life-time.

19 ¶ ^aAlso thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover, ^rthou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

^o Chapter xx. 14.—² Or, one wife to another, Exodus xxvi. 3. ¶ 1 Sam. i. 6, 8.—^a Chap. xx. 18; Ezek. xviii. 6.—^r Chap. xx. 10; Exod. xx. 14; Deut. v. 18; Matt. v. 27; 1 Cor. vi. 9. ^p Chap. xx. 2; Jer. xix. 5; Ezek. xx. 31.—¹ 1 Kings xi. 7, 33; Called, Acts vii. 43, *Moloch*.

they were before related, but with persons of different families.

Verse 17. *A woman and her daughter*—If a man married a widow that had a daughter, he was not allowed to marry this daughter, either while the mother was alive or after her death.

Verse 18. *A wife to her sister*—The meaning seems to be, that no man should take to wife two sisters, which had sometimes been done, as we see in the example of Jacob. It may, however, signify that a man, who already had a wife, was not to take another out of mere incontinency, which would tend only to break his wife's peace; but that if he took that liberty at all, it ought only to be when his wife consented to it, as Sarah did in the case of Abraham's marrying Hagar, and Rachel in the case of Bilhah. *To vex her*—Grotius justly observes, that as the feuds and animosities of brothers are, of all others, the most keen; so are generally the jealousies and emulations between sisters, whereof we have an example in the history of Rachel and Leah.

Verse 19. *As long as she is set apart*—No, not to thy own wife. This was not only a ceremonial pollution, but an immorality also, whence it is put among gross sins, Ezek. xviii. 6. And therefore it is now unlawful under the gospel.

Verse 21. *Pass through the fire to Molech*—In the Hebrew it is only *pass through to Molech*. But though the word *fire* be not in the original, it is reasonably supplied from other places, where it is expressed, as Deut. xviii. 10; 2 Kings xxiii. 10. *Molech*, called also *Milcom*, was the idol of the Ammonites. The name signifies *king*, or *regal dominion*, and is thought to denote the *sun*, the supreme, and probably the first object of idolatrous worship. Or, as others, the planet *Saturn*; for it appears from Amos v. 26, that Molech represented one of the celestial luminaries. Now, as fire is a fit emblem of the sun, the causing their seed to *pass through the fire* is thought to have been a rite of purification

21 And thou shalt not let any of ^{A. M. 2514}
^{B. C. 1490} thy seed ^apass through *the fire* to ¹Molech, neither shalt thou ^uprofane the name of thy God: I am the LORD.

22 ^xThou shalt not lie with mankind, as with womankind: it is abomination.

23 ^yNeither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is ^zconfusion.

24 ^aDefile not ye yourselves in any of these things: ^bfor in all these the nations are defiled which I cast out before you:

25 And ^cthe land is defiled: therefore I do

^u Chapter xix. 12; xxii. 2, 32; Ezek. xxxvi. 20.—^x Chapter xx. 13; 1 Timothy i. 10.—^y Chapter xx. 15, 16; Exodus xxii. 19.—^z Chapter xx. 12.—^a Mark vii. 21; 1 Corinthians iii. 17.—^b Chapter xx. 23; Deut. xviii. 12.—^c Num. xxxv. 34; Jeremiah ii. 7.

whereby parents consecrated their children to that deity, either by waving them over the fire, or by making them walk between two fires, or jump over a fire. This is the opinion of many able interpreters. But Selden, who has given a large account of this idol, and of the rites with which it was worshipped, shows, from several testimonies, that the Phœnicians, and other nations in the neighbourhood of Judea, actually sacrificed their children, in times of great calamity, to this blood-thirsty demon. Accordingly this phrase of *causing them to pass through the fire*, signifies sacrificing them in the following horrid manner, Ezek. xvi. 20, 21. Fagius informs us, that the image of Molech was of brass, contrived with seven cells or receptacles, probably representing the seven planets, the first for receiving an offering of flour; the second of turtle-doves; the third for a ewe; the fourth for a ram; the fifth for a calf; the sixth for an ox; the seventh for a child, who, being shut up in this cell, as in a furnace, was therein burned to death, while the people danced about the idol, and beat timbrels, that the cries of the tormented infant might not be heard. We have authority from the sacred writings to believe that these nations actually sacrificed their children to that grim idol, in some such horrid manner. Compare 2 Chron. xxviii. 3, and Jer. vii. 31, with Jer. xxxii. 35, and xix. 5; Psa. cvi. 37, 38, and Ezek. xvi. 20, 21. In all which places, *to pass through the fire*, signifies the consuming of the victim by fire. And Le Clerc ingeniously conjectures, that this phrase, *passing through to Molech*, was invented by the impious priests, in order to convey a softer idea of that horrid rite. We may further observe, that there was a place near Jerusalem, where this horrid custom was observed. It was called *the valley of the sons of Hinnom*, (2 Chron. xxviii. 3,) from the yelling of the sacrificed infants. And for the same reason it had the name of *Tophet*, (2 Kings xxiii. 10,) from *Toph*, a tabret or drum, with which they used to drown the dreadful outcries of the unhappy

A. M. 2514. ^d visit the iniquity thereof upon it, B. C. 1490. and the land itself ^e vomiteth out her inhabitants.

26 ^f Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you :

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled ;)

^d Psa. lxxxix. 32 ; Hos. ii. 13 ; viii. 13. — ^e Verse 28.

victims. *Neither shalt thou profane the name of thy God*—This idolatry in the Israelites would be the foulest and most profane renunciation of the true God, to whom they and their posterity were solemnly devoted, and at the same time it would give occasion to strangers to blaspheme the name of *Jehovah*, as if he authorized such barbarities in his worshippers.

Verse 26. *Nor any stranger*—In nation or religion, of what kind soever. For though they might

28 That ^g the land spue not you out A. M. 2514. also, when ye defile it, as it spued out B. C. 1490. the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, ^h that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein : *I am* the LORD your God.

^f Ver. 5, 30. — ^g Jer. ix. 19. — ^h Ver. 3, 26 ; Deut. xviii. 9.

not force them to submit to their religion, yet they might restrain them from the public contempt of the Jewish laws, and from the violation of natural laws, which, besides the offence against God and nature, were matters of evil example to the Israelites themselves.

Verse 29. *Cut off*—This phrase therefore, of *cutting off*, is to be understood variously, either of ecclesiastical or civil punishment, according to the differing natures of the offences for which it was inflicted.

CHAPTER XIX.

Various precepts to be holy, 1, 2. To honour parents and sabbaths, 3. To shun idolatry, 4. Duty to eat their peace-offering, 5–8. To leave gleanings for the poor, 9, 10. Not to steal, lie, swear falsely, or defraud, 11–13. Not to curse the deaf, or put a stumbling-block before the blind, 14. Not to judge unjustly, carry tales, or bear false witness, 15, 16. To reprove sinners, not to revenge themselves ; to love their neighbours, 17, 18. Not to mix different things, 19. Not to defile their bond-maids, 20–22. Not to eat of the fruit of the land for four years, 23–25. Not to eat blood, use enchantments, or heathen customs, 26–28, or prostitute their daughters, 29. To reverence God and his sanctuary, 30. Not to regard wizards, 31. To honour the aged, 32. Love and right the stranger, 33, 34. Do no injustice, 34–36.

A. M. 2514. **AND** the LORD spake unto Moses, B. C. 1490. saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, ^a Ye shall be holy : for I the LORD your God *am* holy.

^a Chap. xi. 44. — ^b Exod. xx. 12. — ^c Exod. xxxi. 13.

NOTES ON CHAPTER XIX.

Verse 2. *Ye shall be holy*—Separated from all the forementioned defilements, and entirely consecrated to God, and obedient to all his laws. *I am holy*—Both in my essence, and in all my laws, which are holy, and just, and good.

Verse 3. *His mother*—The mother is put first, partly because the practice of this duty begins there, mothers, by perpetual converse, being sooner known to their children than their fathers ; and partly because this duty is commonly neglected to the mother, upon whom children have not so much dependance as they have upon their father. And this fear in-

3 ^b Ye shall fear every man his A. M. 2514. mother and his father, and ^c keep B. C. 1490. my sabbaths : *I am* the LORD your God.

4 ^d Turn ye not unto idols, ^e nor make to yourselves molten gods : *I am* the LORD your God.

^d Ex. xx. 4 ; Ch. xxvi. 1. — ^e Ex. xxxiv. 17 ; Deut. xxvii. 15.

cludes the two great duties of reverence and obedience. *And keep my sabbaths*—This is added, to show that, whereas it is enjoined to parents that they should take care the sabbath be observed both by themselves and their children, it is the duty of children to fear and obey their parents in this matter. But that, if parents should neglect their duty therein, or by their command, counsel, or example, draw them to pollute the sabbath, the children in that case must keep the sabbath, and prefer the command of God, before the command of their parents.

Verse 4. *Turn ye not unto idols*—Hebrew, אליל, *Elilim*, No gods, or nothings, as the word signifies,

A. M. 2514. 5 And ^f if ye offer a sacrifice of
B. C. 1490. peace-offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD; and that soul shall be cut off from among his people.

9 And ^g when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: *I am the LORD your God.*

11 ^h Ye shall not steal, neither deal falsely, ⁱ neither lie one to another.

^f Chap. vii. 16.—^g Chap. xxiii. 22.—^h Exodus xxii. 1, 7.
ⁱ Chap. vi. 2; Eph. iv. 25.—^k Chap. vi. 3; Deuteron. v. 11.
^l Chap. xviii. 21.—^m 1 Thess. iv. 6.—ⁿ Deuteron. xxiv. 14; James v. 4.—^o Deut. xxvii. 18; Rom. xiv. 13.

and las idols are called, (1 Cor. viii. 4,) many of them having no being but in the fancy of their worshippers, and all of them having no virtue or power to do good or evil, Isa. xli. 23.

Verse 5. *At your own will*—Or, *According to your own pleasure*, what you think fit; for though this sacrifice, in general, was required, it was left to their choice to determine the particulars. But the original word may be rendered, *For favour to you*; that is, *in order to procure you the divine favour*; or in such a manner as God has prescribed and will accept. And thus it is understood by Le Clerc, after the LXX., the Vulgate, Syriac, and Arabic versions.

Verses 9, 10. *Thou shalt not gather the gleanings of thy harvest*—They were not to be exact in carrying all off, but were to leave some part to be gleaned and reaped by their poor neighbours, whether Israelites or Gentiles. *And thou shalt not glean thy vineyard*—When they had cut off the great bunches, they were not to examine the vine over again for the scattered grapes or small clusters, but leave them *for the poor and stranger*. Strangers are joined with the poor, because they could have no possessions of land among the Hebrews, and therefore were often poor. *I am the Lord your God*—Who gave you all these things, with a reservation of my right in them, and with a charge of giving part of them to the poor. This, and many other laws which provide for the indigent, the widow, the orphan, and the stranger, show the genius of the Jewish religion to have been much more humane

12 And ye shall not ^k swear by ^{A. M. 2514.}
^{B. C. 1490.} my name falsely, ^l neither shalt thou profane the name of thy God: *I am the LORD.*

13 ^m Thou shalt not defraud thy neighbour, neither rob *him*: ⁿ the wages of him that is hired shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, ^o nor put a stumbling-block before the blind, but shalt ^p fear thy God: *I am the LORD.*

15 ^q Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 ^r Thou shalt not go up and down as a tale-bearer among thy people; neither shalt thou ^s stand against the blood of thy neighbour; *I am the LORD.*

17 ^t Thou shalt not hate thy brother in thy heart: ^u thou shalt in any wise rebuke thy neighbour, ^v and not suffer sin upon him.

^p 1 Peter ii. 17.—^q Exodus xxiii. 2, 3.—^r Exodus xxiii. 1; Psalm xv. 3.—^s Exodus xxiii. 1, 7.—^t 1 John ii. 9, 11.
^u Matt. xviii. 15; Luke xvii. 3.—^v Or, *that thou beareth not for him*. See Rom. i. 32; 1 Cor. v. 2; 1 Tim. v. 22.

than we are apt to conceive, from examining the lives of its narrow-minded professors.

Verse 12. *Ye shall not swear falsely*—This is added to show how one sin draws on another, and that when men will lie for their own advantage, they will easily be induced to perjury. *Profane the name*—By any unholy use of it. So it is an additional precept, thou shalt not abuse my holy name by swearing either falsely or rashly.

Verse 14. *Before the blind*—To make them fall. Under these two particulars are manifestly forbidden all injuries done to such as are unable to right or defend themselves; of whom God here takes the more care, because they are not able to secure themselves. *Fear thy God*—Who both can and will avenge them.

Verse 15. *The poor*—So as, through pity to him, to give an unrighteous sentence.

Verse 16. *Stand against the blood*—In judgment, as a false accuser, or false witness, for accusers and witnesses use to stand, while the judges sit, in courts of judicature.

Verse 17. *Thou shalt not hate*—As thou dost, in effect, if thou dost not rebuke him. *Thy brother*—The same as *thy neighbour*; that is, every man. If thy brother hath done wrong, thou shalt neither divulge it to others, nor hate him, and smother that hatred by sullen silence; nor flatter him therein, but shalt freely, and in love, tell him of his fault. *And not suffer sin upon him*—Not suffer him to lie under the guilt of any sin, which thou, by rebuking him,

A. M. 2514. 18 *Thou shalt not avenge, nor
B. C. 1490. bear any grudge against the children
of thy people, ⁷ but thou shalt love thy neigh-
bour as thyself: I *am* the LORD.

19 Ye shall keep my statutes. Thou shalt
not let thy cattle gender with a diverse kind.
² Thou shalt not sow thy field with mingled
seed; ³ neither shall a garment mingled of
linen and woollen come upon thee.

20 And whosoever lieth carnally with a wo-
man that *is* a bond-maid ² betrothed ³ to a hus-
band, and not at all redeemed, nor freedom
given her; ⁴ she ⁵ shall be scourged: they shall
not be put to death, because she was not free.

21 And ^b he shall bring his trespass-offering unto
the LORD, unto the door of the tabernacle of the
congregation, *even* a ram for a trespass-offering.

22 And the priest shall make an atonement

* Rom. xii. 17, 19; Gal. v. 20.—⁷ Matt. v. 43.—² Deut.
xxii. 9.—³ Deut. xxii. 11.—⁴ Or, *abused by any*.—⁵ Heb.
reproached by, or for man.—^a Or, *they*.—^b Heb. *there shall be*

for him with the ram of the trespass- A. M. 2514
offering before the LORD for his sin B. C. 1490
which he hath done; and the sin which he
hath done shall be forgiven him.

23 And when ye shall come into the land,
and shall have planted all manner of trees for
food, then ye shall count the fruit thereof as
uncircumcised: three years shall it be as un-
circumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof
shall be ^e holy ^e to praise the LORD *withal*.

25 And in the fifth year shall ye eat of the
fruit thereof, that it may yield unto you the in-
crease thereof: I *am* the LORD your God.

26 ^d Ye shall not eat *any thing* with the
blood: ^e neither shall ye use enchantment, nor
observe times.

27 ^f Ye shall not round the corners of your

a scourging.—^b Chapter v. 15.—^c Holiness of praises to the
LORD.—^d Deut. xii. 17, 18.—^e Chap. xvii. 10; Deut. xii
23.—^f Mal. iii. 5.—^g Chap. xxi. 5; Jer. xlviii. 37; Isa. xv. 2

and thereby bringing him to repentance, couldst free
him from.

Verse 18. *Thy neighbour*—Every man, as plainly
appears, 1st, By comparing this place with verse 34,
where this law is applied to strangers. 2d, Because
the word *neighbour* is explained by *another man*,
chap. xx. 10; Rom. xiii. 8. *As thyself*—With the
same sincerity, though not equality of affection.

Verse 19. *Thou shalt not let thy cattle gender*—
This was prohibited, partly to restrain the curiosity
and boldness of men, who might attempt to amend
or change the works of God; partly that by the re-
straint here laid, even upon brute creatures, men
might be taught to abhor all unnatural lusts; partly
to teach the Israelites to avoid mixtures with other
nations, either in marriage or in religion, which also
may be signified by the following prohibitions.

Verse 20. *She shall be scourged*—Hebrew, *There
shall be a scourging*, which probably may belong to
both of them; for, 1st, Both were guilty; 2d, It fol-
lows, *they shall not be punished with death*, which
may seem to imply that they were to be punished
by some other common and considerable punish-
ment, which scourging indeed was; but the paying
of a ram was a small penalty, and very unsuitable
to the greatness of the offence. And the offering of
the ram, as a trespass-offering for the sin against
God, is not inconsistent with making satisfaction
other ways for the injury done to men, but only ad-
ded here as a further punishment to the man, either
because he only could do this, and not the woman,
who being a bond-woman had nothing of her own to
offer; or because his sex and his freedom aggravated
his sin. *Not put to death*—Which they should have
been, had she been free, Deut. xxii. 23, 24. The
reason of this difference is not from any respect
which God gives to persons, for bond and free are

alike to him, but because bond-women were scarcely
wives, and their marriages were scarcely true mar-
riages, being neither made by their choice, but their
masters' authority, nor continued beyond the year
of release, but at their masters' or husbands' plea-
sure.

Verse 23. *As uncircumcised*—That is, as unclean,
not to be eaten, but cast away, because the fruit then
was less wholesome, and because hereby men were
taught to bridle their appetites; a lesson of great use
and absolute necessity in a holy life.

Verse 24. *Holy*—Consecrated to the Lord, as the
first-fruits and tithes were, and therefore given to the
priests and Levites, Num. xviii. 12, 13; Deut. xviii.
4; yet so that part of them were communicated to
the poor widows, and fatherless, and strangers, see
Deut. xiv. 28; to bless the Lord, by whose power
and goodness the trees bring forth fruit to perfection.

Verse 25. *That it may yield the increase*—That
God may be pleased to give his blessing, which
alone could make them fruitful.

Verse 26. *Any thing with the blood*—Any flesh
out of which the blood is not first poured. *Neither
shall ye use enchantments*—It was unpardonable in
them, to whom *were committed the oracles of God*,
to ask counsel of the devil. And yet worse in
Christians, to whom the Son of God is manifested,
to *destroy the works of the devil*. For Christians to
have their nativities cast, or their fortunes told, or to
use charms for the cure of diseases, is an intolerable
affront to the Lord Jesus, a support of idolatry, and
a reproach both to themselves and to that worthy
name by which they are called. *Nor observe times*
—Superstitiously, esteeming some days lucky, others
unlucky.

Verse 27. *The corners of your heads*—That is,
your temples; ye shall not cut off the hair of your

A. M. 2514. heads, neither shalt thou mar the
B. C. 1490. corners of thy beard.

28 Ye shall not ^g make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

29 ^h Do not ⁷ prostitute thy daughter to cause her to be a whore: lest the land fall to whoredom, and the land become full of wickedness.

30 ⁱ Ye shall keep my sabbaths, and ^k reverence my sanctuary: I *am* the LORD.

31 ^l Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God.

32 ^m Thou shalt rise up before the hoary head, and honour the face of the old man, and ⁿ fear thy God: I *am* the LORD.

¹ Deuteron. xiv. 1.—^h Deut. xxiii. 17.—⁷ Heb. *profane*.
¹ Chap. xxvi. 2.—^k Eccles. v. 1.—^l Exod. xxii. 18; Chap. xx. 6; Deut. xviii. 10; 1 Sam. xxviii. 7.—^m Prov. xx. 29;

heads round about your temples. This the Gentiles did, either for the worship of their idols, to whom young men used to consecrate their hair, being cut off from their heads, as Homer, Plutarch, and many others write; or in funerals or immoderate mournings, as appears from Isa. xv. 2; Jer. xlviii. 37. And the like is to be thought concerning the beard, or the hair in the *corner*, that is, corners of the beard. The reason then of this prohibition is, because God would not have his people agree with idolaters, neither in their idolatries, nor in their excessive sorrowing, nor so much as in the appearances of it.

Verse 28. *Cuttings in your flesh*—Which the Gentiles commonly did, both in the worship of their idols and in their solemn mournings, Jer. xvi. 6.

Verse 29. *Do not prostitute*—As the Gentiles frequently did for the honour of some of their idols, to whom women were consecrated, and publicly prostituted.

Verse 31. *Wizards*—Them that have entered into covenant with the devil, by whose help they foretel many things to come, and acquaint men with secret things; see Lev. xx. 27; Deut. xviii. 11; 1 Sam. xxviii. 3, 7, 9; 2 Kings xxi. 6.

Verse 32. *Rise up*—To do them reverence when they pass by, for which end they were obliged, as the Jews say, presently to sit down again when

33 And ^o if a stranger sojourn with thee in your land, ye shall not ⁸ vex him. A. M. 2514.
B. C. 1490.

34 ^p But the stranger that dwelleth with you shall be unto you as one born among you, and ^q thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

35 ^r Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.

36 ^s Just balances, just ⁹ weights, a just ephah, and a just hin shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

1 Timothy v. 1.—ⁿ Verse 14.—^o Exodus xxii. 21; xxiii. 9.
⁸ Or, *oppress*.—^p Exod. xii. 48, 49.—^q Deut. x. 19.—^r Ver. 15.—^s Deut. xxv. 13; Prov. xx. 10.—⁹ Heb. *stones*.

they were past, that it might be manifest they arose out of respect to them. *Fear thy God*—This respect is due to such, if not for themselves, yet for God's sake, who requires this reverence, and whose singular blessing old age is.

Verse 33. *Vex him*—Either with opprobrious expressions, or grievous exactions.

Verse 34. *As one born among you*—Either, 1st, As to the matters of common right, so it reached to all strangers. Or, 2d, As to church privileges, so it concerned only those who were proselytes. *Ye were strangers*—And therefore are sensible of the fears, distresses, and miseries of such; which call for your pity, and you ought to do to them, as you desired others should do to you, when you were such.

Verse 35. *In mete-yard*—In the measuring of lands, or dry things, as cloth, riband. *In measure*—In the measuring liquid or such dry things as are only contiguous, as corn or wine.

Verse 36. *A just ephah and a just hin*—These two measures are named as most common, the former for dry, the latter for moist things, but under them he manifestly comprehends all other measures.

Verse 37. *Therefore*—Because my blessings and deliverances are not indulgences to sin, but greater obligations to all duties to God and men.

CHAPTER XX.

Prohibitions against offering children to Molech, 1-5. Against consulting wizards, 6. Holiness enjoined, 7, 8. Against cursing parents, 9. Against adultery, 10. Against incestuous mixtures, 11-21. Holiness again enjoined, 22-26. Soothsayers to be stoned, 27.

A. M. 2514. **AND** the LORD spake unto Moses,
B. C. 1490. saying,

2 ¶ ^a Again thou shalt say to the children of Israel, ^b Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech, he shall surely be put to death: the people of the land shall stone him with stones.

3 And ^c I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to ^d defile my sanctuary, and ^e to profane my holy name.

4 ¶ And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and ^f kill him not;

5 Then ^g I will set my face against that man, and ^h against his family, and will cut him off, and all that ⁱ go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And ^k the soul that turneth after such as have familiar spirits, and after wizards, to go

a whoring after them, I will even set ^{A. M. 2514} my face against that soul, and will ^{B. C. 1490.} cut him off from among his people.

7 ¶ ^l Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God.

8 ^m And ye shall keep my statutes, and do them: ⁿ I *am* the LORD which sanctify you.

9 ¶ ^o For every one that curseth his father or his mother, shall be surely put to death: he hath cursed his father or his mother: ^p his blood *shall be* upon him.

10 ¶ And ^q the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 ¶ ^r And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death: their blood *shall be* upon them.

12 ^s And if a man lie with his daughter-in-law, both of them shall surely be put to death: ^t they have wrought confusion; their blood *shall be* upon them.

^a Chap. xviii. 21.—^b Deut. xii. 21; xviii. 10; 2 Kings xvii. 17.—^c Chap. xvii. 10.—^d Ezek. v. 11.—^e Chap. xviii. 21.
^f Deut. xvii. 2, 3, 5.—^g Chapter xvii. 10.—^h Exodus xx. 5.
ⁱ Chap. xvii. 7.

^k Chapter xix. 31.—^l 1 Peter i. 16.—^m Chapter xix. 37.
ⁿ Exodus xxxi. 13.—^o Exodus xxi. 17.—^p 2 Samuel i. 16.
^q Deut. xxii. 22.—^r Chap. xviii. 8; Deut. xxvii. 23.—^s Chap. xviii. 15.—^t Chap. xviii. 23.

NOTES ON CHAPTER XX.

Verse 2. *The people*—Here follow the punishments of the crimes forbidden in the former chapters.

Verse 3. *I will set my face against that man*—Deal with him as an enemy, and make him a monument of my justice. *To defile my sanctuary*—Because the sanctuary was defiled by gross abominations committed in that city or land where God's sanctuary was: or because by these actions they declared to all men that they esteemed the sanctuary and service of God abominable and vile, by preferring such odious idolatry before it. *And to profane my name*—Partly by despising it themselves, partly by disgracing it to others, and giving them occasion to blaspheme it, and to abhor the true religion.

Verse 4. *Hide their eyes*—Wink at his fault, and forbear to accuse and punish him.

Verse 6. *To go a whoring*—To seek counsel or help from them.

Verse 8. *Who sanctify you*—Who separate you from all nations, and from their impurities and idolatries, to be a peculiar people to myself; and who give you my grace to keep my statutes.

Verse 9. *Curseth*—This is not here meant of every perverse expression, but of bitter reproaches or imprecations. *His blood shall be upon him*—He is guilty of his own death: he deserves to die for so unnatural a crime.

Verse 10. *The adulterer and adulteress shall surely be put to death*—Adultery, however lightly it may be accounted of by men who are lost to all sense of virtue and honour, has not only under the Mosaic economy, but by several other civilized nations, been reckoned a capital wickedness. By the ancient laws of Solon the husband was authorized to kill the adulterer and adulteress, if he found them in the fact; or if he did not choose to proceed to that severity, he might put out their eyes. Among the Egyptians too, adulterers were punished with the utmost severity. If a woman were enticed to commit adultery, her nose was slit, and the man received a thousand blows with rods. To the same purpose, by the Roman laws, the adulterer might be put to death if he were taken in the act. Considering the heinous nature and fatal consequences of this vice, we need not wonder much, if, in well-regulated states, it has been punishable with death. By our laws a man shall lose his life by robbing another of a few shillings; but what proportion is there between robbing a man of a sum of money, and invading his property in what he often cherishes more tenderly than ease, plenty, honour, and even life itself?

Verse 12. *Confusion*—By perverting the order which God hath appointed, and making the same offspring both his own child and his grand-child.

A. M. 2514.
B. C. 1490.

13 ¶ ^a If a man also lie with man-kind as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 ¶ ^x And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they: that there be no wickedness among you.

15 ¶ ^y And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast; they shall surely be put to death; their blood *shall be* upon them.

17 ¶ ^z And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness: it is a wicked thing: and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 ¶ ^a And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath ¹ discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 ¶ ^b And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: ^o for he uncovereth his near kin: they shall bear their iniquity.

20 ^d And if a man shall lie with his uncle's

wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 ^e And if a man shall take his brother's wife, it is ² an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

22 ¶ Ye shall therefore keep all my ^f statutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, ^g spue you not out.

23 ^h And ye shall not walk in the manners of the nations which I cast out before you: for they committed all these things, and ⁱ therefore I abhorred them.

24 But ^k I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, ¹ which have separated you from *other* people.

25 ^m Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: ⁿ and ye shall not make your souls abominable by beast or by fowl, or by any manner of living thing that ³ creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: ^o for I the LORD *am* holy, and have severed you from *other* people, that ye should be mine.

27 ¶ ^p A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

^a Chap. xviii. 22; Gen. xix. 5.—^x Chap. xviii. 17; Deut. xxvii. 23.—^y Chap. xviii. 23; Deut. xxvii. 21.—^z Chapter xviii. 9; Deut. xxvii. 22; Gen. xx. 12.—^a Chapter xviii. 19; Chapter xv. 24.—¹ Heb. *made naked*.—^b Chapter xviii. 12. ^c Chap. xviii. 6.—^d Chap. xviii. 14.—^e Chap. xviii. 16.

² Heb. *a separation*.—^f Chap. xviii. 26; xix. 37.—^g Chap. xviii. 25, 28.—^h Chap. xviii. 3, 24, 30.—ⁱ Deuter. ix. 5. ^k Exod. vi. 8.—^l Exod. xix. 5; Deut. vii. 6; xiv. 2.—^m Deut. xiv. 4.—ⁿ Chap. xi. 43.—^o Or, *moveth*.—^p Chap. xix. 2. ¹ Pet. i. 16.—² Chap. xix. 31; Exod. xxii. 18.

Verse 13. *Put to death*—Except the one party was forced by the other: see Deut xxii. 25.

Verse 14. *They*—All who consented to it.

Verse 15. *Slay the beast*—Partly for the prevention of monstrous births, partly to blot out the memory of so loathsome a crime.

Verse 17. *See her nakedness*—In this and several of the following verses, *uncovering nakedness* plainly appears to mean not marriage, but fornication or adultery.

Verse 20. *They shall die childless*—Both shall be speedily cut off ere they can have a child by that

incestuous conjunction; or, if this seem a less crime than most of the former incestuous mixtures, and therefore the magistrate forbear to punish it with death, yet they shall either have no children from such an unlawful bed, or their children shall die before them.

Verse 21. *His brother's wife*—Except in the case allowed by God, Deut. xxv. 5.

Verse 27. *A man or a woman that hath a familiar spirit, shall surely be put to death*—They that are in league with the devil have in effect made a covenant with death; and so shall their doom be.

CHAPTER XXI.

Directions to the priests, 1-9. To the high-priest, 10-15. None of these must have any blemish, 16-24.

A. M. 2514.
B. C. 1490.

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, ^a There shall none be defiled for the dead among his people :

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband : for her may he be defiled.

4 *But* ¹ he shall not defile himself, *being* a chief man among his people, to profane himself.

5 ^b They shall not make baldness upon their head, neither shall they shave off the corner

^a Ezek. xlv. 25.—¹ Or, *being a husband among his people, he shall not defile himself for his wife, &c.* See Ezekiel xxiv. 16, 17.

NOTES ON CHAPTER XXI.

Verse 1. *Speak unto the priests*—The next laws concerned the behaviour and personal qualifications of the priests, and were intended to denote the dignity, and preserve the honour of the holy function. *There shall none be defiled for the dead*—None of the priests shall touch the dead body, or assist at his funeral, or eat at the funeral feast. The reason of this law is evident, because by such pollution they were excluded from converse with men, to whom, by their function, they were to be serviceable upon all occasions, and from the handling of holy things. And God would hereby teach them, and in them all successive ministers, that they ought entirely to give themselves to the service of God. Yea, to renounce all expressions of natural affection, and all worldly employments, so far as they are impediments to the discharge of their holy services.

Verse 2. *Near to him*—Under which general expression his wife seems to be comprehended, though she be not expressed. And hence it is noted as a peculiar case, that Ezekiel, who was a priest, was forbidden to mourn for his wife, Ezek. xxiv. 16, &c. These exceptions God made in condescension to human infirmity ; because in such cases it was very hard to restrain the affections. But this allowance concerns only the inferior priests, not the high-priest.

Verse 3. *His sister, a virgin, that hath no husband*—No husband to take care of her funeral ; which was therefore a needful office of charity in her brother, though a priest. *That is nigh to him*—That is, by nearness, not of relation, (for that might seem a needless addition,) but of habitation, one not yet cut off from the family. For if she was married she was now of another family, and under her husband's care in those matters.

A. M. 2514.
B. C. 1490.

of their beard, nor make any cuttings in their flesh.

6 ¶ They shall be holy unto their God, and ^c not profane the name of their God : for the offerings of the LORD made by fire, and ^d the bread of their God, they do offer : therefore they shall be holy.

7 ¶ ^e They shall not take a wife *that is* a whore, or profane ; neither shall they take a woman ^f put away from her husband : for he is holy unto his God.

8 Thou shalt sanctify him therefore, for he offereth the bread of thy God : he shall be holy unto thee : ^g for I the LORD, which sanctify you, *am* holy.

9 ¶ ^h And the daughter of any priest, if she

^b Chap. xix. 27 ; Deut. xiv. 1.—^c Chap. xix. 12.—^d Chap. iii. 11.—^e Ezek. xlv. 22.—^f Deut. xxiv. 1.—^g Chap. xx. 7, 8.—^h Gen. xxxviii. 24.

Verse 4. *Being*—Or, seeing he is a chief man—For such, not only the high-priest, but others also of the inferior priests were. *He shall not defile himself*—For any other person whatsoever. *To profane himself*—Because such defilement for the dead did profane him, or make him as a common person, and consequently unfit to manage his sacred employment.

Verse 5. *They shall not make baldness*—In funerals, as the heathen did. Though I allow them to defile themselves for some of the dead, yet in no case shall they use these superstitious rites, which also the people were forbidden to do ; but the priests in a more peculiar manner, because they were by word and example to teach the people their duty.

Verse 6. *Holy unto their God*—Devoted to God's service, and always prepared for it, and therefore shall keep themselves from all defilements. *The name of their God*—Which they especially bear. *The bread of their God*—That is, the show-bread ; or rather, all the other offerings besides burnt-offerings ; which are called bread, because bread is commonly put for all food.

Verse 7. *Profane*—Or *defiled*, or *deflowered*, though it were done secretly, or by force ; because the priest must take care that all the members of his family be free not only from gross wickedness, but from all suspicions of evil.

Verse 8. *Thou*—O Moses, and whosoever shall succeed in thy place, to whom it belongs to see my laws observed, shalt take care that the priest be holy, and do not defile himself by any of these forbidden marriages.

Verse 9. *And the daughter*—And by analogy his son also, and his wife, because the reason of the law here added concerns all. And nothing is more

A. M. 2514. profane herself by playing the whore,
B. C. 1490. she profaneth her father: she shall be
burnt with fire.

10 ¶ ⁱ And *he that is* the high-priest among
his brethren, upon whose head the anointing
oil was poured, and ^k that is consecrated to put
on the garments, ^l shall not uncover his head,
nor rend his clothes;

11 Neither shall he ^m go in to any dead body,
nor defile himself for his father, or for his mother;

12 ⁿ Neither shall he go out of the sanctuary,
nor profane the sanctuary of his God; for ^o the
crown of the anointing oil of his God *is* upon
him: *I am* the LORD.

13 ¶ And ^p he shall take a wife in her vir-
ginity.

14 A widow, or a divorced woman, or pro-
fane, or a harlot, these shall he not take:

ⁱ Exodus xxix. 30; Chap. viii. 12; xvi. 32; Num. xxxv. 25.
^k Exodus xxviii. 2.—^l Chapter x. 6.—^m Numbers xix. 14.
ⁿ Chap. x. 7.

common than to name one kind for the rest of the
same nature, as also is done Lev. xviii. *She pro-
faneth her father*—Exposeth his person and office,
and consequently religion, to contempt.

Verse 10. *The garments*—Those holy garments
which were peculiar to him. *Shall not uncover his
head*—This being then the posture of mourners,
(Lev. x. 6,) though afterward the custom was
changed, and mourners covered their heads, 2 Sam.
xv. 30; Esther vi. 12. *Nor rend his clothes*—An-
other expression of mourning.

Verse 11. *Go in*—Into the chamber or house
where they lie. This, and divers other rites here
prescribed, were from hence translated by the hea-
thens into their use, whose priests were put under
the same obligations.

Verse 12. *Out of the sanctuary*—To attend the
funeral of any person: for upon other occasions he
might, and did commonly go out. *Nor profane the
sanctuary*—Either by the performance of a civility,
or by entering into the sanctuary before the seven
days allotted for his cleansing (Num. xix. 11) were
expired. *The crown of the anointing oil*—Or, *the
crown*, the golden plate, which is called *the holy
crown*, (Exod. xxix. 6,) and *the anointing oil of his
God are upon him*. So there is only an ellipsis of
the conjunction *and*, which is frequent. And these
two things, being most eminent, are put for the rest,
as the sign is put for the thing signified, as if he had
said, For he is God's high-priest. But the word נֹזֶר,
Nezer, which we render crown, more properly sig-
nifies *separation*, or *consecration*; and so the clause
might here be rendered, *The consecration of the
anointing oil of his God is upon him*.

Verse 13. *In her virginity*—Or, a virgin, partly
because, as he was a type of Christ, so his wife was
a type of the church, which is compared to a virgin;

but he shall take a virgin of his own
people to wife. A. M. 2514.
B. C. 1490.

15 Neither shall he profane his seed among
his people; for ^a I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he
be* of thy seed in their generations that hath
any blemish, let him not ^t approach to offer the
² bread of his God:

18 For whatsoever man *he be* that hath a
blemish, he shall not approach: a blind man,
or a lame, or he that hath a flat nose, or any
thing ^s superfluous,

19 Or a man that is broken-footed, or broken-
handed,

20 Or crook-backed, or ³ a dwarf, or that hath
a blemish in his eye, or be scurvy, or scabbed,
or ^t hath his stones broken;

^o Exod. xxviii. 36.—^p Verse 7.—^a Verse 8.—^s Chapter
x. 3.—² Or, food, Chap. iii. 11.—^t Chap. xxii. 23.—³ Or,
too slender.—^t Deut. xxiii. 1.

and partly for greater caution and assurance that his
wife was not a defiled or deflowered person. Most
of these things are forbidden to all the priests; and
here to the high-priest, to show that he also, and he
especially, is obliged to the same cautions.

Verse 15. *I the Lord sanctify him*—I have sepa-
rated him from all other men for my immediate
service, and therefore will not have that race cor-
rupted.

Verse 17. *Of thy seed*—Whether the high-priest,
or the inferior ones. *That hath*—In all successive
ages, any defect or excess of parts, any notorious
deformity or imperfection in his body. The reason
hereof is partly typical, that he might more fully
represent Christ, the great High-Priest, who was
typified both by the priest and sacrifice, and there-
fore both were to be without blemish; partly moral,
to teach all Christians, and especially ministers of
holy things, what purity and perfection of heart and
life they should labour after, and that notorious blem-
ishes in the mind or conversation render a man
unfit for the ministry of the gospel; and partly pru-
dential, because such blemishes were apt to breed
contempt of the person; and consequently of his
function, and of the holy things wherein he minis-
tered. For which reason, such persons as have no-
torious defects or deformities, are still unfit for the
ministry, except where there are eminent gifts and
graces, which vindicate a man from the contempti-
bleness of his bodily presence.

Verse 18. *A flat nose*—Most restrain this word to
the nose, and to some great deformity relating to
it. But according to others it signifies, more gene-
rally, a person that wants some member or mem-
bers, because the next word, to which it is op-
posed, signifies one that hath more members than
he should.

A. M. 2514. 21 No man that hath a blemish of
B. C. 1490. the seed of Aaron the priest shall come
nigh to "offer the offerings of the LORD made
by fire; he hath a blemish, he shall not come
nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both*
of the * most holy, and of the holy.

" Verse 6.

Verse 21. *A blemish*—Any notorious blemish
whereby he is disfigured, though not here men-
tioned.

Verse 22. *He shall eat*—Which a priest having
any uncleanness might not do: whereby God would
show the great difference between natural infirmities
sent upon a man by God, and moral defilements
which a man brought upon himself.

23 Only he shall not go in unto the A. M. 2514.
veil, nor come nigh unto the altar, B. C. 1490.
because he hath a blemish; that he profane
not my sanctuaries: for I the LORD do sanctify
them.

24 And Moses told *it* unto Aaron, and to his
sons, and unto all the children of Israel.

* Chap. ii. 3, 10; Num. xviii. 9.

Verse 23. *To the veil*—To the second veil, which
was between the holy and the most holy place, to
burn incense, to order the show-bread, and to dress
the lamps, which were nigh unto that veil, though
without. *My altar*—The altar of burnt-offering,
which was without the sanctuary. The sense is,
he shall not execute the priest's office, which was to
be done in those two places.

CHAPTER XXII.

A priest, having any uncleanness, must not eat of the holy things, 1-7. No priest must eat that which dies of itself, or is
torn, 8, 9. No stranger must eat of holy things, 10-13. Of them that do it ignorantly, 14-16. Sacrifices must be
without blemish, and of due age, 17-27. Thank-offerings must be eaten the same day, 29, 30. An exhortation to
obedience, 31-33.

A. M. 2514. AND the LORD spake unto Moses,
B. C. 1490. saying,

2 Speak unto Aaron and to his sons, that
they "separate themselves from the holy things
of the children of Israel, and that they ^b pro-
fane not my holy name *in those things* which
they ^c hallow unto me: I am the LORD.

3 Say unto them, Whosoever *he be* of all
your seed among your generations, that goeth
unto the holy things, which the children of
Israel hallow unto the LORD, ^d having his un-

cleanness upon him, that soul shall A. M. 2514.
be cut off from my presence: I am B. C. 1490.
the LORD.

4 What man soever of the seed of Aaron *is*
a leper, or hath ^e a ¹ running issue; he shall
not eat of the holy things, ^f until he be clean.
And ^g whoso toucheth any thing *that is* un-
clean *by* the dead, or ^h a man whose seed goeth
from him;

5 Or ⁱ whosoever toucheth any creeping thing,
whereby he may be made unclean, or ^k a man

■ Num. vi. 3. —^b Chap. xviii. 21. —^c Deut. xv. 19. —^d Chap.
vii. 20. —^e Chap. xv. 2. —¹ Heb. *running of the reins*.

NOTES ON CHAPTER XXII.

Verse 1. The foregoing rules relate to the per-
sonal qualifications of priests: here follow several
cautions relating to the privileges which they and
their families had of eating their share of the sacri-
fices, from verse 1 to verse 17, which cautions
served to remind them of that reverence and moral
purity wherewith their worship ought to be paid to
God.

Verse 2. *That they separate themselves*—When
any uncleanness is upon them, as appears from verses
3, 4. *From the holy things*—This is the first caution.
No priest, or other person, was to presume to eat any
part of a consecrated victim, while he was under any
degree of legal uncleanness. Neither were they, in

that state, to eat of the first-fruits, which were also
consecrated to God, Num. xviii. 12. But they might
eat of the tithes, which were allowed for their con-
stant maintenance. *That they profane not what*
they—The children of Israel; *hallow*—It ill became
the priests to profane or pollute what the people
hallowed.

Verse 3. *Goeth unto the holy things*—To eat them,
or to touch them; for if the touch of one of the
people having his uncleanness upon him defiled the
thing he touched, much more was it so in the priest.
Cut off—From my ordinances by excommunication:
he shall be excluded both from the administration
and from the participation of them. Le Clerc takes
it for cutting off by death.

^f Chap. xiv. 2; xv. 13. —^g Num. xix. 11, 22. —^h Chap. xv. 16.
ⁱ Chap. xi. 24, 43. —^k Chap. xv. 7, 19.

A. M. 2514. of whom he may take uncleanness,
B. C. 1490. whatsoever uncleanness he hath :

6 The soul which hath touched any such shall be unclean until the even, and shall not eat of the holy things, unless he ¹ wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things, because ^m it is his food.

8 ⁿ That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith : I *am* the LORD.

9 They shall therefore keep mine ordinance, ^o lest they bear sin for it, and die therefore, if they profane it : I the LORD do sanctify them.

10 ¶ ^p There shall no stranger eat of the holy thing : a sojourner of the priest, or a hired servant, shall not eat of the holy thing.

11 But if the priest buy *any* soul ² with his money, he shall eat of it, and he that is born in his house : ^q they shall eat of his meat.

12 If the priest's daughter also be *married* unto ³ a stranger, she may not eat of an offering of the holy things.

¹ Chapter xv. 5.—^m Chapter xxi. 22.—ⁿ Exodus xxii. 31.
^o Exodus xxviii. 43.—^p 1 Sam. xxi. 6.—^q Heb. *with the purchase of his money*.—^r Num. xviii. 11, 13.—^s Heb. *a man a*

Verse 7. *His food*—His portion, the means of his subsistence. This may be added, to signify why there was no greater nor longer a penalty put upon the priests than upon the people in the same case, because his necessity craved some mitigation: though otherwise the priests, being more sacred persons, deserved a greater punishment.

Verse 9. *Lest they bear sin*—Incur guilt and punishment. *For it*—For the neglect or violation of it.

Verse 10. *There shall no stranger eat of the holy thing*—By holy thing here is meant, that portion of the sacrifices which belonged to the priests. And by *stranger* is not meant one of another nation, in distinction from a native Jew, but one who was not of the priest's own family, whether Jew, or Gentile proselyte. *A sojourner*—One that came to his house, and abode there for a season, and ate at his table, was not to eat of it. There is one exception, however, to this rule, in the next verse.

Verse 11. *If the priest buy any soul*—Either one of the Jewish nation, obliged, through poverty, to sell himself, (chap. xxv. 39,) or of another nation, (verses 44, 45,) who being proselyted to the Jewish religion, became part of the priest's family, and so was permitted to eat of his consecrated meat.

Verse 12. *If the priest's daughter be married to a stranger*—To one of another family, who is no priest. Yet the priest's wife, though of another fa-

13 But if the priest's daughter be ^{A. M. 2514.} a widow, or divorced, and have no ^{B. C. 1490.} child, and is ^r returned unto her father's house, ^s as in her youth, she shall eat of her father's meat ; but there shall no stranger eat thereof.

14 ¶ ^t And if a man eat of the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest, with the holy thing.

15 And ^u they shall not profane the holy things of the children of Israel which they offer unto the LORD :

16 Or ^v suffer them ^x to bear the iniquity of trespass, when they eat their holy things : for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, ^y Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering ;

stranger.—^r Gen. xxxviii. 11.—^s Ch. x. 14.—^t Chap. v. 15, 16.—^u Num. xviii. 32.—^v Or, *lade themselves with the iniquity of trespass in their eating*.—^x Verse 9.—^y Num. xv. 14.

mily, might eat. The reason of which difference is, because the wife passeth into the name, state, and privileges of her husband, from whom the family is denominated.

Verse 14. *The fifth part unto it*—Over and above the principal, and besides the ram to be offered to God, Lev. v. 15. *And shall give unto the priest the holy thing*—That is, the worth of it, which the priest was either to take to himself or to offer to God, as the nature of the thing was.

Verse 15. *They*—The people ; *shall not profane them*, by eating them : or the priests shall not profane them, that is, suffer the people to profane them, without censure and punishment.

Verse 16. *They*—That is, the priests ; *shall not* (the negative particle being understood out of the foregoing clause) *suffer them*—That is, the people ; *to bear the iniquity of trespass*—That is, the punishment of their sin, which they might expect from God, and for the prevention whereof the priest was to see restitution made.

Verses 17, 18. *The Lord spake unto Moses*—The following laws relate to the qualifications required in any offering made either by the Israelites or proselytes. For such proselytes as had renounced idolatry, and were *proselytes of the gate*, termed, verse 18, *strangers in Israel*—Though not circumcised, and obliged to keep the whole law of Moses, were yet permitted, in testimony of their worshipping the

A. M. 2514. 19 ^a *Ye shall offer* at your own
B. C. 1490. will a male without blemish of the
beeves, of the sheep, or of the goats.

20 ^a *But* whatsoever hath a blemish, *that*
shall ye not offer: for it shall not be acceptable
for you.

21 And ^b whosoever offereth a sacrifice of
peace-offerings unto the LORD ^c to accomplish
his vow, or a free-will-offering in beeves, or
^d sheep, it shall be perfect to be accepted: there
shall be no blemish therein.

22 ^d Blind, or broken, or maimed, or having
a wen, or scurvy, or scabbed, ye shall not
offer these unto the LORD, nor make ^e an
offering by fire of them upon the altar unto the
LORD.

23 Either a bullock, or a ^f lamb that hath
any thing ^f superfluous or lacking in his parts,
that mayest thou offer *for* a free-will-offering;
but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that
which is bruised, or crushed, or broken, or cut;
neither shall ye make *any offering thereof* in
your land.

25 Neither ^g from a stranger's hand shall ye
offer ^h the bread of your God of any of these;

^a Chap. i. 3.—^a Deut. xv. 21.—^b Chap. iii. 1, 6.—^c Deut.
xxiii. 21.—^d Or, *goats*.—^d Mal. i. 8, 13.—^e Chapter iii. 5.
^e Or, *kid*.—^f Chap. xxi. 18.—^g Num. xv. 15, 16.

true God, to offer free-will-offerings at the Jewish
altar, as well as proselytes to the whole Mosaic sys-
tem, termed *proselytes of righteousness*.

Verse 19. *Ye shall offer it at your own will*—This
is better rendered by the Seventy, the Arabic, and
other versions, *In order to its being accepted ye shall
offer a male*. And so we render the same word
לִצְדָּקָה, *levatson*, in the next verse. *Males* were re-
quired in burnt-offerings: but *females* were accepted
in peace-offerings and sin-offerings.

Verse 21. *To accomplish a vow*—It was not un-
usual with them to make such a vow when they un-
dertook a journey, went to sea, were sick, or in any
danger. *It shall be perfect*—That sacrifice was ac-
counted perfect which wanted none of its parts, nor
had any defect in any of them; so that *perfect* here
is the same as *without blemish*, verse 19. The de-
sign of this law was still to remind them that they
ought to offer to God the most excellent of every
thing in its kind, and to guard the worship of God
from falling into contempt, as it might have done,
had they been allowed to offer to their Maker what
men despised, Mal. i. 8. It served also to keep up a
due distinction between things sacred and things
common, for these same animals which were unfit
to be offered to God might be used for common
food.

because their ⁱ corruption *is* in them, A. M. 2514.
and blemishes *be* in them: they shall B. C. 1490
not be accepted for you.

26 ¶ And the LORD spake unto Moses, say-
ing,

27 ^k When a bullock, or a sheep, or a goat is
brought forth, then it shall be seven days under
the dam; and from the eighth day and thence-
forth it shall be accepted for an offering made
by fire unto the LORD.

28 And *whether it be* cow, or ^l ewe, ye shall
not kill it ^l and her young both in one day.

29 ¶ And when ye will ^m offer a sacrifice of
thanksgiving unto the LORD, offer *it* at your
own will.

30 On the same day it shall be eaten up, ye
shall leave ⁿ none of it until the morrow: I *am*
the LORD.

31 ^o Therefore shall ye keep my command-
ments, and do them: I *am* the LORD.

32 ^p Neither shall ye profane my holy name;
but ^q I will be hallowed among the children
of Israel: I *am* the LORD which ^r hallow
you,

33 That brought you out of the land of
Egypt, to be your God: I *am* the LORD.

^b Chap. xvi. 6, 17.—ⁱ Mal. i. 14.—^k Ex. xxii. 30.—^l Or
she-goat.—^l Deut. xxii. 6.—^m Chap. vii. 12.—ⁿ Ch. vii. 15
^o Num. xv. 40.—^p Ch. xviii. 21.—^q Ch. x. 3.—^r Ch. xx. 8.

Verse 23. *That mayest thou offer*—The Hebrew
here will bear a different translation, which, indeed,
seems necessary to reconcile this with the twenty-
first verse, namely, *Shouldest thou offer it for a free-
will-offering or for a vow, it would not be accepted*.

Verse 25. *Neither from a stranger's hand*—From
proselytes: even from those, such should not be ac-
cepted, much less from the Israelites. *The bread
of your God*—That is, the sacrifices.

Verse 28. *The cow or ewe, and her young, in one
day*—This Maimonides considers as a precaution
of humanity, lest the dam should be brought to the
altar while she is yet mourning the loss of her young,
slain perhaps before her eyes. And, indeed, there is
a degree of cruelty in the very idea of imbruing the
hand in the blood of both parent and offspring at the
same time. Therefore Jonathan, in his paraphrase,
considers this as a symbolical precept, to teach the
Israelites to be *merciful*, as their *Father in heaven
is merciful*.

Verse 32. *I will be hallowed*—Or, *sanctified*,
either *by you*, in keeping my holy commands, or
upon you, in executing my holy and righteous judg-
ments. I will manifest myself to be a holy God,
that will not bear the transgression of my laws. *I
am the Lord who hallow you*—Who have separated
you to myself as a special people.

CHAPTER XXIII.

Directions concerning the sabbath, 1-3. The passover, 4-8. The first-fruits, 9-14. The feast of pentecost, 15-22. Of trumpets, 23-25. Of atonement, 26-32. Of tabernacles, 33-44.

A. M. 2514.
B. C. 1490. **AND** the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall ^bproclaim to be holy convocations, *even* these are my feasts.

3 ¶ ^cSix days shall work be done: but the seventh day is the sabbath of rest, a holy convocation: ye shall do no work *therein*: it is the sabbath of the LORD in all your dwellings.

4 ¶ ^dThese are the feasts of the LORD, *even* holy convocations: which ye shall proclaim in their seasons.

5 ^eIn the fourteenth day of the first month at even is the LORD's passover.

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD:

seven days ye must eat unleavened bread. A. M. 2514.
B. C. 1490.

7 ¶ In the first day ye shall have a holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is a holy convocation: ye shall do no servile work *therein*.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, ¶ When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a ¹sheaf² of ^bthe first-fruits of your harvest unto the priest:

11 And he shall ⁱwave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

^a Verses 4, 37.—^b Exod. xxxii. 5.—^c Chap. xix. 3; Deut. v. 13.—^d Exod. xxiii. 14.—^e Exod. xii. 6; Numbers ix. 2; Deut. xvi. 1-8.

^f Exodus xii. 16; Num. xxviii. 18, 25.—^g Exod. xxiii. 16; xxxiv. 22.—^h Or, *handful*.—ⁱ Heb. *omer*.—^j Rom. xi. 16; 1 Cor. xv. 20.—^k Exod. xxix. 24.

NOTES ON CHAPTER XXIII.

Verses 1, 2. In this chapter Moses, by divine appointment, gives more particular directions about the observation of those solemnities which were before instituted. These, in our translation, are termed *feasts*; but the word מִוִּשְׁבֵּי, *mognadee*, here used, rather means *solemn seasons*, or *meetings*, and as the day of atonement was comprehended in them, which was not a *feast*, but a *fast*, they certainly are improperly termed *feasts*. The literal translation of the words is, *solemnities of Jehovah, which ye shall proclaim for holy convocations, these are the solemnities*. They are termed *holy convocations*, because on these days they were called together and assembled to hear the law, to offer sacrifices, and to address prayers and thanksgivings to God.

Verse 3. *The seventh day* is first named as a *holy convocation*—A day to be kept holy by every Israelite, in all places wheresoever they dwelt, as well as while they lived in the wilderness; and as a day of *rest*, in which they were to do no work—A similar prohibition is declared verse 28, concerning the day of expiation, excluding all works about earthly employments, whether of profit or of pleasure; but upon other feast-days he forbids only *servile works*, as verses 7, 21, 36; for surely this manifest difference in the expressions used by the wise God, must needs imply a difference in the things. *In all your dwellings*—Other feasts were to be kept before the Lord in Jerusalem only, whither all the males were to come for that end; but the sabbath was to be kept in all places, both in synagogues, and in their private houses.

Verse 4. *These are the feasts of the Lord*—The

solemnities, as the same word is rendered, Isa. xxxiii. 20, where Zion is called the *city of our solemnities*.

Verse 5. *In the fourteenth day*—See Exod. xii. 18. *At even*—For all the Jewish festivals were kept from evening to evening, their day beginning in the evening. *Is the Lord's passover*—Exod. xii. 11. Though Moses had often before mentioned this, and several other of their solemnities, he here sets them down all together, according to the order of time in which they were kept, that this chapter might serve the Jews for a general table of all their religious festivals.

Verse 8. *Ye shall offer—unto the Lord seven days*—Every day of the seven was to have a sacrifice offered upon it, about which there are particular directions, Num. xxviii. 10-25; and the first and last days of the week's festival were to be days of universal assembly for religious duties at the place of public worship.

Verse 10. *When ye come into the land, &c.*—In the wilderness they sowed no corn, and therefore could not be obliged by this precept till they came into Canaan. *And shall reap the harvest*—Begin to reap, as the sense shows, and is explained Deut. xvi. 9. *Then ye shall bring a sheaf*—Or *handful*, as the margin has it; but in the Hebrew it is *omer*. And they did not offer this corn in the ear, or by a *sheaf*, or *handful*, but, as Josephus affirms, and may be gathered from chap. ii. 14-16, purged from the chaff, dried, and beaten out.

Verse 11. *He shall wave the sheaf*—Or *omer*, rather. In the name of the whole congregation, it was lifted up toward heaven, as an acknowledgment

A. M. 2514. 12 And ye shall offer that day when
B. C. 1490. ye wave the sheaf a he-lamb without blemish of the first year for a burnt-offering unto the LORD.

13 ^k And the meat-offering thereof *shall be* two tenth-deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink-offering thereof *shall be* of wine, the fourth *part* of a hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

15 ¶ And ^l ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh

sabbath shall ye number ^m fifty days; A. M. 2514.
and ye shall offer ⁿ a new meat-offer- B. C. 1490.
ing unto the LORD.

17 Ye shall bring out of your habitations two wave-loaves of two tenth-deals: they shall be of fine flour, they shall be baked with leaven, *they are* ^o the first-fruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, *even* an offering made by fire of sweet savour unto the LORD.

19 Then ye shall sacrifice ^p one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of ^q peace-offerings.

20 And the priest shall wave them with the bread of the first-fruits for a wave-offering be

^k Chapter ii. 14.—^l Chapter xxv. 8.—^m Acts ii. 1.
ⁿ Num. xxviii. 26.

^o Exodus xxiii. 16, 19.—^p Chapter iv. 23, 28.
^q Chap. iii. 1.

to God for his goodness, and with prayer for his blessing upon all their ensuing harvest, which it, as it were, sanctified to them, and of which it gave them a comfortable use. For then we may *eat our bread with joy*, when God hath accepted our works. And thus should we always begin with God; begin our lives with him, begin every day with him, begin every work and business with him: *Seek ye first the kingdom of God*—Reader, dost thou do this? *The morrow after the sabbath*—After the first day of the feast of unleavened bread, which was a sabbath, or day of rest, as appears from verse 7; or upon the sixteenth day of the month. And this was the first of those fifty days, in the close whereof was the feast of pentecost.

Verse 13. *Two tenth-deals*—Or *parts*, of an ephah; that is, two omers; whereas in other sacrifices of lambs there was but one tenth-deal prescribed. The reason of which disproportion may be this; that one of the tenth-deals was a necessary attendant upon the lamb, and the other was peculiar to this feast, and was an attendant upon the oblation of the corn, and was offered with it in thanksgiving to God for the fruits of the earth.

Verse 14. *Ye shall eat neither bread nor corn*—Of this year's growth. This was a most reasonable testimony of their respect for God, to give him the first place, and pay their tribute of gratitude to the donor before they used his gifts. They who lived at a distance from the tabernacle, or temple, were allowed to eat new corn on this day after mid-day, because the offering to God was always presented before that time.

Verses 15, 16. *From the morrow*—From the sixteenth day of the month, and the second day of the feast of unleavened bread, inclusively; *seven sabbaths shall be complete*—Namely, forty-nine days;

unto the morrow after the seventh sabbath—Which made just fifty days; whence this feast, from a Greek word, πεντηκοστή, *pentecoste*, which signifies the fifteenth day, was called *pentecost*. *Ye shall offer a new meat* (or flower) *offering*—Another first-fruit-offering, made of wheat, which was then ripe.

Verse 17. *Two wave loaves of two tenth-deals*—There was one tenth-deal in each loaf. They were called *wave-loaves*, because they were presented to God by *waving* them toward heaven. *Baken with leaven*—Contrary to the established law in other bread or flower offerings, chap. ii. 11, 12. The reason may be, that these first-fruits were a symbol of the leavened bread which the Israelites commonly used.

Verse 18. *One bullock and two rams*—In Num. xxviii. 11, 19, it is *two young bullocks and one ram*. Either therefore it was left to their liberty to choose which they would offer, or one of the bullocks there, and one of the rams here, were the peculiar sacrifices of the feast-day, and the others were attendants upon the two loaves, which were the proper offering at this time. And the one may be mentioned there, and the other here, to teach us, that the addition of a new sacrifice did not destroy the former, but both were to be offered, as the extraordinary sacrifices of every feast did not hinder the oblation of the daily sacrifice.

Verse 19. *One kid*—In Lev. iv. 14, the sin-offering for the sin of the people is a bullock, but here *a kid*, &c.; the reason of the difference may be this: because that was for some particular sin of the people, but this only in general for all their sins.

Verse 20. *Wave them*—Some part of them, in the name of the whole; and so for the two lambs otherwise they had been too large and too heavy to

A. M. 2514. fore the LORD, with the two lambs: B. C. 1490. ^r they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the self-same day, *that* it may be a holy convocation unto you: ye shall do no servile work *therein*. *It shall be* a statute for ever in all your dwellings throughout your generations.

22 ¶ And ^s when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, ^t neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: *I am* the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the ^u seventh month, in the first *day* of the

month, shall ye have a sabbath, ^a a memorial of blowing of trumpets, a ^v holy convocation.

25 Ye shall do no servile work *therein*; but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 ^v Also on the tenth *day* of this seventh month *there shall be* a day of atonement; it shall be a holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, ^z he shall be cut off from among his people.

^r Numbers xviii. 12; Deut. xviii. 4.—^s Chapter xix. 9.

^t Deut. xxiv. 19.—^u Num. xxix. 1.

^a Chapter xxv. 9.—^v Chapter xvi. 30; Numbers xxix. 7.

^z Gen. xxvii. 14.

be waved. *For the priests*—Who had to themselves not only the breast and shoulder, as in other sacrifices which belonged to the priest, but also the rest which belonged to the offerer; because the whole congregation being the offerers here, it could neither be distributed to them all, nor given to some without offence to the rest.

Verse 21. *A holy convocation*—A sabbath, or day of rest, called pentecost; which was instituted, partly in remembrance of the consummation of their deliverance out of Egypt, by bringing them thence to the mount of God, or Sinai, as God had promised; and of that admirable blessing of giving the law to them on the fiftieth day, and forming them into a commonwealth under his own immediate government; and partly in gratitude for the further progress of their harvest, as in the passover they offered a thank-offering to God for the beginning of their harvest. The perfection of this feast was the pouring out of the Holy Spirit upon the apostles on this very day in which the law of faith was given, fifty days after Christ our Passover was sacrificed for us. And on that day the apostles, having themselves received the first-fruits of the Spirit, begat three thousand souls through the word of truth, as the first-fruits of the Christian Church.

Verse 22. *When ye reap, thou*—From the plural, *ye*, he comes to the singular, *thou*, because he would press this duty upon every person who had a harvest to reap, that none might plead exemption from it. And it is observable, *that*, though the present business is only concerning the worship of God, yet he makes a kind of excursion to repeat a former law of providing for the poor, to show that our devotion to God is little esteemed by him if it be not accompanied with acts of charity to men.

Verse 24. *A sabbath*—Solemnized with the blow-

ing of trumpets by the priests, not in a common way, as they did every first day of every month, but in an extraordinary manner, not only in Jerusalem, but in all the cities of Israel. They began to blow at sunrise, and continued blowing till sunset. This seems to have been instituted, 1st, To solemnize the beginning of the new year, whereof, as to civil matters, and particularly as to the jubilee, this was the first day; concerning which it was fit the people should be admonished, both to excite their thankfulness for God's blessings in the last year, and to direct them in the management of their civil affairs. 2d, To put a special honour upon this month. For, as the seventh day was the sabbath, and the seventh year was a sabbatical year, so God would have the seventh month to be a kind of sabbatical month, on account of the many sabbaths and solemn feasts which were observed in this, more than in any other month. And by this sounding of the trumpets in its beginning, God would quicken and prepare them for the following sabbaths, as well that of atonement, and humiliation for their sins, as those of thanksgiving for God's mercies.

Verse 27. *Afflict your souls*—With fasting and bitter repentance for all, and especially their national sins, among which, no doubt, God would have them remember their sin of the golden calf. For as God had threatened to remember it in after-times to punish them for it, so there was great reason why they should remember it to humble themselves for it.

Verse 29. *Whatsoever soul*—Either of the Jewish nation or religion. Hereby God would signify the absolute necessity which every man had of repentance and forgiveness of sins, and the desperate condition of all impenitent persons. Reader! hast thou considered this?

A. M. 2514. 30 And whatsoever soul *it be* that
B. C. 1490. doeth any work in that same day,
the same soul will I destroy from among his people.

31 Ye shall do no manner of work. *It shall be* a statute for ever throughout your generations in all your dwellings.

32 *It shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye ³ celebrate your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying,
^b The fifteenth day of this seventh month *shall be* the feast of tabernacles for seven days unto the LORD.

35 On the first day *shall be* a holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the LORD: ^c on the eighth day shall be a holy convocation unto you, and ye shall offer an offering made by fire unto the

^a Chapter xx. 3.—³ Heb. *rest*.—^b Exod. xxiii. 16; Deut. xiii. 13.—^c John vii. 37.—^d Heb. day of *restraint*.—^d Joel i. 14.

Verse 32. *From even to even*—The day of atonement began at the evening of the ninth day and continued till the evening of the tenth day. *Ye shall celebrate your sabbath*—This particular sabbath is called *your sabbath*, possibly to denote the difference between this and other sabbaths; for the weekly sabbath is oft called *the sabbath of the Lord*. The Jews are supposed to begin every day, and consequently their sabbaths, at the evening, in remembrance of the creation, as Christians generally begin their days and sabbaths with the morning, in memory of Christ's resurrection.

Verse 34. *Of tabernacles*—Of tents, or booths, or arbours. This feast was appointed to remind them of that time when they had no other dwellings in the wilderness, and to stir them up to bless God, as well for the gracious protection then afforded them, as for the more commodious habitations now given them; and to excite them to gratitude for all the fruits of the year newly ended, which were now completely brought in.

Verse 36. *Ye shall offer*—A several offering each day. *The eighth day*—Which, though it was not one of the days of this feast, strictly taken, yet, in a larger sense, it belonged to this feast, and is called *the great day of the feast*, John vii. 37. And so indeed it was, as for other reasons, so because, by their removal from the tabernacles into fixed habitations, it represented that happy time wherein their forty years' tedious march in the wilderness was

LORD: it is a ^d solemn assembly; A. M. 2514.
and ye shall do no servile work B. C. 1490.
therein.

37 ^e These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

38 ^f Besides the sabbaths of the LORD, and besides your gifts, and besides all your vows, and besides all your free-will-offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have ^g gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: and the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ^h ye shall take you on the first day the ⁱ boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; ⁱ and ye shall rejoice before the LORD your God seven days.

^e Verses 2, 4.—^f Numbers xxix. 39.—^g Exodus xxiii. 16; Deut. xvi. 13.—^h Neh. viii. 15.—ⁱ Heb. *fruit*.—ⁱ Deut. xvi. 14, 15.

ended with their settlement in the land of Canaan, which it was most fit they should acknowledge with such a solemn day of thanksgiving as this was.

Verse 37. *A sacrifice*—A sin-offering, called by the general name, *a sacrifice*, because it was designed for that which was the principal end of all sacrifices, the expiation of sin.

Verse 38. *Besides the sabbaths*—The offerings of the weekly sabbaths. God will not have any sabbath-sacrifice diminished because of the addition of others, proper to any other feast. And it is here to be noted, that though other festival days are sometimes called sabbaths, yet these are here called *the sabbaths of the Lord*, in the way of contradistinction, to show that these were more eminently such than other feast-days. *Your gifts*—Which, being here distinguished from the free-will-offerings made to the Lord, may denote what they freely gave to the priests over and above their first-fruits and tithes or other things which they were enjoined to give.

Verse 39. This is no addition of a new, but only a repetition of the former injunction, with a more particular explication both of the manner and reason of the feast. *The fruit*—Not the corn, which was gathered long before, but that of the trees, as vines, olives, and other fruit-trees; which completed the harvest, whence this is called *the feast of ingathering*.

Verse 40. *Of goodly trees*—Namely, olive, myrtle, and pine, mentioned Neh. viii. 15, 16, which were

A. M. 2514. 41 ^k And ye shall keep it a feast
B. C. 1490. unto the LORD seven days in the
year. *It shall be* a statute for ever in your
generations; ye shall celebrate it in the seventh
month.

42 ^l Ye shall dwell in booths seven days; all
that are Israelites born shall dwell in booths:

^k Neh. viii. 18.—^l Neh. viii. 14.

most plentiful there, and which would best preserve
their greenness. *Thick trees*—Fit for shade and
shelter. *And willows*—To mix with the other, and
in some sort bind them together. And as they made
their booths of these materials, so they carried some
of these boughs in their hands, as is affirmed by
Jewish and other ancient writers.

Verse 42. *In booths*—Which were erected in their
cities or towns, either in their streets, or gardens, or

43 ^m That your generations may know that I made the children of
Israel to dwell in booths, when I brought them
out of the land of Egypt: I *am* the LORD
your God.

44 And Moses declared unto the children of
Israel the feasts of the LORD.

^m Deut. xxxi. 13; Psalm lxxviii. 5.

the tops of their houses. These were made flat, and
therefore were fit for this use.

Verse 44. *The feasts of the Lord*—We have rea-
son to be thankful that the feasts of the Lord now
are not so numerous, nor the observance of them so
burdensome and costly; but more spiritual and sig-
nificant, and surer and sweeter earnest of the ever-
lasting feast, at the last ingathering, which we hope
to be celebrating to eternity!

CHAPTER XXIV.

Laws concerning the lamps, 1-4. The show-bread, 5-9. Blasphemy occasioned by that of Shelomith's son, 10-16. The
laws of retaliation, 17-22. The blasphemer stoned, 23.

A. M. 2514. **AND** the LORD spake unto Moses,
B. C. 1490. saying,

2 ^a Command the children of Israel, that they
bring unto thee pure oil-olive beaten for the
light, ¹ to cause the lamps to burn continually.

3 Without the veil of the testimony, in the
tabernacle of the congregation, shall Aaron or-
der it from the evening unto the morning before
the LORD continually: *it shall be* a statute for
ever in your generations.

^a Exod. xxvii. 20.—¹ Heb. *to cause to ascend*.

NOTES ON CHAPTER XXIV.

Verse 1. After the foregoing particulars relating
to the annual festivals and assemblies, and all things
prepared for the tabernacle service, he proceeds to
remind the Israelites of executing the orders before
given, about providing at the public charge all ma-
terials for the daily service; and in particular a suf-
ficient quantity of oil for the lamps of the golden
candlestick, which were to burn continually in the
holy place without the veil, the priests in waiting
being obliged to keep this candlestick clean and
pure, and to trim and supply the lamps morning and
evening.

Verse 2. *To cause the lamps to burn*—Hebrew,
the lamp: yet, verse 4, it is *the lamps*: the seven
lamps made all *one* lamp. In allusion to which the
blessed Spirit is represented (Rev. iv.) by *seven*
lamps of fire before the throne.

4 He shall order the lamps upon
^b the pure candlestick before the LORD
continually.

5 ¶ And thou shalt take fine flour, and bake
twelve ^c cakes thereof: two tenth-deals shall be
in one cake.

6 And thou shalt set them in two rows, six on
a row, ^d upon the pure table before the LORD.

7 And thou shalt put pure frankincense upon
each row, that it may be on the bread for a me-

^b Exod. xxxi. 8.—^c Exod. xxv. 30.—^d Heb. ix. 2.

Verse 4. *The pure candlestick*—So called, either
because of its resplendent brightness, or because it
was of pure gold; *before the Lord*—Because it was
before the *ark* and *mercy-seat*, where God was pecu-
liarily present.

Verse 5. *Thou shalt take*—By the priests or
Levites, whose work it was to prepare them,
1 Chron. ix. 32. *Twelve cakes*—Representing the
twelve tribes. *Two tenth-deals shall be in one cake*
—That is, two omers, or two tenth parts of an ephah,
consisting of about six quarts of English measure,
Exod. xvi. 36. So that they must have been of a
very large size.

Verses 6, 7. *In two rows*—One piled above an-
other; and on the top of each row was set a golden
dish, with a handful of the best frankincense therein.
On the bread for a memorial—That is, in order to
be burned upon the altar at the week's end, instead of

A. M. 2514. morial, *even* an offering made by fire
B. C. 1490. unto the LORD.

8 ^e Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And ^f it shall be Aaron's and his sons'; ^g and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel; and this son of the Israelitish woman and a man of Israel strove together in the camp;

11 And the Israelitish woman's son ^h blasphemed the name of the LORD, and ⁱ cursed. And they ^k brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

^e Numbers iv. 7.—^f 1 Samuel xxi. 6.—^g Exodus xxix. 33.
^h Verse 16.—ⁱ Job i. 5, 11.—^k Exod. xviii. 22, 26.—^l Num. xv. 34.—^m Heb. to expound unto them according to the mouth of the LORD.

the bread, in honour of God, or to commemorate his name.

Verse 8. *Being taken from the children of Israel*—At whose charge they were provided, Neh. x. 32; *by an everlasting covenant*—By a law which they had all agreed to observe, (Exod. xxiv. 3,) and which was to continue as long as that dispensation remained.

Verse 9. *It* (the old bread, now to be taken away) *shall be Aaron's—of the offerings made by fire*—The frankincense and the bread were but one offering, and the frankincense being burned instead of the bread, hence the bread too is reckoned among the offerings made by fire.

Verse 10. *Whose father was an Egyptian*—This circumstance seems noted, partly to show the danger of marriages with persons of wicked principles, and partly by this severity against him who was a stranger by the father, and an Israelite by the mother, to show that God would not have this sin go unpunished among his people, whatsoever he was that committed it. *Went out*—Out of Egypt, being one of that mixed multitude which came out with the Israelites, Exod. xii. 32. It is probable this was done when the Israelites were near Sinai.

Verse 11. *The name of the Lord*—The words of the Lord, or of Jehovah, are supplied out of verse 16, where they are expressed; here they are omitted, perhaps for the aggravation of his crime. *He blasphemed the name*—So called by way of eminence; that name which is above every name; that name which a man should in some sort tremble to mention; which is not to be named without cause, or without reverence. *And cursed*—Not the Israelite

12 And they ¹ put him in ward, A. M. 2514.
² that ^m the mind of the LORD might B. C. 1490.
be showed them.

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard *him* ⁿ lay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God ^o shall bear his sin.

16 And he that ^p blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

17 ¶ ^q And he that ^r killeth any man shall surely be put to death.

^m Numbers xxvii. 5; xxxvi. 5, 6.—ⁿ Deut. xiii. 9; xvii. 7.
^o Chap. v. 1; xx. 17.—^p 1 Kings xix. 10, 14; Psalm lxxiv. 10, 18; James ii. 7.—^q Exodus xxi. 12.—^r Heb. smiteth the life of a man.

only, but his God also, as appears from verses 15, 16. *And they brought him*—Either the people who heard him, or the inferior magistrate, to whom he was first brought.

Verse 12. *That the mind of the Lord might be showed*—For God had only said in general, that *he would not hold such guiltless*, that is, he would punish them, but had not declared how he would have them punished by men.

Verse 14. *Lay their hands upon his head*—Whereby they gave public testimony that they heard this person speak such words, and did in their own and all the people's names demand justice to be executed upon him, that by this sacrifice God might be appeased, and his judgments turned away from the people, upon whom they would certainly fall if he were unpunished. *Stone him*—The same punishment which was before appointed for those who cursed their parents.

Verses 15, 16. *Whosoever curseth his God*—Speaketh of him reproachfully. *Shall bear his sin*—That is, the punishment of it; shall not go unpunished. *He that blasphemeth the name of the Lord*—This is a repetition of the same sin in other words, which is common. As this law is laid down in general terms, verse 15, so both the sin and the punishment are particularly expressed, verse 16. *All the congregation*—To show their zeal for God, and to beget in them the greater dread and abhorrence of blasphemy.

Verse 17. *He that killeth*—This law is repeated here, to prevent the mischievous effects of men's striving together, which as here it caused blasphemy, so it might in others lead to murder.

A. M. 2514. 18 ¶ ^r And he that killeth a beast
B. C. 1490. shall make it good; ^s beast for
beast.

19 And if a man cause a blemish in his neighbour; as ^s he hath done, so shall it be done unto him:

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 ^r And he that killeth a beast, he shall re-

^r Verse 21.—^s Heb. *life for life*.—^s Exod. xxi. 24.

Verses 22, 23. *One law*—That is, in matters of common right, but not as to church privileges. *Stone him with stones*—This blasphemer was the first that died by the law of Moses. Stephen, the

store it: ^u and he that killeth a man, A. M. 2514.
he shall be put to death. B. C. 1490.

22 Ye shall have ^r one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

23 ¶ And Moses spake unto the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones: and the children of Israel did as the LORD commanded Moses.

^t Exod. xxi. 33.—^u Verse 17.—^u Exod. xii. 49.

first that died for the gospel, died by the abuse of the law. The martyr and the malefactor suffered the same death; but how vast the difference between them!

CHAPTER XXV.

God in this chapter appoints, (1,) That every seventh year should be a year of rest, 1-7. (2,) That every fiftieth year should be a year of jubilee, 8-17. A peculiar blessing annexed, 18-22. The land sold may be redeemed: if not, it shall revert at the year of jubilee, only with some exceptions, 23-34. Usury forbidden, 35-38. Jewish servants to be released at the jubilee, 39, but heathens might be retained, 40-46. Of an Israelite that sold himself to a stranger, 47-55.

A. M. 2514. AND the LORD spake unto Moses
B. C. 1490. in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land ¹ keep ^a a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six

¹ Heb. *rest*.—^a Exod. xxiii. 10; 2 Chron. xxxvi. 21.

NOTES ON CHAPTER XXV.

Verse 1. *In mount Sinai*—That is, in the wilderness of Sinai, or near mount Sinai, as the Hebrew particle *beth* frequently signifies. For they did not remove from this wilderness till the 20th day of the seventh month after their coming out of Egypt.

Verse 2. *When ye come into the land*—So as to be settled in it: for the injunction neither could nor was intended to be observed during the time of the wars, nor till Joshua's distribution of the land among them.

The land shall keep a sabbath—That is, enjoy rest from ploughing and tilling; *unto the Lord*—In obedience and unto the honour of God. This was instituted, 1st, For the assertion of God's sovereign right to the land, in which the Israelites were but tenants at God's will. 2d, For the trial of their obedience. 3d, For the demonstration of his providence, as well in general toward men, as especially toward his own people. 4th, To wean them from the inordinate love and pursuit of worldly advantages, and to inure them to depend upon God alone, and

years thou shalt prune thy vineyard, A. M. 2514.
and gather in the fruit thereof; B. C. 1490.

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 ^b That which groweth of its own accord of

^b 2 Kings xix. 29.

upon God's blessing for their subsistence. 5th, To put them in mind of that blessed and eternal rest provided for all good men.

Verses 4, 5. *A sabbath of rest to the land*—They were neither to do any work about it, nor expect any harvest from it. All yearly labours were to be intermitted in the seventh year, as much as daily labours on the seventh day. *Of its own accord*—From the grains that fell out of the ears the last reaping time. *Thou shalt not reap*—That is, as thy own peculiarly, but only so as others may reap it with thee, for present food. *Undressed*—Not cut off by thee, but suffered to grow for the use of the poor. Proselytes and servants, rich and poor, had all an equal privilege: one man's beast was to graze as freely as another's; all were to live at rest and enjoy the comforts of this law, the merciful appointment of Heaven. *It is a year of rest unto the land*—This seems to have been one purpose of the institution, that the land might lie fallow, in order to recruit its strength.

A. M. 2514. thy harvest, thou shalt not reap, nei-
B. C. 1490. ther gather the grapes ² of thy vine
undressed: for it is a year of rest unto the
land.

6 And the sabbath of the land shall be meat
for you; for thee, and for thy servant, and for
thy maid, and for thy hired servant, and for
thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beasts that
are in thy land, shall all the increase thereof be
meat.

8 ¶ And thou shalt number seven sabbaths
of years unto thee, seven times seven years;

¶ Heb. of thy separation.—³ Heb. loud of sound.

Verse 6. *The sabbath of the land*—That is, the
accidental crop that grew in the sabbatical year.
Shall be meat for you—For all promiscuously, to
take food from thence as you need. It is true the
land would produce little corn without being tilled
and sown, but the vines and other fruit-trees which
abounded in the country, even without pruning,
would yield a considerable increase, so that the
poorer sort might thus enjoy many comforts, to-
gether with rest, of which they were destitute on
other years.

Verse 8. *Thou shalt number seven sabbaths of
years unto thee*—Besides the rest of the seventh
year, God now appoints, as another perpetual or-
dinance, that every fiftieth year should be celebrated
as an extraordinary year of rest, freedom, and re-
joicing, of which public notice was to be given
through the whole country, by sound of trumpet.
On this year every ancient owner of lands and
estates, that had been alienated by sale, was to be
restored to his possession; and every Israelitish slave
set at perfect liberty, to return to the family to which
he belonged. So that how often soever an estate had
been sold or alienated between one jubilee and an-
other, or how many hands soever it had passed
through, yet, in fifty years, or at the next jubilee, it
must return to the heirs of the persons who were first
possessed of it. All this was intended to shadow
forth that true liberty from men's spiritual debts and
slaveries which was to be purchased by Christ, and to
be published to the world by the sound of the gospel.

Verse 9. *Cause the trumpet of jubilee to sound*—
The name jubilee is taken either from the Hebrew
word יובל *jobel*, which signifies first a ram, and then a
ram's horn, by the sound whereof it was proclaimed;
or from Jubal, the inventor of musical instruments,
(Gen. iv. 21,) because it was celebrated with music
and all expressions of joy. *The seventh month*—
Which was the first month of the year for civil affairs;
the jubilee therefore began in that month; and, as it
seems, upon this very tenth day, when the trumpet
sounded, as other feasts generally began when the
trumpet sounded. *In the day of atonement*—A very
fit time, that when they fasted and prayed for God's
mercy to them in the pardon of their sins, then they

and the space of the seven sabbaths A. M. 2514
of years shall be unto thee forty and B. C. 1490.
nine years.

9 Then shalt thou cause the trumpet ³ of the
jubilee to sound, on the tenth day of the seventh
month, ^c in the day of atonement shall ye make
the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and
^d proclaim liberty throughout all the land unto
all the inhabitants thereof: it shall be a jubilee
unto you; ^e and ye shall return every man unto
his possession, and ye shall return every man
unto his family.

¶ Chap. xxiii. 24, 27.—^d Isa. lxi. 2; lxiii. 4.—^e Num. xxxvi. 4.

might exercise their charity to men in forgiving their
debts; and to teach us, that the foundation of all
solid comfort must be laid in repentance and atone-
ment for our sins through Christ.

Verse 10. *The fiftieth year*—The year of jubilee
was not the forty and ninth year, as some learned
men have erroneously thought, but precisely the
fiftieth. The old weekly sabbath is called *the seventh
day*, because it truly was so, being next after the six
days of the week, and distinct from them all: and the
year of release is called *the seventh year*, (verse 4,) as
immediately following the six years, (verse 3,) and
distinct from them all. And in like manner the
jubilee is called *the fiftieth year*, because it comes
next after seven times seven or forty-nine years,
(verse 8,) and is distinct from them all. *Unto all
the inhabitants*—Understand such as were Israelites;
principally to all servants, even to such as would not
and did not go out at the seventh year, and to the
poor, who now were acquitted from all their debts,
and restored to their possessions, which had been sold
or otherwise alienated from them. This law was not
at all unjust, because all buyers and sellers had an
eye to this condition in their bargains; but it was ex-
pedient in many regards, as, 1st, To put them in
mind that God alone was the Lord and proprietor
both of them and of their lands, and that they were
only his tenants; a point which they were apt to for-
get. 2d, That hereby inheritances, families, and
tribes, might be kept entire and clear until the coming
of the Messiah, who was to be known as by other
things, so by the tribe and family out of which he
was to come. And this accordingly was done by
the singular providence of God until the Lord Jesus
did come. Since which time those characters are
miserably confounded: which is no small argument
that the Messiah is come. 3d, To set bounds both
to the insatiable avarice of some, and the foolish pro-
digality of others, that the former might not wholly
and finally swallow up the inheritances of their
brethren, and the latter might not be able to undo
themselves and their posterity for ever, which was
a singular privilege of this law and people. *His
family*—From whom he was gone, being sold to
some other family either by himself or by his father.

A. M. 2514. 11 A jubilee shall that fiftieth year
B. C. 1490. be unto you: ^f ye shall not sow, nei-
ther reap that which groweth of itself in it, nor
gather *the grapes* in it of thy vine undressed.

12 For it is the jubilee; it shall be holy unto
you: ^g ye shall eat the increase thereof out of
the field.

13 ^h In the year of this jubilee ye shall return
every man unto his possession.

14 ¶ And if thou sell aught unto thy neigh-
bour, or buyest *ought* of thy neighbour's hand,
ⁱ ye shall not oppress one another:

15 ^k According to the number of years after
the jubilee, thou shalt buy of thy neighbour, *and*
according unto the number of years of the fruits
he shall sell unto thee:

16 According to the multitude of years thou
shalt increase the price thereof, and according
to the fewness of years thou shalt diminish the
price of it: for *according* to the number of *the*
years of the fruits doth he sell unto thee.

17 ^l Ye shall not therefore oppress one an-

other; ^m but thou shalt fear thy God: A. M. 2514.
for I *am* the LORD your God. B. C. 1490.

18 ¶ ⁿ Wherefore ye shall do my statutes, and
keep my judgments, and do them; ^o and ye
shall dwell in the land in safety.

19 And the land shall yield her fruit, and ^p ye
shall eat your fill, and dwell therein in safety.

20 And if ye shall say, ^q What shall we eat
the seventh year? behold, ^r we shall not sow
nor gather in our increase:

21 Then I will ^s command my blessing upon
you in the sixth year, and it shall bring forth
fruit for three years.

22 ^t And ye shall sow the eighth year, and
eat *yet* of ^u old fruit until the ninth year; until
her fruits come in ye shall eat *of* the old *store*.

23 ¶ The land shall not be sold ^v for ^w ever;
for ^x the land is mine, for ye *are* ^y strangers and
sojourners with me.

24 And in all the land of your possession ye
shall grant a redemption for the land.

25 ^z If thy brother be waxen poor, and hath

^f Verse 5.—^g Verses 6, 7.—^h Verse 10; Chap. xxvii. 24.
ⁱ Chap. xix. 13; 1 Cor. vi. 8.—^k Ch. xxvii. 18, 23.—^l Verse
14.—^m Verse 43; Chapter xix. 14, 32.—ⁿ Chapter xix. 37.
^o Deut. xii. 10; Prov. i. 33.—^p Ezek. xxxiv. 25.

^q Matt. vi. 25, 31.—^r Verses 4, 5.—^s Deuteron. xxviii. 8.
^t 2 Kings xix. 29.—^u Joshua v. 11.—^v Or, *to be quite cut off*.
^w Heb. *for cutting off*.—^x Deut. xxxii. 43; 2 Chron. vii. 20.
^y Psa. xxxix. 12; exil. 19.—^z Ruth ii. 20; iv. 4, 6.

Verse 12. *It shall be holy*—So it was, because it
was sequestered, in great part, from worldly em-
ployments, and dedicated to God, and to the exercise
of holy joy and thankfulness; and because it was a
type of that holy and happy jubilee which they
were to expect and enjoy under the Messiah. *The*
increase thereof—Such things as it produced of it-
self. *Out of the field*—Whence they, in common
with others, might take it as they needed it; but
must not put it into barns. See verse 5, and Exod.
xxiii. 11.

Verse 14. *Ye shall not oppress*—Neither the seller,
by requiring more, nor the buyer, by taking the ad-
vantage from his brother's necessities to give him
less than the worth of it.

Verse 15. *According to the number of years—*
thou shalt buy—The purchase of all lands, houses,
or estates, was to be at a price proportionable to the
greater or less number of years that remained from
the time of the purchase to the next jubilee. *Years*
of fruits—Years in which, having sowed, they
reaped the fruits of the land, in opposition to those
years in which they were neither allowed to sow
nor reap.

Verses 16, 17. *The number of the years of fruits*
—The meaning is, he selleth not the land, but only
the fruits thereof, and that but for a certain time.
Ye shall not oppress one another—By seeking to
turn each other out of the perpetual possession of
his lands, as Ahab did Naboth; *but thou shalt fear*
thy God—The best proof men can give of fearing

God is to abstain from evil, and to comply with his
will.

Verse 21. *For three years*—Not completely, but
in great part; namely, for that part of the sixth year
which was between the beginning of the harvest and
the beginning of the seventh year, for the whole
seventh year, and for that part of the eighth year
which was before the harvest, which reached almost
until the beginning of the ninth year. This is added
to show the equity of this command. As God would
hereby try their faith and obedience, so he gave them
an evident proof of his own exact providence and
tender care over them in making provisions suitable
to their necessities.

Verse 23. *For ever*—So as to be for ever alienated
from the family of him that sells it. Or, absolutely
and properly, so as to become the property of the
buyer. Or, to the extermination or utter cutting off,
namely, of the seller, from all hopes and possibility
of redemption. *The land is mine*—Procured for
you by my power, given to you by my grace and
bounty, and the right of propriety is reserved by
me. *Ye are sojourners with me*—That is, in my
land or houses: thus he is said to sojourn with an-
other that dwells in his house. Howsoever in your
own or other men's opinions you pass for lords and
proprietors, yet in truth ye are but strangers and
sojourners, not to possess the land for ever, but only
for a season, and to leave it to such as I have ap-
pointed for it.

Verses 24, 25. *A redemption*—A right of redemp-

A. M. 2514. sold away *some* of his possession, and
B. C. 1490. if ^a any of his kin come to redeem it,
then shall he redeem that which his brother
sold.

25 And if the man have none to redeem it, and
^b himself be able to redeem it;

27 Then ^b let him count the years of the sale
thereof, and restore the overplus unto the man
to whom he sold it; that he may return unto
his possession.

28 But if he be not able to restore *it* to him,
then that which is sold shall remain in the hand
of him that hath bought it until the year of ju-
bilee: ^c and in the jubilee it shall go out, and
he shall return unto his possession.

29 ¶ And if a man sell a dwelling-house in a
walled city, then he may redeem it within a
whole year after it is sold: *within* a full year
may he redeem it.

30 And if it be not redeemed within the space
of a full year, then the house that *is* in the
walled city shall be established for ever to him
that bought it, throughout his generations: it
shall not go out in the jubilee.

^a Ruth iii. 2; Jer. xxxii. 7.—^b Heb. *his hand hath attained and found sufficiency*, Chap. v. 7.—^c Verse 50.—^d Verse 13.
^e Heb. *redemption belongeth unto it*.—^f Num. xxxv. 2.—^g Or, one of the Levites redeem them.

tion, in the time and manner following. *If any of his kin come*—Or, *If the redeemer come, being near akin to him*, who, in this, was an eminent type of Christ, who was made near akin to us by taking our flesh, that he might perform the work of redemption for us.

Verses 27, 28. *The years of the sale*—That is, from the time of the sale to the jubilee. See above, verses 15, 16. *The overplus*—That is, a convenient price for the years from the time of this redemption to the jubilee. *Go out*—That is, out of the buyer's hand, without any redemption-money.

Verses 29–31. *A dwelling-house in a walled city*—Here the law makes a great difference between houses in walled cities and houses in the country. The former, if sold, were either to be redeemed within a year, or else not at all, but were to be the property of the purchaser for ever; whereas, *houses in the villages which had no walls round them* were to be counted as *the fields of the country*—That is, they were to fall under the same law with the lands to which they were an appendage, and for the management of which they were necessary: they might be redeemed at any time. The following seem to be the chief reasons of this distinction: 1st, There was no danger of confusion in tribes or families by the final alienation of houses in cities, as tribes and families were not distinguished by them as they were by those in the country that were annexed to

31 But the houses of the villages ^{A. M. 2514.}
which have no walls round about ^{B. C. 1490.}
them, shall be counted as the fields of the
country: ⁷ they may be redeemed, and they
shall go out in the jubilee.

32 Notwithstanding ^d the cities of the Levites,
and the houses of the cities of their possession,
may the Levites redeem at any time.

33 And if ^e a man purchase of the Levites,
then the house that was sold, and the city
of his possession, ^e shall go out in *the year*
of jubilee; for the houses of the cities of the
Levites *are* their possession among the children
of Israel.

34 But ^f the field of the suburbs of their cities
may not be sold, for it *is* their perpetual posses-
sion.

35 ¶ And if thy brother be waxen poor, and
^g fallen in decay with thee; then thou shalt
¹⁰ relieve ^g him: *yea, though he be* a stranger,
or a sojourner; that he may live with thee.

36 ^h Take thou no usury of him, or increase;
but ⁱ fear thy God: that thy brother may live
with thee.

^a Verse 28.—^f Acts iv. 36, 37.—^g Heb. *his hand faileth*.
¹⁰ Heb. *strengthen*.—^g Deut. xv. 7; Psa. xli. 1; Prov. xiv. 31;
Acts xi. 29; Romans xii. 18.—^h Deut. xxiii. 19; Psa. xv. 5;
Prov. xxviii. 8.—ⁱ Neh. v. 9.

their lands, and therefore to be considered as a part of their inheritance. 2d, The seller had a greater property in houses than in lands, as being commonly built at the owner's cost, and therefore a fuller power is granted him to dispose of them. 3d, God would hereby encourage persons to buy and possess houses in cities, as the frequency and populousness of them was a great strength, honour, and advantage to the whole land.

Verses 34, 35. *The field of the suburbs* (namely, of the cities of the Levites) *may not be sold*—Not at all; partly, because it was of absolute necessity for them for the keeping of their cattle, and partly because these were no enclosures, but common fields, in which all the Levites that lived in such a city had an interest, and therefore no particular Levite could dispose of his part in it. *A sojourner*—Understand it of proselytes only, for of other strangers they were permitted to take usury, Deut. xxiii. 20.

Verse 36. *Take no usury of him*—That is, of thy brother, whether he be Israelite or proselyte. *Or increase*—All kinds of usury are in this case forbidden, whether of money, or of victuals, or of any thing that is commonly lent by one man to another upon usury, or upon condition of receiving the thing lent with advantage and overplus. If one borrow in his necessity, there can be no doubt this law is binding still. But it cannot be thought to bind where money is borrowed for purchase of lands,

A. M. 2514. 37 Thou shalt not give him thy
B. C. 1490. money upon usury, nor lend him thy
victuals for increase.

38 ^k I am the LORD your God, which brought
you forth out of the land of Egypt, to give you
the land of Canaan, and to be your God.

39 ¶ And ^l if thy brother *that dwelleth* by
thee be waxen poor, and be sold unto thee;
thou shalt not ¹¹ compel him to serve as a bond-
servant :

40 But as a hired servant, and a sojourner
he shall be with thee, and shall serve thee unto
the year of jubilee :

41 And then shall he depart from thee, both
he and his children ^m with him, and shall re-
turn unto his own family, and ⁿ unto the pos-
session of his fathers shall he return.

42 For they are ^o my servants which I brought
forth out of the land of Egypt ; they shall not
be sold ¹² as bond-men.

43 ^p Thou shalt not rule over him ^q with
rigour, but ^r shalt fear thy God.

44 Both thy bond-men, and thy bond-maids,
which thou shalt have, shall be of the heathen
that are round about you ; of them shall ye buy
bond-men and bond-maids.

45 Moreover, of ^s the children of the strangers
that do sojourn among you, of them shall ye
buy, and of their families that are with you,
which they begat in your land : and they shall
be your possession.

^k Chapter xxii. 32.—^l Deut. xv. 12.—¹¹ Heb. *serve thyself*
with him with the service, &c., Verse 46.—^m Exodus xxi. 3.
ⁿ Verse 28.—^o Verse 55 ; Romans vi. 22.—¹² Heb. *with the*
sale of a bond-man.—^p Col. iv. 1.—^q Exod. i. 13.

trade, or other improvements. For there it is rea-
sonable that the lender should share with the bor-
rower in the profit.

Verse 39. *To serve as a bond-servant*—Neither
for the time, for ever, nor for the manner, with the
hardest and vilest kinds of service, rigorously and
severely exacted.

Verses 41–43. *Then shall he depart*—Thou shalt
not suffer him or his to abide longer in thy service,
as thou mightest do in the year of release, Exod.
xxi. 2, 6. *They are my servants*—They, no less
than you, are members of my church and people ;
such as I have chosen out of all the world to serve
me here, and to enjoy me hereafter, and therefore
are not to be oppressed, neither are you absolute
lords over them to deal with them as you please.
Fear thy God—Though thou dost not fear them
who are in thy power, and unable to right them-
selves, yet fear that God who hath commanded thee

46 And ^t ye shall take them as an ¹³ inheritance for your children after
you, to inherit *them* for a possession, ¹³ they
shall be your bond-men for ever : but over your
brethren the children of Israel, ^u ye shall not
rule one over another with rigour.

47 ¶ And if a sojourner or a stranger ¹⁴ wax
rich by thee, and ^x thy brother *that dwelleth*
by him wax poor, and sell himself unto the
stranger or sojourner by thee. or to the stock of
the stranger's family :

48 After that he is sold he may be redeemed
again ; one of his brethren may ^y redeem him :
49 Either his uncle, or his uncle's son may
redeem him, or *any* that is nigh of kin unto
him of his family may redeem him ; or if ^z he
be able, he may redeem himself.

50 And he shall reckon with him that bought
him, from the year that he was sold to him, unto
the year of jubilee : and the price of his sale
shall be according unto the number of years,
^a according to the time of a hired servant shall
it be with him.

51 If *there be* yet many years *behind*, accord-
ing unto them he shall give again the price of
his redemption out of the money that he was
bought for.

52 And if there remain but few years unto the
year of jubilee, then he shall count with him,
and according unto his years shall he give him
again the price of his redemption.

^r Mal. iii. 5.—^s Isaiah lvi. 3, 6.—^t Isa. xiv. 2.—¹³ Heb.
ye shall serve yourselves with them, Verse 39.—^u Verse 43.
¹⁴ Heb. *his hand obtain*, &c., Verse 26.—^v Verses 25, 35.
^y Neh. v. 5.—^z Verse 26.—^a Isa. xvi. 14 ; xxi. 16.

to use them kindly, and who can and will avenge
their cause, if thou oppress them.

Verse 47. *The stock of the strangers*—Hebrew,
root, that is, one of the root or stock. So the word
root is elsewhere used for the branch or progeny
growing from it. He seems to denote one of a fo-
reign race and country, transplanted into the land
of Israel, and there having taken root among the
people of God ; yet even such a one, though he hath
some privilege by it, shall not have power to keep
a Hebrew servant from the benefit of redemp-
tion.

Verse 50. *According to the time of a hired ser-
vant*—Allowance shall be made for the time wherein
he hath served, proportionable to that which was
given to a hired servant for so long service, be-
cause his condition is in this like theirs ; it is not
properly his person, but his work and labour that
were sold.

A. M. 2514. 53 And as a yearly hired servant
B. C. 1490. shall he be with him: *and the other*
shall not rule with rigour over him in thy
sight.

54 And if he be not redeemed ¹⁵ in these
years, then ^b he shall go out in the year of

¹⁵ Or, by these means.—^b Exod. xxi. 2.

Verse 53. *In thy sight*—Thou shalt not suffer this
to be done, but whether thou art a magistrate or a

jubilee, *both* he, and his children with ^{A. M. 2514.}
him. ^{B. C. 1490.}

55 For ^c unto me the children of Israel *are*
servants, they *are* my servants whom I brought
forth out of the land of Egypt: I *am* the LORD
your God.

^c Verse 42.

private person, thou shalt take care according to thy
capacity to get it remedied.

CHAPTER XXVI.

A general enforcement of the preceding laws, by promises of reward, and threats of punishment: Wherein is, (1.) A repetition of some principal commandments, 1, 2. (2.) A promise of all good to the obedient, 3–13. (3.) A threatening of terrible judgments to the disobedient, 14–39. (4.) A promise of mercy to the penitent, 40–46.

A. M. 2514. YE shall make you ^a no idols nor
B. C. 1490. graven image, neither rear you
up a ¹ standing image, neither shall ye set up
any ² image ³ of stone in your land, to bow
down unto it: for I *am* the LORD your God.

2 ^b Ye shall keep my sabbaths, and reverence
my sanctuary: I *am* the LORD.

^a Deut. v. 8; xvi. 22.—¹ Or, pillar.—² Or, figured stone.
³ A stone of picture.—^b Chap. xix. 30.

3 ¶ ^c If ye walk in my statutes, ^{A. M. 2514.}
and keep my commandments, and ^{B. C. 1490.}
do them;

4 ^d Then I will give you rain in due sea-
son, ^e and the land shall yield her increase,
and the trees of the field shall yield their
fruit:

^c Deut. xi. 13.—^d Isaiah xxx. 23; Ezekiel xxxiv. 26.
^e Ezek. xxxvi. 30; Zech. viii. 12.

NOTES ON CHAPTER XXVI.

Verses 1, 2. The substance of their religious laws
are here recapitulated in two chief articles, on which
all the rest very much depended; and God, by Mo-
ses, inculcates upon them, 1st, A careful abhorrence
of all idolatrous worship, especially that of image-
worship of every kind, which had often been for-
bidden before; and, 2d, An exact celebration of the
sabbath, and all other religious festivals; and a
punctual regard to God's worship, according to the
stated ordinances to be observed in the tabernacle
service; and all this as a means to preserve them
from the corruptions and superstitions of the rest
of the world.

Ye shall make no idols—Hebrew, אֱלִילִים *elilim*,
things of naught; the same word which occurs
chap. xix. 4. *Nor graven image*—פֶּסֶל, *phesel*; which
signifies any image hewn out of wood or stone.
These images, being consecrated by certain cere-
monies, were conceived to be shrines or mansions
of some deity, and upon that account were wor-
shipped by the Gentiles. *A standing image*—These
were a kind of rude stones or pillars which the hea-
then erected to their gods, and to which they paid
divine honours. *Any image of stone*—אֶבֶן מַשְׁכָּלִית,
Eben mashchilith; stone of figure, device, or por-
traiture; or figured stone, or stone of picture, as
we read in the margin; like those in use among the

Egyptians, which were full of hieroglyphics, ex-
pressing some fancied perfections of their gods.
Some, without any authority from the original, would
render the words, *a stone set up*. The simply set-
ting up *pillars*, or even *images*, was not prohibited;
but only the setting them up to worship them.

Reverence my sanctuary—By purging and pre-
serving it from all uncleanness, by approaching to
it, and managing all the services of it with reve-
rence, and in such manner only as God hath
appointed.

Verses 3, 4. *If ye walk in my statutes, &c.*—In
reward of their obedience, God promises them tem-
poral prosperity in every instance that could render
a nation happy. And, first, he assures them they
should have fruitful seasons, here expressed by *giv-
ing them rain in due time*—Because, in Canaan and
Syria, they were wont to have hardly any rain but
at two stated seasons; in the end of autumn, at seed-
time; and in spring, before harvest; termed the *for-
mer* and *latter* rain, Jer. v. 24; without which, the
year was quite barren. For God did not place his
people in a land where there were such rivers as the
Nile to water it, and render it fruitful; but in a land
which depended wholly upon the rain of heaven,
the key whereof God kept in his own hand, that so
he might the more effectually oblige them to obedi-
ence, in which their happiness consisted.

A. M. 2514. 5 And ^f your threshing shall reach
B. C. 1490. unto the vintage, and the vintage
shall reach unto the sowing-time; and ^g ye
shall eat your bread to the full, and ^h dwell in
your land safely.

6 And ⁱ I will give peace in the land, and
^k ye shall lie down, and none shall make you
afraid: and I will ^l rid ^l evil beasts out of the
land, neither shall ^m the sword go through your
land.

7 And ye shall chase your enemies, and they
shall fall before you by the sword.

8 And ⁿ five of you shall chase a hundred,
and a hundred of you shall put ten thousand to
flight: and your enemies shall fall before you
by the sword.

9 For I will ^o have respect unto you, and
^p make you fruitful, and multiply you, and
establish my covenant with you.

10 And ye shall eat ^q old store, and bring forth
the old because of the new.

^f Amos ix. 13.—^g Chap. xxv. 19; Deut. xi. 15; Joel ii. 19,
26.—^h Ezek. xxxiv. 15, 28.—ⁱ Isa. xlv. 7.—^k Psa. iii. 5;
iv. 8; Ezek. xxxiv. 25; Zeph. iii. 13.—^l Heb. *cause to cease*.
^m Ezek. v. 17; xiv. 15.—ⁿ Ezek. xiv. 17.—^o Deut. xxxii. 30;
Josh. xxiii. 10.—^p Exod. ii. 25.—^q Psa. cvii. 38.—^r Chap.
xxv. 22.—^r Exod. xxv. 8; xxix. 45; Ezek. xxxvii. 26.

Verse 5. *Threshing shall reach unto the vintage, &c.*—That is, you shall have such plenty of corn, that before you shall have reaped and threshed it out, the vintage will be ready; and before you shall have pressed out your wine it will be time to sow again. Thus they should scarcely have time enough to receive one blessing before another came upon them. A similar promise is made Amos ix. 13; *The ploughman shall overtake the reaper, and the treader of grapes him that soweth seed.*

Verse 6. *I will give peace in the land, &c.*—As God promises to bless them with plenty, so also to protect them in the secure enjoyment of it. *None shall make you afraid*—You shall be kept from the invasions of enemies from abroad, and from the annoyance of man and beast at home. A very beautiful and striking picture this of national tranquillity.

Verses 8, 9. *Five of you shall chase a hundred*—A proverbial expression, signifying that a small number of them should be an over-match for many of their enemies. *I will establish my covenant*—Will actually perform all that I have promised in my covenant made with you.

Verses 11–13. *I will set my tabernacle among you*—To crown all their blessings, God promises that his special presence, whereof the tabernacle was a symbol, should abide with them. *I will walk among you*—As I have hitherto done, both by my pillar of cloud and fire, and by my tabernacle, which have walked or gone along with you in all your jour-

11 ^r And I will set my tabernacle among you: and my soul shall not
A. M. 2514. B. C. 1490. ^s abhor you.

12 ^t And I will walk among you, and ^u will be your God, and ye shall be my people.

13 ^w I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bond-men, ^x and I have broken the bands of your yoke, and made you go upright.

14 ¶ ^y But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall ^z despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

16 I also will do this unto you, I will even appoint ^a over you ^a terror, ^b consumption, and the burning ague, that shall ^c consume the eyes, and cause sorrow of heart: and ^d ye shall sow your seed in vain; for your enemies shall eat it.

^s Chap. xx. 23; Deut. xxxii. 19.—^t 2 Cor. vi. 16.—^u Ezek. xi. 20; xxxvi. 28.—^v Chapter xxv. 38, 42.—^w Ezek. xxxiv. 27.—^x Deut. xxviii. 15; Lam. ii. 17; Mal. ii. 2.—^y Verse 43.—^z Heb. *upon you*.—^a Deut. xxviii. 65; xxxii. 25; Jer. xv. 8.—^b Deut. xxviii. 22.—^c 1 Samuel ii. 33.—^d Deut. xxviii. 33, 51; Jer. v. 17.

neys, and stayed among you in all your stations, to protect, conduct, instruct, and comfort you. And I will own you for that peculiar people which I have singled out of mankind, to bless you here, and to save you hereafter. *Made you go upright*—With heads lifted up, not pressed down with a yoke. It denotes their liberty, security, confidence, and glory.

Verse 14. *If ye will not hearken, &c.*—If, notwithstanding these great promises, which were designed to work upon their gratitude and obedience, they should generally become transgressors of his laws, God threatens that they should be visited with as extraordinary plagues; with poverty and vexation at home, and alarms of war and destruction from foreign enemies, such as would dispirit and rob them of all true comfort, even in the land of promise.

Verse 15. *Break my covenant*—That is, your part of the covenant made between me and you, and thereby discharge me from giving you the blessings promised on my part.

Verse 16. *I will appoint over you terror*—The original word, בהלה, *behalah*, properly signifies a sudden and grievous consternation, and may be intended to denote that slavish fear, pusillanimity, and dejection which are consequent on the loss of confidence in God, and the testimony of a good conscience. *Consumption*—The word שחפת, *shachpeth*, thus rendered here, and Deut. xxviii. 22, is of very uncertain signification. In the Septuagint it is trans-

A. M. 2514. 17 And ^e I will set my face against
B. C. 1490. you, and ^f ye shall be slain before
your enemies: ^g they that hate you shall reign
over you, and ^h ye shall flee when none pur-
sueth you.

18 And if ye will not yet for all this hearken
unto me, then I will punish you ⁱ seven times
more for your sins.

19 And I will ^k break the pride of your power;
and I ^l will make your heaven as iron, and
your earth as brass:

20 And your ^m strength shall be spent in vain:
for ⁿ your land shall not yield her increase,
neither shall the trees of the land yield their
fruits.

21 And if ye walk ^o contrary unto me, and
will not hearken unto me, I will bring seven
times more plagues upon you according to your
sins.

22 ^o I will also send wild beasts among you,
which shall rob you of your children, and de-

stroy your cattle, and make you few ^{A. M. 2514}
in number, and ^{B. C. 1490} ^p your high-ways
shall be desolate.

23 And if ye ^q will not be reformed by me
by these things, but will walk contrary unto me;

24 ^r Then will I also walk contrary unto you,
and will punish you yet seven times for your
sins.

25 And ^s I will bring a sword upon you, that
shall avenge the quarrel of *my* covenant: and
when ye are gathered together within your
cities, ^t I will send the pestilence among you:
and ye shall be delivered into the hand of the
enemy.

26 ^u And when I have broken the staff of
your bread, ten women shall bake your bread
in one oven, and they shall deliver *you* your
bread again by weight: and ^v ye shall eat and
not be satisfied.

27 And ^w if ye will not for all this hearker
unto me, but walk contrary unto me;

^e Chapter xvii. 10.—^f Deut. xxviii. 25.—^g Psalm cvi. 41.
^h Verse 36; Psa. liii. 5.—ⁱ 1 Sam. ii. 5.—^k Isaiah xxv. 11;
xxvi. 5.—^l Deut. xxviii. 23.—^m Psa. cxlvii. 1; Isa. xlix. 4.
ⁿ Deut. xi. 17; Hag. i. 10.—^o Heb. at all adventures with me,
and so verse 24.

^o Deut. xxxii. 24; 2 Kings xvii. 25; xiv. 15.—^p Judg. v. 6.
2 Chron. xv. 5; Isa. xxxiii. 8.—^q Jer. ii. 30; Amos iv. 6, 12.
^r Psa. xviii. 26.—^s Ezek. v. 17; vi. 3.—^t Numbers xiv. 12;
Deut. xxviii. 21.—^u Psa. cv. 16; Isaiah iii. 1.—^v Hag. i. 6.
^w Verses 21, 24.

lated *פסור*, *psoran*, a scab, scall, the itch, or some
cutaneous eruption, perhaps the small pox, or some
such grievous complaint. *The burning ague* (or
fever, as the word קדחת, *kaddachath* evidently sig-
nifies) *that shall consume the eyes, and cause sor-
row of heart*—Two remarkable effects of this dis-
temper, when it continues long. It eminently
weakens the sight, and sinks the spirits. All chro-
nical diseases are here included in the *consumption*,
all acute in the *burning ague* or fever.

Verses 19, 20. *The pride of your power*—That
is, your strength, of which you are proud, your nu-
merous and united forces, your kingdom, yea, your
ark and sanctuary. *I will make your heaven as
iron*—The heavens shall yield you no rain, nor the
earth fruits. *Your strength shall be spent in vain*
—In ploughing, and sowing, and tilling the ground.

Verse 21. *If ye walk contrary to me*—Heb. קרי
keri, from קרה, *karah*, it happened. *If ye walk
with me by accident, or chance, or, as it happens*.
The ancient versions, however, favour our transla-
tion: according to which rendering, the word im-
plies contumacy, or continuing to rebel against God
after he should chastise them for their sins, Job xv.
25. The Jews follow the other sense, and expound
it of those who, when they are afflicted by God, look
on their sufferings as *casual* and *contingent* things,
rather than as divine *chastisements*, to correct,
amend, and bring them to repentance. *Seven times
more plagues*—I will visit your obstinate impeni-
tence with new and more grievous plagues.

Verse 24. *I will walk contrary to you*—Heb. *I
will walk with you by chance*; an Hebraism, im-
porting that God would seem to leave their affairs in
apparent disorder, as if they were no more the ob-
jects of his providential care. To those who regard
not the operation of God's hands, he appears uncon-
cerned about human affairs; but those who have
spiritual discernment, and understand the secret
ways of providence, will see reason to believe that
there is a *spirit* within, *full of eyes*, which guides
and directs the wheels of that vast machine, even
where others discern nothing but irregularity and
confusion.

Verse 25. *To avenge the quarrel of my covenant*
—That is, my quarrel with you for your breach of
your covenant made with me. *When you are ga-
thered*—Heb. *And ye shall be gathered into your
cities*, &c.; that is, you shall not dare to abide in
the country, but shall be forced to flee from the
sword of your enemies into your fortified towns,
and leave your villages a prey to them.

Verse 26. *When I have broken the staff of your
bread*—By sending a famine, or scarcity of bread,
which is the staff and support of man's present life.
Ten women—That is, ten or many families, for the
women took care for the bread and food of all the
family. *By weight*—This is a sign and consequence
both of a famine, and of the baking of the bread of
several families together in one oven, wherein each
family took care to weigh their bread, and to receive
the same proportion which they put in.

A. M. 2514. 28 Then I will walk contrary unto
B. C. 1490. you also ^z in fury; and I, even I, will chastise you seven times for your sins.

29 ^a And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And ^b I will destroy your high places, and cut down your images, and ^c cast your carcasses upon the carcasses of your idols, and my soul shall ^d abhor you.

31 ^e And I will make your cities waste, and ^f bring your sanctuaries unto desolation, and

^z Isaiah lix. 18.—^a Deuteronomy xxviii. 53; 2 Kings vi. 29.
^b 2 Chron. xxxiv. 3, 7; Isaiah xxvii. 9.—^c 2 Chron. xxxiv. 5.
^d Jer. xiv. 19.—^e Neh. ii. 3; Jer. iv. 7; Ezek. vi. 6.

Verse 28. *I will walk contrary to you in fury, &c.*—Your obstinate contempt of my laws shall be punished with new and more grievous plagues; which was fulfilled in their captivity in the days of *Manasseh*, *Jehoiakim*, and *Zedekiah*. For these latter calamities were at least seven times greater, both for extent and duration, than the former which they suffered from the Philistines and neighbouring nations.

Verse 29. *Ye shall eat the flesh of your sons*—Through extreme hunger. This is the very utmost calamity that could come upon a people. See it described at large, and in the most lively colours, Deut. xxviii. 53–57. It was fulfilled, first in the siege of Samaria, 2 Kings vi. 29; next in the siege of Jerusalem before the Babylonish captivity, Lam. iv. 10; and finally, in the last destruction of Jerusalem by the Romans.

Verse 30. *Your high places*—In which you will sacrifice after the manner of the heathen. And *cut down your images*—חֲמַנִּיכִם, *chamanechem*; some would translate this, *your temples of the sun*; from חֶמֶד, *chammah*, *heat*, or *the sun*. But although they worshipped the host of heaven, 2 Kings xvii. 16; and 2 Chron. xxxiii. 3–5; and we read of altars dedicated to them, and of *horses and chariots of the sun*, 2 Kings xxxiii. 11; it does not appear that they ever had any *temples* dedicated to the sun, unless the *chariots of the sun* might be so called, which some have understood to be *domus vel sacella facta instar curruum*, little chapels made after the form of chariots. Buxtorf renders the word, translated *images* in this verse, *subdiales statue*, statues placed in the open air, and exposed to the sun; and quotes R. Salomon as describing them to be *images* which they placed on the roofs of their houses, and termed חֲמַנִּימִם, *chammanim*. *Carcasses of your idols*—Heb. your *dung-hill* idols, from גָּל גֵּל, *galal, dung*. Le Clerc understands it of those animals which the Israelites had worshipped, in imitation of the Egyptians; and is of opinion, that God here threatens, that if ever they relapsed into that beastly idolatry, their carcasses should be shamefully exposed in the streets with the carcasses of their idols. But the word *carcasses* may signify the *ruins* of their idols in general; the broken pieces of their

I will not smell the savour of your
sweet odours. A. M. 2514.
B. C. 1490.

32 ^g And I will bring the land into desolation: and your enemies which dwell therein shall be ^h astonished at it.

33 And ⁱ I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste.

34 ^k Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your

^g Psalm lxxiv. 7; Lam. i. 10; Ezekiel ix. 6.—^h Jer. ix. 11; xxv. 11, 18.—ⁱ Jer. xviii. 16.—^j Deut. iv. 27; xxviii. 64; Jer. ix. 16; Ezek. xii. 15.—^k 2 Chron. xxxvi. 21.

images. Or this word may be made use of to signify that their idols, how specious soever, or glorious in their eyes, were in truth but lifeless and contemptible carcasses, and should be so far from helping them, that they should be thrown down and broken with them, and both should lie together in a forlorn and loathsome state. See a similar threatening, Ezek. vi. 4, 5–13; and Jer. viii. 1, 2. It was in part fulfilled by *Josiah*, 2 Chron. xxxiv. 5; and 2 Kings xxiii. 20.

Verse 31. *Your sanctuaries into desolation*—The sanctuary of God, though but one, is expressed in the plural number here, as it is also Psa. lxxiii. 17; and lxxxiv. 7; Jer. li. 51; and Ezek. xxviii. 18; because there were divers apartments in it, each of which was a *sanctuary*, or *holy place*. God vouchsafes not to call it *his own*, but *theirs*, to show that by their wickedness it would be polluted and rendered unworthy of him, and that therefore he would disown and abhor it, and all the services which they should perform in it; which was most awfully fulfilled. *The savour of your sweet odours*—The incense made of several sweet spices, which was daily offered to God in the sanctuary. These, though when offered to God with faith and obedience they were sweet and acceptable to him, he here threatens he will *not smell*, or accept, as being presented in hypocrisy and unbelief. The expression is metaphorical, and signifies that neither their prayers nor sacrifices should be accepted.

Verses 32, 33. *Your enemies which dwell therein*—Having driven you out, and possessed your places; *shall be astonished at it*—A strong expression, to denote the dreadfulness of their calamity, at which their very enemies should stand amazed. *A sword after you*—The sword shall follow you into strange lands, and you shall have no rest there.

Verse 34. *The land shall enjoy her sabbaths*—It shall enjoy those sabbatical years of rest from tillage, which you, through covetousness, would not give it: a most seasonable warning this. Jeremiah complains, that in his time they had contemned the ordinance of God respecting the septennial sabbaths, and had not given their servants liberty, (chap. xxxiv. 17,) and gives this as one cause of their being delivered to slavery, Lam. i. 3. And

A. M. 2514. enemies' land; *even* then shall the
B. C. 1490. land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your ¹sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you, ^mI will send a faintness into their hearts in the lands of their enemies; and ⁿthe sound of a ⁷shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall, when none pursueth.

37 And ^othey shall fall one upon another, as it were before a sword, when none pursueth: and ^pye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you ^qshall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

40 ¶ ^rIf they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the

land of their enemies; if then their ^{A. M. 2514.}
^{B. C. 1490.} ^suncircumcised hearts be ^thumbled, and they then accept of the punishment of their iniquity:

42 Then will I ^uremember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will ^vremember the land.

43 ^yThe land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they ^zdespised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, ^aI will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

45 But I will ^bfor their sakes remember the covenant of their ancestors, ^cwhom I brought forth out of the land of Egypt ^din the sight of the heathen, that I might be their God: I *am* the LORD.

46 ^eThese *are* the statutes, and judgments, and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

¹ Chapter xxv. 2.—^m Ezek. xxi. 7, 15.—ⁿ Prov. xxviii. 1.
⁷ Heb. *driven*.—^o 1 Samuel xiv. 15, 16.—^p Judges ii. 14.
^q Deut. iv. 27; xxviii. 65.—^r Num. v. 7; 1 Kings viii. 33, 47;
1 John i. 9.—^s Jer. vi. 10; ix. 25, 26; Ezek. xlv. 7.

this is expressly mentioned as a principal reason of their seventy years captivity, 2 Chron. xxxvi. 21.

Verse 36. *The sound of a shaken leaf shall chase them*—A very significant phrase, importing that they should sink into a state of the most slavish fear and despicable cowardice.

Verse 39. *Shall pine away*—Shall languish out the remainder of their days in bitter grief, and sad reflections upon the miseries which their own and their fathers' complicated guilt has brought upon them; and hereby shall be consumed and melt away.

Verse 41. *If they accept of*—The meaning is, if they sincerely acknowledge the righteousness of God and their own wickedness, and patiently submit to his correcting hand; if, with David, they are ready to say, *It is good for us that we are afflicted, that we may learn God's statutes*—And yield obedience to them for the future, which is a good evidence of true repentance.

Verse 42. *I will remember my covenant*—So as to make good all that I have promised in it. For words of knowledge or remembrance, in Scripture, commonly denote affection and kindness. *I will*

^t 2 Chron. xxxiii. 12, 13.—^u Psalm cvi. 45; Ezek. xvi. 60.
^x Psa. cxxxvi. 23.—^y Verses 34, 35.—^z Ver. 15.—^a Deut. iv. 31.—^b Rom. xi. 28.—^c Chap. xxii. 3.—^d Psa. xlviii. 2.
^e Chap. xxvii. 34; Deut. vi. 1.

remember the land—Which now seems to be forgotten and despised, as if I had never chosen it to be the peculiar place of my presence and blessing.

Verse 44. *For I am the Lord their God*—Therefore neither the desperateness of their condition, nor the greatness of their sins, shall cause me wholly to make void my covenant with them and their ancestors, but I will in due time remember them for good, and for my covenant's sake return to them in mercy. From this place the Jews take great comfort, and assure themselves of deliverance out of their present servitude and misery. And from this, and such other places, St. Paul concludes that the Israelitish nation, though then rejected and ruined, should be gathered again and restored.

Verse 46. *These are the statutes, &c.*—This may reasonably refer to the whole body of laws contained in the preceding history from Exod. xx. And then the sense will be, that from that period to this, we have a complete detail of all the laws, with the promises and threatenings annexed to them, that were at that time delivered from God to the Israelites, at mount Sinai, by the ministry of Moses.

Between him and the children of Israel—Hereby his communion with his church is kept up. He manifests not only his dominion over them, but his favour to them, by giving them his law. And they

manifest not only their holy fear, but their holy love, by the observance of it. And thus it is made between them rather as a covenant than as a law: for he draws them *with the cords of a man*.

CHAPTER XXVII.

Laws concerning persons sanctified to God, 1-8. Concerning cattle, 9-13. Concerning houses and lands, 14-25. An exception concerning firstlings, 26, 27. Concerning what was devoted, 28, 29. Concerning tithes, 30-34.

A. M. 2514.
B. C. 1490.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, * When a man shall make a singular vow, the persons *shall be* for the LORD, by thy estimation.

3 ¶ And thy estimation shall be, of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, ^b after the shekel of the sanctuary.

4 And if *it be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old even unto

twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest,

A. M. 2514.
B. C. 1490.

* Num. vi. 2; Judg. xi. 30, 31, 39; 1 Sam. i. 28.

^b Exod. xxx. 13.

NOTES ON CHAPTER XXVII.

Verse 2. *Shall make a singular vow*—The Hebrew may be rendered, *Shall separate*, or *set apart a vow*; that is, shall, by solemn promise, separate any thing from a common to a sacred use. For vows were religious promises made to God, for obtaining some blessing or deliverance from some evil or danger, and were accompanied with prayer, and paid with thanksgiving. The words, however, יָצַח נֶדֶר, *japhli neder*, may be properly translated, as here, *Shall make a singular*, or *hard*, or *eminent vow*. And this is to be understood, not of *things*, but of *persons*, which he devoted to the Lord. Although vows of this kind were not usual, yet there want not instances of persons who devoted either themselves or their children, and that either more strictly, as the Nazarites and the Levites, (1 Sam. i. 11,) and for these no redemption was admitted, but they were in person to perform the service to which they were devoted; or more largely, as some who were not Levites might yet, through zeal for God, or to obtain a blessing which they wanted, devote themselves or their children to the service of God and of the sanctuary, though not in such a way as the Levites, which was forbidden, yet in some kind of subserviency to them. And because there might be too great a number of persons thus dedicated, which might be burdensome to the sanctuary, an exchange is allowed, and the priests are directed to receive a tax for their redemption. A book of rates is, accordingly, provided here, by which the

priests were to be guided in their valuation. 1st, The middle-aged, between twenty and sixty, were valued highest, the males at fifty shekels each, and the females at thirty, (verses 3, 4,) women being generally inferior to men in strength and serviceableness. 2d, The rate of the youth between five years old and twenty was less, because they were then less capable of doing service. 3d, Infants under five years old were capable of being vowed to God by their parents, as Samuel was, but were not to be presented and redeemed till they were a month old; that, as one sabbath passed over them before they were circumcised, so one new moon might pass over them before they were estimated; and their valuation was but small, verse 6. Samuel, who was thus vowed to God, was not redeemed, because he was a Levite, and designed by his parents to be *lent to the Lord as long as he lived*, 1 Sam. i. 28. Therefore he was employed in his childhood in the service of the tabernacle. 4th, The aged are valued at a less rate than youth, but greater than children, verse 7. And the Hebrews observe, that the rate of an aged woman is two parts of three to that of an aged man, so that in that age the female came nearest to the value of the male. 5th, The poor were to be valued according to their ability, verse 8. Something they must pay, that they might not be rash in vowing to God; for *he hath no pleasure in fools*, Eccl. ii. 6; yet not more than their ability, that they might not ruin themselves and their families by their zeal.

A. M. 2514. and the priest shall value him: ac- A. M. 2514.
B. C. 1490. cording to his ability that vowed shall B. C. 1490.
the priest value him.

9 ¶ And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: ¹as thou valuest it *who art* the priest, so shall it be.

13 ^cBut if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

^c Hebrew, according to thy estimation, O priest, &c.
^c Verses 15, 19.

Verse 9. *If it be a beast—it shall be holy, &c.*—A second sort of things vowed to God are beasts. With respect to which the law is, that the very individual beast was to be disposed of by the owner according to the first intention of his vow, whether to be sacrificed upon the altar, or given to the priests, or sold for the use of the sanctuary, the price to be applied to the repairs of the house of God, or to purchase the usual sacrifices. This is what we are to understand by its *being holy*, as appears from verse 10. The design of this law was to preserve a reverence toward things once consecrated, that they might not return to common uses.

Verse 10. *He shall not alter it, nor change it*—Two words expressing the same thing more emphatically; that is, he shall in no wise change it, neither for one of the same nor of another kind: partly because God would preserve the sanctity and reverence of consecrated things, and therefore would not have them alienated; and partly to prevent abuses of them by those who on this pretence might exchange what had been vowed for the worse. *It and the exchange*—That is, both the thing first vowed, and the thing offered and given in exchange. This was inflicted upon him as a just penalty for his levity in such weighty matters.

Verse 11. *Unclean*—Either for the kind or for the quality of it; if it were such a one as might not be offered. In the case of any unclean beast; that is, which was not allowed to be offered in sacrifice, such as a horse, camel, &c., it was to be valued by the priest, and then the owner had liberty to leave the beast at the priest's disposal, or to redeem it by paying the price set upon it, with a fifth part more. This served as a proper check to men's levity and fickleness in making vows and religious resolutions. It put them in mind not to be rash in opening their

14 ¶ And when a man shall sanc- A. M. 2514.
tify his house *to be* holy unto the B. C. 1490.
LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 ^dAnd if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 ¶ And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: ²a homer of barley-seed *shall be valued* at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee, then the priest shall ^ereckon unto him the money according to the years that remain, even

^d Verse 13.—^e Or, the land of a homer, &c.
^e Chap. xxv. 15, 16.

mouths to God, and made them feel the inconvenience of repenting of their vows.

Verse 14. *When a man shall sanctify his house*—By a vow; for of that way and manner of sanctification he speaks in this whole chapter. This is the *third* case, and was to be regulated by the same law as the last-mentioned. It was to be justly valued by the priest; and if the party chose rather to pay the price than part with the house, he was to submit to the law made in the foregoing case.

Verse 16. *Shall sanctify some part of his field*—This intimates that it was not lawful for a man to vow his whole field or estate, because God would have no man's family made beggars to enrich his sanctuary. The design of consecrating a part to God, was to procure his blessing upon the rest of their possessions. *Thy estimation shall be according to the seed thereof*—That is, it shall be valued according to the quantity of seed required to sow it. *A homer of barley-seed shall be valued at fifty shekels*—That is, so much land as a homer of barley would sow was to be rated at fifty shekels, or about five pounds seventeen shillings; and so, proportionably, for greater or less quantities of ground so devoted. There is a great difference between this measure and that which occurs Exod. xvi. 16; this is written *homer*, and that *ghomer*. Now, a ghomer was but the tenth part of an ephah, as we learn from Exod. xvi. 36; whereas the homer, which is the measure here spoken of, was ten ephahs, Ezek. xlv. 11. By this we may explain that threatening in Isa. chap. v. 10, *The seed of a homer shall yield an ephah*; that is, ten bushels shall yield but one.

Verses 17, 18. *If he sanctify his field from the year of jubilee*—That is, if the vow has been made immediately after the jubilee, then the land requiring a homer of barley-seed is to be valued at fifty

A. M. 2514. unto the year of the jubilee, and it
B. C. 1490. shall be abated from thy estimation.

19 ^f And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, ^g when it goeth out in the jubilee, shall be holy unto the LORD, as a field ^h devoted: ⁱ the possession thereof shall be the priest's.

22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of ^k his possession;

23 ¹ Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee: and he shall give thine

^f Ver. 13.—^g Chap. xxv. 10, 28, 31.—^h Ver. 28.—ⁱ Num. xviii. 14; Ezek. xlv. 29.—^k Chap. xxv. 10, 25.—¹ Verse 18. = Chap. xxv. 28.

shekels, as before mentioned. *If after the jubilee*—That is, some considerable time after, then the priest was to deduct from the above rate of fifty shekels, either more or less, according as more or fewer years remained till the next jubilee. For no land could be alienated for a longer period than forty-nine years, that is, from one jubilee to another, except in the case after mentioned. *If he will not redeem the field*—If the owner choose rather to part with his land than redeem it at the price which the priest hath set upon it, and the priest, upon his refusal, have sold it, or rather let it, till the next jubilee, to another man; then he that vowed it shall be excluded from all future privilege of redemption; and, when the jubilee is come, the land shall return to the priesthood for ever. For preventing ambiguity, instead of, *If he have sold the field*, it ought to be rendered, *If the priest have sold*, as in the Arabic version; or, *If it be sold to another*, as in the Vulgate; for the *he* cannot refer to the owner or vower of the land, as our version makes it, since the vower had no power to sell the land after he had consecrated it, but it was to be sold or let by the priest or treasurer of the sanctuary, who converted the price thereof to a holy use.

Verse 21. *When it goeth out*—That is, out of the possession of the other man to whom the priest sold it. *The possession shall be the priest's*—For his maintenance. Nor is this repugnant to that law, that the priests should *have no inheritance in the land*, Num. xviii. 20; for that is only spoken of the tribe of Levi in general, in reference to the first division of the land, wherein the Levites were not to have a distinct part of land, as other tribes had; but this does not imply that some particular lands might

estimation in that day, *as a holy thing* A. M. 2514.
unto the LORD. B. C. 1490.

24 ^m In the year of the jubilee the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary: ⁿ twenty gerahs shall be the shekel.

26 ¶ Only the ³ firstling ^o of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether *it be* ox, or sheep: *it is* the LORD's.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, ^p and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 ¶ ^q Notwithstanding, no devoted thing that

ⁿ Exodus xxx. 13; Ezekiel xlv. 12.—³ Heb. *firstborn*, &c. ^o Exod. xiii. 2, 12; Numbers xviii. 17.—^p Verses 11, 12, 13. ^q Verse 21; Josh. vi. 17, 18, 19.

not be vowed and given to the priests, either for their own benefit, or for the service of the sanctuary.

Verses 22, 23. *Not of the fields of his possession*—His patrimony or inheritance. *Thy estimation*—That is, the price which thou, O Moses, by my direction, hast set in such cases. *To the jubilee*—As much as it is worth, for that space of time between the making of the vow and the year of jubilee: for he had no right to it for any longer time, as the next verse tells us. *As a holy thing*—As that which is to be consecrated to God instead of the land redeemed by it.

Verse 25. *The shekel of the sanctuary*—About 2s. 6d.

Verse 26. *No man shall sanctify it*—By vow; because it is not his own, but the Lord's already, and therefore to vow such a thing to God is a tacit derogation from, and a usurpation of, the Lord's right, and a mocking of God by pretending to give what we cannot withhold from him. *Ox or sheep*—Under these two eminent kinds he comprehends all other beasts which might be sacrificed to God, the firstlings whereof could not be redeemed, but were to be sacrificed; whereas the firstlings of men were to be redeemed, and therefore were capable of being vowed, as we see, 1 Sam. i. 11.

Verse 27. *An unclean beast*—That is, if it be the firstborn of an unclean beast, as appears from verse 26, which could not be vowed, because it was a firstborn, nor offered, because it was unclean; and therefore is here commanded to be redeemed or sold. *It shall be sold*—And the price thereof was given to the priests, or brought into the Lord's treasury.

Verse 28. *No devoted thing*—That is, nothing which is absolutely devoted to God with a curse

A. M. 2514. ■ man shall devote unto the LORD
B. C. 1490.

of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD.

29 ^r None devoted, which shall be devoted of men, shall be redeemed: *but* shall surely be put to death.

30 ¶ And ^s all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, is the LORD's: *it is* holy unto the LORD.

31 ^t And if a man will at all redeem *ought*

^{*} Numbers xxi. 2, 3.—^a Gen. xxviii. 22; Num. xviii. 21, 24; Mal. iii. 8, 10.—^t Verse 13.

upon themselves or others if they disposed not of it according to their vow; as the Hebrew word implies. *Most holy*—That is, only to be touched or employed by the priests, and by no other persons; no, not by their own families, for that was the state of the *most holy* things.

Verse 29. *Devoted of men*—Not *by men*, as some would elude it, but *of men*, for it is manifest both from this and the foregoing verses, that *men* are here not the persons devoting, but devoted to destruction, either by God's sentence, as idolaters, Exod. xxii. 20; Deut. xxiii. 15; the Canaanites, Deut. xx. 17; the Amalekites, xxv. 19; 1 Sam. xv. 3, 26; Benhadad, 1 Kings xx. 42; or by men, in pursuance of such a sentence of God, as Num. xxi. 2, 3; xxxi. 17; or for any crime of a high nature, as Judges xxi. 5. But this is certainly not to be understood, as some have taken it, as if a Jew might, by virtue of this text, devote his child or his servant to the Lord, and thereby oblige himself to put them to death. For this is expressly limited to *all that a man hath or which is his*; that is, which he hath a power over. But the Jews had no power over the lives of their children or servants, but were directly forbidden to take them away, by that great command, *thou shalt do no murder*. And seeing he that killed his servant casually by a blow with a rod was surely to be punished, as is said, Exod. xxi. 20, it could not be lawful wilfully to take away his life upon pretence of any such vow as this. But for the Canaanites, Amalekites, &c., God, the undoubted Lord of all men's lives, gave to the Israelites a power over their persons and lives, and a command to put them to death. And this verse may have a special respect to them, or such as them.

of his tithes, he shall add thereto the *fifth part* thereof. A. M. 2514.
B. C. 1490.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever ^u passeth under the rod, the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, ^z neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 ^v These *are* the commandments which the LORD commanded Moses for the children of Israel in mount Sinai.

^u Jeremiah xxxiii. 13; Ezekiel xx. 37.—^z Verse 10.
^v Chap. xxvi. 46.

Verse 30. *The tithe*—There were divers sorts of tithes, but this seems to be understood only of the ordinary and yearly tithes belonging to the Levites, as the very expression intimates, and the addition of the fifth part in case of the redemption thereof implies.

Verse 32. *Under the rod*—Either, 1st, The tithers' rod, it being the manner of the Jews in tithing to cause all their cattle to pass through some gate or narrow passage, where the tenth was marked by a person appointed for that purpose, and reserved for the priest. Or, 2d, The shepherd's rod, under which the herds and flocks passed, and by which they were governed and numbered. See Jer. xxxiii. 13; Ezek. xx. 37.

Verse 34. *These are the commandments which the Lord commanded Moses for the children of Israel in mount Sinai*—This has reference to the whole book. Many of these commandments are moral; others ceremonial, and peculiar to the Jewish economy; which yet are instructive to us, who have a key to the mysteries that are contained in them. Upon the whole, we have cause to bless God that we are not come to mount Sinai, that we are not under the dark shadows of the law, but enjoy the clear light of the gospel. The doctrine of our reconciliation to God by a Mediator, is not clouded with the smoke of burning sacrifices, but cleared by the knowledge of Christ, and him crucified. And we may praise him that we are not under the yoke of the law, but under the sweet and easy instructions of the gospel, which pronounces those the true worshippers that worship the Father in spirit and in truth, by Christ only, who is our priest, temple, altar, sacrifice, purification, and all.

THE FOURTH BOOK OF MOSES,

CALLED

N U M B E R S.

ARGUMENT.

THIS book, like all the other books of Moses, takes its name from the Septuagint, or Greek interpreters, being termed by them *ἀριθμοί*, *arithmoi*, NUMBERS. There is, however, this difference: the names of the other four stand in our translation in the words of the original Greek, while this is rendered into English. The reason of the name is evident. The book begins with an account of the *numbering* or mustering of the people, which was done in the beginning of the second year after they came out of Egypt. It relates also another numbering of them above thirty-eight years after, when not three of the same persons were found alive that were in the former account, so awfully did God fulfil his threatening that, for their rebellion, their *carcasses should fall in the wilderness*, chap. xiv. 29. Still, however, their numbers were so great that the book affords us abundant proof of the accomplishment of God's promise to Abraham, *Thy seed shall be as the stars of heaven for multitude*. Here are also several additional laws, relating to matters both civil and religious. Indeed, the book is almost equally divided between histories and laws intermixed: and the historical part comprises the transactions of thirty-eight years, most of which, however, took place in the first and last of those years. An abstract of a great part of this book we have in a few words, Psalm xcv. 10: *Forty years long was I grieved with this generation*; and an application of it to ourselves, Heb. iv. 1: *Let us fear, lest a promise being left us of entering into his rest, any of us should come short of it*.

CHAPTER I.

Orders given to Moses to number the people, 1-4. Persons named to assist him therein, 5-16. The particular number of each tribe, 17-43. The sum of all together, 44-46. The Levites excepted, 47-54.

A. M. 2514. **AND** the LORD spake unto Moses
B. C. 1490. ^ain the wilderness of Sinai, ^bin
the tabernacle of the congregation, on the first
day of the second month, in the second year

after they were come out of the land ^{A. M. 2514.}
of Egypt, saying, ^{B. C. 1490.}

2 ° Take ye the sum of all the congregation
of the children of Israel, after their families, by

^a Exod. xix. 1; Num. x. 11, 12.—^b Exod. xxv. 22.

^c Exod. xxx. 12; xxxviii. 26; Chap. xxvi. 2, 63, 64.

NOTES ON CHAPTER I.

Verse 1. *In the wilderness of Sinai*—Where now they had been a full year or near it, having left Egypt about thirteen months. Compare this place with Exod. xix. 1, and xl. 17.

Verse 2. *Take ye the sum*—This is not the same muster with that spoken of Exod. xxxviii. 26, as plainly appears, because that was before the building of the tabernacle, which was built and set up on the first day of the first month; (Exod. xl. 2;) but this was after it, on the first day of the second month. And they were for different ends; that

was to tax them for the charges of the tabernacle; but this was for other purposes, as partly, that the great number of the people might be known to the praise of God's faithfulness, in making good his promises of multiplying them, and for their own encouragement: partly for the better ordering of their camp and march, for they were now beginning their journey; and partly that this account might be compared with the other in the close of the book, where we read that not one of all this vast number, except Caleb and Joshua, were left alive; a fair warning to all future generations to take head of rebelling

A. M. 2514. the house of their fathers, with the
B. C. 1490. number of *their* names, every male
by their polls :

3 From twenty years old and upward, all that are able to go forth to war in Israel ; thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe ; every one head of the house of his fathers.

5 ¶ And these *are* the names of the men that shall stand with you : Of *the tribe* of Reuben ; Elizur the son of Shedeur.

6 Of Simeon ; Shelumiël the son of Zurishaddai.

7 Of Judah ; Nahshon the son of Amminadab.

8 Of Issachar ; Nathaneel the son of Zuar.

9 Of Zebulun ; Eliab the son of Helon.

10 Of the children of Joseph : of Ephraim ; Elishama the son of Ammihud : of Manasseh ; Gamaliel the son of Pedahzur.

11 Of Benjamin ; Abidan the son of Gideoni.

12 Of Dan ; Ahiezer the son of Ammishaddai.

13 Of Asher ; Pegiel the son of Ocran.

14 Of Gad ; Eliasaph the son of ^a Deuel.

15 Of Naphtali ; Ahira the son of Enan.

16 * These *were* the renowned of the congregation, princes of the tribes of their fathers, ^f heads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which are expressed by *their* names :

18 And they assembled all the congregation together on the first *day* of the second month,

and they declared their pedigrees after ^{A. M. 2514.}
^{B. C. 1490} their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 ¶ And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war ;

21 Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war ;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

* Chap. ii. 14, he is called *Reuel*.

* Chapter vii. 2 ; 1 Chronicles xxvii. 16. — ^f Exod. xviii. 21, 25.

against the Lord. It is true, the sums and numbers agree in this and the former computation mentioned, (Exod. xxxviii. 26,) which is not strange, because there was not much time between these two numberings, and no eminent sin among the people in that interval, whereby God was provoked to diminish their numbers. Some, indeed, suppose, that in that number (Exod. xxx. and xxxviii.) the Levites were included, who are here excepted, (verse 47,) and that in that interval of time there were grown up as many more men of those years as there were Levites of the same age. *Israel*—So the strangers mixed with them were not numbered. *Their fathers*—The people were divided into twelve tribes, the tribes into great families, (Num. xxvi. 5,) these great families into lesser families, called *the houses of their fathers*, because they were distinguished one from another by their fathers.

Verse 3. *That are able to go forth to war*—It

would seem from this that none of the aged and infirm were numbered, as being unable to go to war. Among several other nations as well as the Jews, particularly the Romans, all who were of age to bear arms were obliged, upon some occasions, to go forth to battle. And hence it is that we read of the kings of Israel bringing such numerous armies into the field as appear hardly credible to those who judge of their manners by ours.

Verse 5. *Reuben*—The tribes are here numbered according to the order or quality of their birth, first the children of Leah, then of Rachel, and then of the handmaids.

Verse 14. *Deuel*—Called *Reuel*, Num. ii. 14, the Hebrew letters *daleth* and *resh* being often changed.

Verse 20. *By their generations*—That is, the persons begotten of Reuben's immediate children, who are here subdivided into families, and they into houses, and they into particular persons.

A. M. 2514. 26 ¶ Of the children of Judah, by
B. C. 1490. their generations, after their families,
by the house of their fathers, according to the
number of the names, from twenty years old
and upward, all that were able to go forth to
war

27 Those that were numbered of them, *even*
of the tribe of Judah, *were* threescore and four-
teen thousand and six hundred.

28 ¶ Of the children of Issachar, by their ge-
nerations, after their families, by the house of
their fathers, according to the number of the
names, from twenty years old and upward, all
that were able to go forth to war ;

29 Those that were numbered of them, *even*
of the tribe of Issachar, *were* fifty and four thou-
sand and four hundred.

30 ¶ Of the children of Zebulun, by their ge-
nerations, after their families, by the house of
their fathers, according to the number of the
names, from twenty years old and upward, all
that were able to go forth to war ;

31 Those that were numbered of them, *even*
of the tribe of Zebulun, *were* fifty and seven
thousand and four hundred.

32 ¶ Of the children of Joseph, *namely*, of
the children of Ephraim, by their generations,
after their families, by the house of their fathers,
according to the number of the names, from
twenty years old and upward, all that were able
to go forth to war ;

33 Those that were numbered of them, *even*
of the tribe of Ephraim, *were* forty thousand
and five hundred.

34 ¶ Of the children of Manasseh, by their
generations, after their families, by the house of
their fathers, according to the number of the
names, from twenty years old and upward, all
that were able to go forth to war ;

35 Those that were numbered of them, *even*
of the tribe of Manasseh, *were* thirty and two
thousand and two hundred.

A. M. 2514. 36 Of the children of Benjamin, by
B. C. 1490. their generations, after their families,
by the house of their fathers, according to the
number of the names, from twenty years old
and upward, all that were able to go forth to
war ;

37 Those that were numbered of them, *even*
of the tribe of Benjamin, *were* thirty and five
thousand and four hundred.

38 ¶ Of the children of Dan, by their genera-
tions, after their families, by the house of their
fathers, according to the number of the names,
from twenty years old and upward, all that
were able to go forth to war ;

39 Those that were numbered of them, *even*
of the tribe of Dan, *were* threescore and two
thousand and seven hundred.

40 ¶ Of the children of Asher, by their ge-
nerations, after their families, by the house of their
fathers, according to the number of the names,
from twenty years old and upward, all that were
able to go forth to war ;

41 Those that were numbered of them, *even*
of the tribe of Asher, *were* forty and one thou-
sand and five hundred.

42 ¶ Of the children of Naphtali, throughout
their generations, after their families, by the
house of their fathers, according to the number
of the names, from twenty years old and up-
ward, all that were able to go forth to war ;

43 Those that were numbered of them, *even*
of the tribe of Naphtali, *were* fifty and three
thousand and four hundred.

44 ¶ § These *are* those that were numbered,
which Moses and Aaron numbered, and the
princes of Israel, *being* twelve men : each one
was for the house of his fathers.

45 So were all those that were numbered of
the children of Israel, by the house of their fa-
thers, from twenty years old and upward, all
that were able to go forth to war in Israel ;

46 Even all they that were numbered, were

§ Chapter

xxvi. 64.

Verse 27. *Threescore and fourteen thousand*—
Far more than any other tribe, in accomplishing
Jacob's prophecy, Gen. xlix.

Verse 33. *Ephraim*—Above eight thousand more
than Manasseh, toward the accomplishment of that
promise, (Gen. xlviii. 20,) which Satan in vain at-
tempted to defeat by stirring up the men of Gath
against them, 1 Chron. vii. 21, 22.

Verse 37. *Thirty-five thousand*—The smallest

number, except one, though Benjamin had more
immediate children than any of his brethren, Gen.
xli. 21 ; whereas Dan had but one immediate son,
(Gen. xli. 23,) yet now his number is the largest
but one of all the tribes, and is almost double to that
of Benjamin. Such great and strange changes God
easily can, and frequently doth make in families,
1 Sam. ii. 5. And therefore let none boast or please
themselves too much in their numerous offspring.

A. M. 2514. ^h six hundred thousand and three
B. C. 1490. thousand and five hundred and fifty.

47 ¶ But ⁱ the Levites, after the tribe of their fathers, were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 ^k Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel :

50 ^l But thou shalt appoint the Levites over the tabernacle of the testimony, and over all the vessels thereof, and over all things that *be-long* to it : they shall bear the tabernacle, and all the vessels thereof, and they shall minister unto it, ^m and shall encamp round about the tabernacle.

^h Exodus xxxviii. 26 ; Exod. xii. 37 ; Chap. ii. 32 ; xxvi. 51.
ⁱ Chapter ii. 33 ; iii. 4 ; xxvi. 57. — ^k Chapter ii. 33 ; xxvi. 62.
^l Exod. xxxviii. 21 ; Chap. iii. 7, 8 ; iv. 15, 25. — ^m Chap. iii. 23, 29, 35, 38. — ⁿ Chap. x. 17, 21.

Verse 49. *Levi*—Because they were not generally to go out to war, which was the thing principally eyed in this muster, (verses 3, 20, 45,) but were to attend upon the service of the tabernacle. They that minister upon holy things, should not entangle themselves in secular affairs. The ministry itself is work enough for a whole man, and all little enough to be employed in it.

Verses 50, 51. *The tabernacle of testimony*—So called here, and Exod. xxxviii. 21, because it was

51 ⁿ And when the tabernacle set- A. M. 2514.
teth forward, the Levites shall take it B. C. 1490.
down ; and when the tabernacle is to be pitched, the Levites shall set it up : ^o and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents ^p every man by his own camp, and every man by his own standard, throughout their hosts.

53 ^q But the Levites shall pitch round about the tabernacle of testimony ; that there be no ^r wrath upon the congregation of the children of Israel : ^s and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

^o Chap. iii. 10, 38 ; xviii. 22. — ^p Chap. ii. 2, 34. — ^q Verse 50. — ^r Lev. x. 6 ; Chap. viii. 19 ; xvi. 46 ; xviii. 5. — ^s Chap. iii. 7, 8 ; viii. 24 ; xviii. 3, 5 ; xxxi. 30, 47 ; 1 Chron. xxiii. 32 ; 2 Chron. xiii. 10.

made chiefly for the sake of the ark of the testimony, which is often called *the testimony*. The *stranger* elsewhere is one of another nation, here one of another tribe. *That cometh nigh*—So as to do the offices mentioned verse 50.

Verse 53. *No wrath*—From God, who is very tender of his worship, and will not suffer the profaners of it to go unpunished ! whose wrath is called simply *wrath*, by way of eminence, as the most terrible kind of wrath.

CHAPTER II.

Orders concerning the camp, (1.) A general order, 1, 2. (2.) Particular directions for posting each of the tribes, in four squadrons. In the vanguard, on the east, Judah, Issachar, and Zebulun, 3-9. In the right wing, southward, Reuben, Simeon, and Gad, 10-16. The tabernacle in the midst, 17. In the rear, westward, Ephraim, Manassah, and Benjamin, 18-24. In the left wing, northward, Dan, Asher, and Naphtali, 25-31. The conclusion of the appointment, 32-34.

A. M. 2514. AND the LORD spake unto Moses
B. C. 1490. and unto Aaron, saying,

^a Chap.

2 ^a Every man of the children of A. M. 2514.
Israel shall pitch by his own standard, B. C. 1490

i. 52.

NOTES ON CHAPTER II.

Verse 2. *His own standard*—It is manifest there were four great standards or ensigns, which here follow, distinguished by their colours or figures ; also there were other particular ensigns belonging to each of their fathers' houses or families. *Far off*—Partly out of reverence to God and his worship, and the portion allotted to it, and partly for caution, lest their vicinity to it might tempt them to make too near approaches to it. It is supposed they were at two thousand cubits distance from it, which was the space

between the people and the ark ; and it is not improbable, because the Levites encamped round about it, between them and the tabernacle. It is observable, those tribes were placed together, that were nearest of kin to each other. Judah, Issachar, and Zebulun were the three youngest sons of Leah, and Issachar and Zebulun would not grudge to be under Judah, their elder brother. Reuben and Simeon would not be content with their place. Therefore Reuben, Jacob's eldest son, is chief of the next squadron. Simeon doubtless is willing to be under

A. M. 2514. with the ensign of their father's
B. C. 1490. house: ¹ far ^b off about the tabernacle
of the congregation shall they pitch.

3 ¶ And on the east side toward the rising
of the sun shall they of the standard of the
camp of Judah pitch throughout their armies:
and ^c Nahshon the son of Amminadab *shall be*
captain of the children of Judah.

4 And his host, and those that were numbered
of them, *were* threescore and fourteen thousand
and six hundred.

5 And those that do pitch next unto him,
shall be the tribe of Issachar: and Nethaneel
the son of Zuar *shall be* captain of the children
of Issachar.

6 And his host, and those that were numbered
thereof, *were* fifty and four thousand and four
hundred.

7 *Then* the tribe of Zebulun: and Eliab the
son of Helon *shall be* captain of the children of
Zebulun.

8 And his host, and those that were numbered
thereof, *were* fifty and seven thousand and four
hundred.

9 All that were numbered in the camp of Judah
were a hundred thousand and fourscore thousand
and six thousand and four hundred, throughout
their armies: ^d these shall first set forth.

10 ¶ On the south side *shall be* the standard
of the camp of Reuben according to their armies:
and the captain of the children of Reuben *shall*
be Elizur the son of Shedeur.

11 And his host, and those that were numbered
thereof, *were* forty and six thousand and five
hundred.

12 And those which pitch by him *shall be* the
tribe of Simeon: and the captain of the chil-
dren of Simeon *shall be* Shelumiel the son of
Zurishaddai.

13 And his host, and those that were A. M. 2514.
numbered of them, *were* fifty and B. C. 1490.
nine thousand and three hundred.

14 Then the tribe of Gad: and the captain
of the sons of Gad *shall be* Eliasaph the son of
² Reuel.

15 And his host, and those that were numbered
of them, *were* forty and five thousand and six
hundred and fifty.

16 All that were numbered in the camp of
Reuben *were* a hundred thousand and fifty
and one thousand and four hundred and fifty,
throughout their armies: ^e and they shall set
forth in the second rank.

17 ¶ ^f Then the tabernacle of the congre-
gation shall set forward with the camp of the
Levites, in the midst of the camp: as they
encamp, so shall they set forward, every man in
his place by their standards.

18 ¶ On the west side *shall be* the stand-
ard of the camp of Ephraim, according to
their armies: and the captain of the sons of
Ephraim *shall be* Elishama the son of Am-
mihud.

19 And his host, and those that were numbered
of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh:
and the captain of the children of Manasseh
shall be Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered
of them, *were* thirty and two thousand and two
hundred.

22 Then the tribe of Benjamin: and the cap-
tain of the sons of Benjamin *shall be* Abidan
the son of Gideon.

23 And his host, and those that were numbered
of them, *were* thirty and five thousand and four
hundred.

24 All that were numbered of the camp of

^a Heb. *over against*.—^b Josh. iii. 4.—^c Chap. x. 14; Ruth iv.
20; 1 Chron. ii. 10; Matt. i. 4; Luke iii. 32, 33.

^a Chapter x. 14.—² *Deuel*, Chapter i. 14; vii. 43, 47; x. 20.
^c Chap. x. 18.—^f Chap. x. 17, 21.

him. And Gad, the son of Leah's handmaid, is fitly
added to him, in Levi's room. Ephraim, Manasseh,
and Benjamin, are all the posterity of Rachel. Dan,
the eldest son of Bilhah, leads the rest; to them are
added the two younger sons of the handmaids. So
much of the wisdom of God appears even in these
smaller circumstances!

Verse 3. *Judah*—This tribe was in the first
post, and in their marches led the van, not only
because it was the most numerous, but chiefly
because Christ, *the Lion of the tribe of Judah*,

was to descend from it: yea, from the loins of
Nahshon, who is here appointed the chief captain
of it.

Verse 17. *In the midst*—This is not to be under-
stood strictly, but largely; for in their march they
were divided, and part of that tribe marched next
after Judah, (Num. x. 17,) and the other part exactly
in the midst of the camp.

Verse 18. *Ephraim*—Who is here preferred before
his brother, according to the prophecy, Gen. xlviii.
19, 20.

A. M. 2514. Ephraim *were* a hundred thousand
B. C. 1490. and eight thousand and a hundred,
throughout their armies: ^gand they shall go
forward in the third rank.

25 ¶ The standard of the camp of Dan *shall*
be on the north side by their armies: and the
captain of the children of Dan *shall be* Ahiezer
the son of Ammishaddai.

26 And his host, and those that were numbered
of them, *were* threescore and two thousand and
seven hundred.

27 And those that encamp by him *shall be*
the tribe of Asher: and the captain of the
children of Asher *shall be* Pagiel the son of
Ocran.

28 And his host, and those that were numbered
of them, *were* forty and one thousand and five
hundred.

29 Then the tribe of Naphtali: and the cap-
tain of the children of Naphtali *shall be* Ahira
the son of Enan.

^g Chapter x. 22.—^h Chapter x. 25.—ⁱ Exodus xxxviii. 26;

Verse 31. *The camp of Dan*—The strongest
camp next after Judah, and therefore he comes in
the rear, as Judah marched in the front, that the ta-
bernacle might be best guarded where there was
most danger. The Jews say this camp made a
square of twelve miles in compass about the taber-
nacle, three miles on each side.

30 And his host, and those that were ^{A. M. 2514.}
^{B. C. 1490.} numbered of them, *were* fifty and
three thousand and four hundred.

31 All they that were numbered in the camp
of Dan *were* a hundred thousand and fifty and
seven thousand and six hundred: ^hthey shall
go hindmost with their standards.

32 ¶ These *are* those which were numbered
of the children of Israel by the house of their
fathers. ⁱAll those that were numbered of
the camps throughout their hosts, *were* six hun-
dred thousand and three thousand and five
hundred and fifty.

33 But ^kthe Levites were not numbered
among the children of Israel; as the LORD
commanded Moses.

34 And the children of Israel did according to
all that the LORD commanded Moses: ^lso they
pitched by their standards, and so they set for-
ward, every one after their families, according
to the house of their fathers.

Chap. i. 46; xi. 21.—^k Chap. i. 47.—^l Chap. xxiv. 2, 5, 6.

Verse 34. *So they pitched by their standards*—
Their order was so beautiful, that when Balaam be-
held the camp of Israel from an eminence, he ex-
claimed with admiration, *How goodly are thy tents,*
O Jacob! thy tabernacles, O Israel! As valleys
are they spread forth, as gardens by the river's side?
chap. xxiv. 5, 6.

CHAPTER III.

In this chapter we have an account, (1.) Of the priests, 1-4. (2.) The work of the Levites, taken instead of the firstborn, 5-13. (3.) Of the number, place, and charge of each family; the Gershonites, 14-26 The Kohathites, 27-32. The Merarites, 33-39. (4.) Of the firstborn, 40-51.

A. M. 2514. THESE also *are* the generations
B. C. 1490. of Aaron and Moses, in the day
that the LORD spake with Moses in mount
Sinai.

^a Exod.

2 And these *are* the names of the ^{A. M. 2514.}
^{B. C. 1490.} sons of Aaron; Nadab the ^afirstborn,
and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron,
vi. 23.

name of the Amramites, (verse 27,) which includes
all the children and grand-children of Amram, the
persons only of Aaron and Moses being excepted.
And the generations of Moses are thus obscurely
mentioned, because they were but common Levites,
the priesthood being given solely to Aaron's poste-
rity, whence Aaron is here put before Moses, after
whom he is elsewhere commonly named. *In Sinai*
—Nadab and Abihu were then alive, though dead at
the time of taking this account.

NOTES ON CHAPTER III.

Verse 1. All the other tribes being mustered and
registered, and the genealogy of each stated, next
follows an account of the priests and Levites, first of
their descent from the two principal heads of their
families; namely, Aaron and Moses; and then of
the particular services allotted to each family.
These—Which follow in this chapter; *are the ge-
nerations*—The kindred or family. Moses's family
and children are here included under the general

A. M. 2514. ^b the priests which were anointed, B. C. 1490. ¹ whom he consecrated to minister in the priest's office.

4 ^c And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

5 ¶ And the LORD spake unto Moses, saying,

6 ^d Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do ^e the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And ^f thou shalt give the Levites unto Aaron

and to his sons: they *are* wholly given unto him out of the children of Israel. A. M. 2514. B. C. 1490.

10 And thou shalt appoint Aaron and his sons, ^g and they shall wait on their priest's office: ^h and the stranger that cometh nigh shall be put to death.

11 ¶ And the LORD spake unto Moses, saying,

12 And I, behold, ⁱ I have taken the Levites from among the children of Israel, instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because ^k all the firstborn *are* mine; ^l for on the day that I smote all the firstborn in the land of Egypt, I hallowed unto me all the firstborn in Israel, both man and beast: mine they shall be: I *am* the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families: ^m every

^b Exod. xxviii. 41; Lev. viii. 12.—¹ Heb. *whose hand he filled*.
^c Lev. x. 1; Chap. xxvi. 61; 1 Chron. xxiv. 2.—^d Chap. viii. 6; xviii. 2.—^e Chap. i. 50; viii. 11, 15, 24, 26.—^f Chap. viii. 19; xviii. 6.

Verse 4. *In the sight of Aaron*—Under his inspection and direction, and as his servants or ministers in the priest's office.

Verse 6. *Present them*—Offer them to the Lord for his special service. This was promised to them before, and now actually conferred.

Verse 7. *His charge*—That is, Aaron's, or those things which were committed principally to Aaron's care and oversight. *Of the congregation*—That is, of all the sacrifices and services which were due to the Lord from all the people. Because the people might not perform them, in their own persons, therefore they were to be performed by some particular persons in their stead; formerly by the firstborn, (chap. viii. 16,) and now by the Levites. *Before the tabernacle*—Not within the tabernacle, for the care of the things within the holy place was appropriated to the priests, as the care of the most holy place was to the high-priest.

Verses 8, 9. *Of the children of Israel*—Those things which all the children of Israel are in their several places and stations obliged to take care of, though not in their persons, yet by others in their stead. *Given to him*—To attend upon him and observe his orders, and ease him of his burden.

Verse 10. *The stranger*—That is, every one who is of another family than Aaron's; yea, though he be a Levite. *That cometh nigh*—To execute any part of the priest's office.

Verse 12. *The firstborn*—Who were God's pro-

perty, (Exod. xiii. 12,) and to whom the administration of holy things was formerly committed, which now was taken away from them, either because they had forfeited this privilege by joining with the rest of their brethren in the idolatrous worship of the calf, or because they were to be mainly concerned in the distribution and management of the inheritances which now they were going to possess, and therefore could not be at leisure to attend upon the service of the sanctuary: and God would not commit it to some other persons in each tribe, which might be an occasion of idolatry, confusion, division, and contempt of sacred things, but to one distinct tribe, which might be entirely devoted to that service, and particularly to the tribe of Levi; partly out of his respect to Moses and Aaron, branches of this tribe; partly as a recompense of their zeal for God against idolaters, and partly because it was the smallest of the tribes, and therefore most likely to find both employment in, and maintenance for the work.

Verse 15. *From a month old*—Because at that time the firstborn, in whose stead the Levites came, were offered to God. And from that time the Levites were consecrated to God, and were, as soon as capable, instructed in their work. Elsewhere they are numbered from twenty-five years old, when they were entered as novices into part of their work, (chap. viii. 24,) and from thirty years old, when they were admitted to their whole office.

A. M. 2514. male from a month old and upward
B. C. 1490. shalt thou number them.

16 And Moses numbered them according to the word of the LORD, as he was commanded.

17 ^a And these were the sons of Levi, by their names; Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon by their families; ^o Libni, and Shimei.

19 And the sons of Kohath by their families; ^p Amram, and Izechar, Hebron, and Uzziel.

20 ^a And the sons of Merari by their families; Mahli, and Mushi: these *are* the families of the Levites, according to the house of their fathers.

21 ¶ Of Gershon was the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them, *were* seven thousand and five hundred.

23 ^r The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

25 And ^s the charge of the sons of Gershon in the tabernacle of the congregation *shall be* ^t the tabernacle, and ^u the tent, ^x the covering thereof, and ^y the hanging for the door of the tabernacle of the congregation.

26 And ^a the hangings of the court, ^b the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and ^b the cords of it, for all the service thereof.

27 ¶ ^c And of Kohath *was* the family of the Amramites, and the family of the Izecharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 ^d The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And ^e their charge *shall be* ^f the ark, and ^g the table, and ^h the candlestick, and ⁱ the altars, and the vessels of the sanctuary wherewith they minister, and ^k the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them according to the number of all the males, from

^a Heb. mouth. — ⁿ Gen. xlv. 11; Exod. vi. 16. — ^o Exodus vi. 17. — ^p Exodus vi. 18. — ^q Exodus vi. 19. — ^r Chap. i. 53. Chap. iv. 24, 25, 26. — ^s Exodus xxv. 9. — ^t Exodus xxvi. 1. — ^u Exod. xxvi. 7, 14. — ^v Exod. xxvi. 36.

Verses 25, 26. *The tabernacle*—Not the boards, which belonged to Merari, (verse 36,) but the ten curtains. *The tent*—The curtains of goats' hair. *The coverings*—That is, the coverings of rams' skins and badgers' skins. *The cords*—By which the tabernacle was fastened to the pins, and stretched out, Exod. xxxv. 18.

Verses 27, 28. *Of Kohath*—This family had many privileges above the others: of that were Moses and Aaron, and all the priests: they had the chief place about the tabernacle, and the care of the most holy things there, and in the land of Canaan they had twenty-three cities, which were almost as many as both their brethren received. Yet the posterity of Moses were not at all dignified or distinguished from other Levites. So far was he from seeking any advantage or honour for his own family. *Keeping*—

^a Exod. xxvii. 9. — ^b Exod. xxvii. 16. — ^c Exod. xxxv. 18. — ^d 1 Chronicles xxvi. 23. — ^e Chapter i. 53. — ^f Chapter iv. 15. — ^g Exodus xxv. 10. — ^h Exodus xxv. 23. — ⁱ Exodus xxv. 31. — ^j Exod. xxvii. 1; xxx. 1. — ^k Exod. xxvi. 32.

That is, appointed for that work, as soon as they were capable of it. *Of the sanctuary*—That is, of the holy things contained in, or belonging to the sanctuary.

Verse 31. *The hanging*—Which covered the most holy place, for all other hangings belonged to the Gershonites. *The service*—That is, all the other furniture belonging to it.

Verse 32. *Chief*—Next under the high-priest; whence he is called *the second priest*, (2 Kings xxv. 18,) and in case of the high-priest's absence by sickness or other necessary occasions, he was to perform his work; and he had a superiority over all the rest of the priests and Levites. *The chief of the Levites*—That is, over those three persons, who were each the chief of their several families, verses 24, 31, 34.

A. M. 2514. a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: ¹ *these* shall pitch on the side of the tabernacle northward.

36 And ³ *under*^m the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ ^a But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, ^o keeping the charge of the sanctuary, ^p for the charge of the children of Israel; and ^q the stranger that cometh nigh shall be put to death.

39 ^r All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

40 ¶ And the LORD said unto Moses, ^s Number all the firstborn of the males of the children of Israel, from a month old and upward, and take the number of their names.

41 ^t And thou shalt take the Levites for me (*I am* the LORD) instead of all the firstborn

among the children of Israel; and the cattle of the Levites, instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.

43 And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 ^u Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: *I am* the LORD.

46 And for those that are to be ^v redeemed of the two hundred and threescore and thirteen, of the firstborn of the children of Israel, ^w which are more than the Levites:

47 Thou shalt even take ^x five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them*: ^y the shekel *is* twenty gerahs.

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:

¹ Chap. i. 53.—² Heb. *the office of the charge*.—^m Chap. iv. 31, 32.—ⁿ Chap. i. 53.—^o Chap. xviii. 5.—^p Verses 7, 8.
^q Verse 10.—^r Chap. xxvi. 62.—^s Verse 15.

^t Verses 12, 45.—^u Verses 12, 41.—^v Exod. xiii. 13; Chap. xviii. 15.—^w Verses 39, 43.—^x Lev. xxvii. 6; Chap. xviii. 16.—^y Exod. xxx. 13; Lev. xxvii. 25; Chap. xviii. 16.

Verse 38. *For the charge*—Either in their stead, that charge which they were obliged to keep, if God had not committed it to those: or for their benefit; for their *preservation*, as the word may be rendered.

Verse 39. *Two and twenty thousand*—If the particular numbers mentioned (verses 22, 28, 34) be put together, they make twenty-two thousand three hundred. But the odd three hundred are omitted here, either according to the use of the Holy Scripture, where in so great numbers small ones are commonly neglected, or because they were the firstborn of the Levites, and therefore belonged to God already, and so could not be given to him again instead of the other firstborn. If this number of firstborn seem small to come from twenty-two thousand Levites, it must be considered, that only such firstborn are here named as were males, and such as

continued in their parents' families, not such as had erected new families of their own. Add to this, that God so ordered things by his wise providence, for divers weighty reasons, that this tribe should be much the least of all the tribes, as is evident by comparing the numbers of the other tribes, from twenty years old, (Num. i.,) with the number of this from a month old; and therefore it is not strange if the number of their firstborn be less than in other tribes.

Verse 41. *Instead of the firstborn*—Such as are now alive of them; but those which should be born of them hereafter are otherwise disposed of. *Cattle of the Levites*—Not that they were to be taken from the Levites, or to be sacrificed to God, any more than the Levites themselves were; but they, together with the Levites, were to be presented before the Lord by way of acknowledgment, that the Levites

A. M. 2514. 50 Of the firstborn of the children
B. C. 1490. of Israel took he the money; ^ba
thousand three hundred and threescore and five
shekels, after the shekel of the sanctuary:

^b Verses 46, 47.

might be set apart for God's service, and their cattle for themselves as God's ministers, and for their support in God's work.

Verse 46. *For those that are to be redeemed*—It is probable, in the exchange they began with the

A. M. 2514. 51 And Moses ^cgave the money
B. C. 1490. of them that were redeemed unto
Aaron, and to his sons, according to the word of the LORD, as the LORD commanded Moses.

^c Verse 48.

eldest of the firstborn, and so downward, so that those were to be redeemed who were the two hundred and seventy-three youngest of them.

Verse 47. *Five shekels*—Which was the price paid for the redemption of ^a firstborn a month old.

CHAPTER IV.

A command to number the Levites from thirty to fifty years old, 1-3. The charge of the Kohathites, 4-20. Of the Gershonites, 21-28. Of the Merarites, 29-33. The number of each, 34-45. Of all in general, 46-49.

A. M. 2514. **AND** the LORD spake unto Moses
B. C. 1490. and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers;

3 ^aFrom thirty years old and upward, even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 ¶ ^bThis *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* ^cthe most holy things.

5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take

down ^dthe covering veil, and cover ^ethe ark of testimony with it: A. M. 2514.
B. C. 1490.

6 And shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall put in ^fthe staves thereof.

7 And upon the ^gtable of show-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to ^hcover withal: and the continual bread shall be thereon:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

^a Chap. viii. 24.—^b Verse 15.—^c Verse 19.—^d Exod. xxvi. 31.—^e Exod. xxv. 10, 16.

^f Exod. xxv. 13.—^g Exod. xxv. 23, 29, 30; Lev. xxiv. 6, 8.
^h Or, *pour out withal*.

NOTES ON CHAPTER IV.

Verse 3. *From thirty*—This age was prescribed, as the age of full strength of body, and therefore most proper for their laborious work of carrying the parts and vessels of the tabernacle, and of maturity of judgment, which is necessary for the right management of holy services. Whence even John and Christ entered not upon their ministry till that age. Indeed, their first entrance upon their work was at their twenty-fifth year, when they began as learners, and acted under the inspection and direction of their brethren; but in their thirtieth year they were completely admitted to a full discharge of their whole office. But David, being a prophet, and particularly directed by God in the affairs of the temple, made a change in this matter, because the magnificence of the temple, and the great multitude of the sacred utensils and sacrifices, required a greater number of attendants than formerly was necessary.

Until fifty—When they were exempted from the toilsome work of carrying burdens, but not discharged from the honourable and easy work done within the tabernacle, Num. viii. 26. *All that enter*—That is, that do and may enter, having no defect, nor other impediment.

Verses 5, 6. *They shall take down*—For upon this necessary occasion the inferior priests were allowed to come into the holy of holies, which otherwise was peculiar to the high-priest. *The covering veil*—The second veil, wherewith the ark was covered while the tabernacle stood, Exod. xl. 3. *Cover the ark*—Because the Levites, who were to carry the ark, might neither see, nor immediately touch it. *Badgers' skin*—Whereby the ark was secured from the injuries of the weather.

Verse 7. *The dishes*—Upon which the show-bread was put. *Continual bread*—So called because it was continually to be there, even in the wilderness;

A. M. 2514. 9 And they shall take a cloth of
B. C. 1490. blue, and cover the ^hcandlestick of
the light, ⁱand his lamps, and his tongs, and
his snuff-dishes, and all the oil-vessels thereof,
wherewith they minister unto it:

10 And they shall put it, and all the vessels
thereof, within a covering of badgers' skins, and
shall put *it* upon a bar.

11 And upon ^kthe golden altar they shall
spread a cloth of blue, and cover it with a cover-
ing of badgers' skins, and shall put to the staves
thereof:

12 And they shall take all the instruments of
ministry, wherewith they minister in the sanc-
tuary, and put *them* in a cloth of blue, and co-
ver them with a covering of badgers' skins, and
shall put *them* on a bar.

13 And they shall take away the ashes from
the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels
thereof, wherewith they minister about it, *even*
the censers, the flesh-hooks, and the shovels,
and the ²basins, all the vessels of the altar; and
they shall spread upon it a covering of badgers'
skins, and put to the staves of it.

15 And when Aaron and his sons have made
an end of covering the sanctuary, and all the
vessels of the sanctuary, as the camp is to set
forward; after that, ¹the sons of Kohath shall
come to bear *it*: ⁼ but they shall not touch *any*

^h Exod. xxv. 31.—ⁱ Exod. xxv. 37, 38.—^k Exod. xxx. 1, 3.
¹ Or, *boulds*.—¹ Chapter vii. 9; x. 21.—^m 2 Samuel vi. 6, 7.
ⁿ Chap. iii. 31.

where, though they had only manna for themselves,
yet they reserved corn for the weekly making of
these loaves.

Verses 11, 12. *The golden altar*—All covered
with plates of gold. *The instruments of ministry*
—The sacred garments used by the priests in their
holy ministrations. *Cover them*—All these cover-
ings were designed, 1st, For safety, that these holy
things might not be sullied by rain, or tarnished by
the sun. 2d, For decency, most of them had a cloth
of blue, or purple, or scarlet over them; the ark, a
cloth wholly of blue, perhaps an emblem of the azure
skies, which are spread between us and the Majesty
on high. 3d, For concealment. It was a fit sign of
the darkness of that dispensation. The holy things
were then covered. But Christ hath now *destroyed*
the face of the covering.

Verse 13. *Shall take away the ashes from the
altar*—Hence we may conclude, that they did offer
sacrifices at other times, though not so constantly
and diligently as they did in Canaan. Moreover the
taking away of the ashes only doth sufficiently im-

ply that the fire was preserved, which, as it came
down from heaven, (Lev. ix.,) so it was by God's
command to be continually fed and kept burning,
and therefore doubtless was put into some vessel,
which might be either fastened to the altar, and put
within this covering, or carried by some person ap-
pointed thereunto.

Verse 15. *Bear it*—Upon their shoulders. After-
ward the priests themselves, being multiplied, car-
ried these things, though the Levites were not
excluded. *They shall not touch*—Before they are
covered.

Verse 16. *Eleazar*—He himself is to carry these
things, and not to commit them to the sons of Kohath.

The oversight—The care that all the things above
mentioned be carried by the persons and in the
manner expressed.

Verses 18, 19. *Cut not off*—Do not by your neglect
provoke God to cut them off for touching the holy
things. *Every one to his service*—To that which is
peculiarly allotted to him, the services and burdens
being equally distributed among them.

Verse 17. *And the LORD spake unto Moses and
unto Aaron, saying,*

18 Cut ye not off the tribe of the families of the
Kohathites from among the Levites:

19 But thus do unto them, that they may
live, and not die, when they approach unto ²the
most holy things: Aaron and his sons shall go
in, and appoint them every one to his service,
and to his burden:

20 ¹But they shall not go in to see when the
holy things are covered, lest they die.

21 ¶ And the LORD spake unto Moses, say-
ing,
22 Take also the sum of the sons of Gershon,
throughout the houses of their fathers, by their
families;

23 ²From thirty years old and upward until
fifty years old shalt thou number them; all
that enter in ³to perform the service, to do the
work in the tabernacle of the congregation.

^o Exodus xxv. 6.—^p Exodus xxx. 34.—^q Exodus xxix. 40.
^r Exod. xxx. 23.—^s Verse 4.—^t Exod. xix. 21; 1 Sam. vi. 19.
^u Verse 3.—^v Heb. *to war the warfare*.

A. M. 2514. 24 This is the service of the families of the Gershonites, to serve, and for ⁴burdens:

25 And ²they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the ⁵appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This is the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge shall be under the hand of Ithamar the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 ⁷From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the ⁶service, to do the work of the tabernacle of the congregation.

31 And ⁸this is the charge of their burden, according to all their service in the tabernacle of the congregation; ⁹a the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

A. M. 2514. 32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall ^breckon the instruments of the charge of their burden.

33 This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ ^cAnd Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

35 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These ~~were~~ they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

38 ¶ And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their

⁴ Or, courage.—² Chap. iii. 25, 26.—⁵ Heb. mouth.
⁷ Verse 3.

⁶ Heb. warfare.—² Chap. iii. 36, 37.—³ Exod. xxvi. 15.
^b Exod. xxxiv. 21.—^c Verse 2.

Verse 25. *The curtains*—Or covering of goats' hair. *The tabernacle*—The ten curtains which covered the boards of the tabernacle; for the boards themselves were carried by the Merarites. *His covering*—The covering of rams' skins which was put next over those ten curtains.

Verses 26–28. *Which is round about*—Which court compassed both the tabernacle and the altar. *Under the hand*—Under his conduct and direction.

Verse 32. *Ye shall reckon*—Every part and parcel shall be put in an inventory; which is required here rather than in the foregoing particulars, because these were much more numerous than the former; because, being meaner things, they might otherwise have been neglected; and also to teach us that God

esteems nothing small in his service, and that he expects his will should be observed in the minutest circumstances. The death of the saints is represented as the *taking down* of the tabernacle. The immortal soul, like the *most holy things*, is first covered and taken away, carried by angels unseen, and care is taken also of the body, *the skin and the flesh*, which are as the *curtains*, the bones and sinews, which are as the *bars and pillars*. None of these shall be lost. Commandment is given concerning the bones, a covenant made with the dust. They are in safe custody, and shall be produced in the great day, when this tabernacle shall be set up again, and these *vile bodies made like the glorious body* of Jesus Christ.

A. M. 2514. fathers, were two thousand and six
B. C. 1490. hundred and thirty.

41 ^d These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and

^d Verse 22.—^c Verse 20.—^f Verses 3, 23, 30.

Verse 44. *Were numbered of them three thousand and two hundred*—Here appears the wisdom of Divine Providence, that whereas in the Kohathites and Gershonites, whose burdens were fewer

Aaron numbered ^a according to the word of the LORD by the hand of Moses. A. M. 2514. B. C. 1490.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47 ^f From thirty years old and upward, even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, ^g every one according to his service, and according to his burden: thus were they numbered of him, ^h as the LORD commanded Moses.

^g Verses 15, 24, 31.—^h Verses 1, 21.

and easier, there were but about a third part of them fit for service, the Merarites, whose burdens were more and heavier, had above half of them fit for this work.

CHAPTER V.

A command to remove the unclean out of the camp, 1–4. Laws concerning restitution, 5–10. The law concerning a woman suspected of adultery, 11–31.

A. M. 2514. AND the LORD spake unto Moses,
B. C. 1490. saying,

2 Command the children of Israel, that they put out of the camp every ^a leper, and every one that hath an ^b issue, and whosoever is defiled by the ^c dead:

3 Both male and female shall ye put out, without the camp shall ye put them; that they

^a Lev. xiii. 3, 46; Chap. xii. 14.—^b Lev. xv. 2.—^c Lev. xxi. 1; Chap. ix. 6, 10; xix. 11, 13; xxxii. 19.

NOTES ON CHAPTER V.

Verse 1. The camps and divisions of priests, Levites, and people being thus settled, now was the time when the law about excluding leprous and unclean persons from the camps was to take place; God having, for wise reasons, appointed that all persons under such legal impurities should, in proportion to the degree of them, be excluded from the community where he himself dwelt by the symbols of his divine presence, till they were cleansed again.

defile not their camps, ^d in the midst whereof I dwell. A. M. 2514. B. C. 1490.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, ^e When a man or woman shall commit any sin that men

^d Leviticus xxvi. 11, 12; 2 Corinthians vi. 16.—^e Leviticus vi. 2, 3.

This the Israelites began now to put in execution by express order from God to Moses.

Verse 3. *That they defile not the camp*—By which God would intimate the danger of being made guilty by other men's sins, and the duty of avoiding intimate converse with wicked men. *I dwell*—By my special and gracious presence.

Verse 6. *Any sin that men commit*—Hebrew, *any sins of men*; that is, sins against men, as deceits or wrongs, whereby other men are injured, of which

A. M. 2514. commit, to do a trespass against the
B. C. 1490.

LORD, and that person be guilty;

7 ¶ Then they shall confess their sin which they have done: and he shall recompense his trespass ^g with the principal thereof, and add unto it the fifth *part* thereof, and give it unto him against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; besides ^h the ram of the atonement, whereby an atonement shall be made for him.

9 ¶ And every ⁱ offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be ^k his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man ^l lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley-meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, ^m bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the LORD:

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water:

^f Leviticus v. 5; xxvi. 40; Joshua vii. 19.—^g Leviticus vi. 5.—^h Leviticus vi. 6, 7; vii. 7.—ⁱ Or, *heave-offering*.
^j Exodus xxix. 28; Leviticus vi. 17, 26; vii. 6, 9, 14; Chapter

xviii. 8, 19; Deut. xviii. 3, 4; Ezekiel xliv. 29.—^k Leviticus x. 13.—^l Leviticus xviii. 20.—^m 1 Kings xvii. 18; Ezekiel xxix. 16.

he manifestly speaks. *Against the Lord*—Which words may be added, to show that such injuries done to men are also sins against God, who hath commanded justice to men, as well as religion to himself. *Guilty*—That is, shall be sensible of his guilt, convicted in his conscience.

Verse 7. *They shall confess their sin*—They shall not continue in the denial of the fact, but give glory to God, and take shame to themselves by acknowledging it. *The principal*—That is, the thing he took away, or what is equivalent to it. *And add*—Both as a compensation to the injured person for want of his goods so long, and as a penalty upon the injurious dealer, to discourage others from such attempts.

Verse 8. *No kinsman*—This supposes the person injured to be dead, or gone into some unknown place. *To the priest*—Whom God appointed as his deputy, to receive his dues, and take them to his own use, that so he might more cheerfully and entirely devote himself to the ministration of holy things. This is an additional explication to that law, Lev. vi. 2, and for the sake thereof it seems here to be repeated.

Verse 10. *Every man's hallowed things*—Understand this not of the sacrifices, because these were not the priest's entirely, but part of them was offered to God, and the remainder was eaten by the offerer as well as by the priest; but of such other things as were devoted to God, and could not be offered in

sacrifices; as, suppose a man consecrated a house to the Lord, this was to be the priest's.

Verse 12. *If a man's wife go aside*—From the way of piety and virtue, and that either in truth or in her husband's opinion. This law was given partly to deter wives from adulterous practices, and partly to secure them against the rage of their hard-hearted husbands, who otherwise might, upon mere suspicion, have effected their destruction, or at least put them away. There was not the like fear of inconveniences to husbands from the jealousy of their wives, who had not that authority and power, and opportunity for the putting away or killing their husbands, which the husbands had with respect to their wives.

Verse 15. *The man shall bring her to the priest*—With the witnesses that could prove the ground of his suspicions, and desire she might be put upon her trial. The Jews say, the priest was first to endeavour to persuade her to confess the truth, saying, to this purpose, "Dear daughter, perhaps thou wast overtaken by drinking wine, or wast carried away by the heat of youth, or the examples of ill neighbours; come, confess the truth, for the sake of his great name, which is described in this most sacred ceremony; and do not let it be blotted out with the bitter water." If she confessed, saying, *I am defiled*, she was not put to death, but was divorced, and lost her dowry; if she said, *I am pure*, then they proceeded.

A. M. 2514. 18 And the priest shall set the wo-
B. C. 1490. man before the LORD, and uncover
the woman's head, and put the offering of me-
morial in her hands, which is the jealousy-
offering: and the priest shall have in his hand
the bitter water that causeth the curse:

19 And the priest shall charge her by an oath,
and say unto the woman, If no man have lain
with thee, and if thou hast not gone aside to
uncleanness ²with ³another instead of thy
husband, be thou free from this bitter water that
causeth the curse:

20 But if thou hast gone aside to another
instead of thy husband, and if thou be defiled,
and some man have lain with thee besides thy
husband:

21 Then the priest shall ^acharge the woman
with an oath of cursing, and the priest shall
say unto the woman, ^oThe LORD make thee
a curse and an oath among thy people, when
the LORD doth make thy thigh to ⁴rot, and thy
belly to swell;

22 And this water that causeth the curse
^pshall go into thy bowels, to make *thy* belly to
swell, and *thy* thigh to rot. ^qAnd the woman
shall say, Amen, amen.

23 And the priest shall write these curses in
a book, and he shall blot *them* out with the
bitter water:

24 And he shall cause the woman to drink
the bitter water that causeth the curse: and the

water that causeth the curse shall
enter into her, and become bitter.

25 Then the priest shall take the jealousy-
offering out of the woman's hand, and shall
^rwave the offering before the LORD, and offer it
upon the altar:

26 ^sAnd the priest shall take a handful of the
offering, *even* the memorial thereof, and burn
it upon the altar, and afterward shall cause the
woman to drink the water.

27 And when he hath made her to drink the
water, then it shall come to pass, *that*, if she be
defiled, and have done trespass against her
husband, that the water that causeth the curse
shall enter into her, and become bitter, and
her belly shall swell, and her thigh shall rot:
and the woman ^tshall be a curse among her
people.

28 And if the woman be not defiled, but be
clean; then she shall be free, and shall conceive
seed.

29 This is the law of jealousies, when a wife
goeth aside to another ^uinstead of her husband,
and is defiled;

30 Or when the spirit of jealousy cometh upon
him, and he be jealous over his wife, and shall
set the woman before the LORD, and the priest
shall execute upon her all this law.

31 Then shall the man be guiltless from
iniquity, and this woman ^vshall bear her in-
iquity.

² Or, being in the power of thy husband, Rom. vii. 2.—³ Heb. under thy husband.—^a Josh. vi. 26; 1 Sam. xiv. 24; Neh. x. 29.—^o Jer. xxix. 22.—⁴ Heb. fall.—^p Psa. cix. 18.

^q Deut. xxvii. 15.—^r Leviticus viii. 27.—^s Levit. ii. 2, 9.
^t Deut. xxviii. 37; Psa. lxxxiii. 9, 11; Jer. xxiv. 9; xxix. 18, 22;
xlii. 18; Zech. viii. 13.—^u Verse 19.—^v Lev. xx. 17, 19, 20.

Verse 27. *The water shall enter into her*—These effects, the Jews tell us, presently followed; for she grew pale, and her eyes were ready to start out of her head, so that they cried out, *Carry her away, lest she defile the court of the temple*, by dying there. But if what has just been observed from the Jewish writers be true, that, upon confessing her guilt, the woman was only divorced and condemned to lose her dowry, it is probable there were not many instances wherein this miraculous judgment was inflicted; for it is hardly to be supposed that any woman, conscious of her guilt, would, by asserting her innocence thus solemnly, in defiance of the Almighty, venture upon the hazard of sudden and immediate death, with all the miserable circumstances here described, rather than confess and gain time to repent. *And the woman shall be a curse among her people*—Such woful effects shall the before-mentioned bitter draught produce, that she shall become a perfect proverb of a curse and wretchedness in the mouths of all her neighbours.

Verse 28. *Conceive seed*—That is, shall bring forth children: as the Jews say, in case of her innocence, she infallibly did, yea, though she had been barren before.

Verse 29. *This is the law of jealousy*—"It is not to be wondered," says Grotius, "if God, among his own people, produced a miraculous effect for the detection of a crime most heinous, and very difficult to be proved. Indeed history abounds with examples of the direful effects of jealousy, not only to private persons and families, but to whole states and kingdoms; the design, therefore, of this institution was to prevent these evils, by appointing a method whereby injured innocence might be cleared, and every shameful breach of conjugal fidelity brought to condign punishment. By this solemn and awful decision of Providence, jealous husbands were restrained from cruel outrages against their wives, and wives were preserved in their duty out of dread of punishment."

Verse 31. *Then shall the man be guiltless*—

Which he should not have been if he had either indulged her in so great a wickedness, and not endeavoured to bring her to repentance or punishment, or cherished suspicions in his breast, and thereupon proceeded to hate her or cast her off. Whereas now, whatsoever the consequence is, the husband

shall not be censured for bringing such curses upon her, or for defaming her, if she appear to be innocent. *Her iniquity*—That is, the punishment of her iniquity, whether she was false to her husband, or by any light carriage gave him occasion to suspect her.

CHAPTER VI.

The law of the Nazarites. What they were to abstain from, 1-8. How to be cleansed from casual uncleanness, 9-12. How to be discharged from their vow, 13-21. The form of blessing the people, 22-27.

A. M. 2514. **AND** the LORD spake unto Moses, B. C. 1490. saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall ¹separate ^a*themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD :

3 ^bHe shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his ²separation A. M. 2514. shall he eat nothing that is made of B. C. 1490. the ³vine-tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no ^crazor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD, ^dhe shall come at no dead body.

¹ Or, *make themselves* Nazarites.—^a Lev. xxvii. 2; Judg. xiii. 5; Acts xxi. 23; Rom. i. 1.—^b Amos ii. 12; Luke i. 15.

² Or, *Nazariteship*.—³ Heb. *vine of the wine*.—^c Judg. xiii. 5 xvi. 17; 1 Sam. i. 11.—^d Lev. xxi. 11; Chap. xix. 11, 16.

NOTES ON CHAPTER VI.

Verse 1. The foregoing law about women, suspected of adultery, is here followed by another relating to the conduct of those who, by a singular course of religious devotion, were desirous to prevent all such sins; namely, by making vows of uncommon purity, and devoting themselves to God in an extraordinary manner. These persons were called *Nazarites*; that is, persons voluntarily separated from the world, and dedicated to the worship and service of God, with peculiar strictness. With respect to these, God appointed the following rules to be observed.

Verse 2. *Man or woman*—For both sexes might make this vow, if they were free and at their own disposal: otherwise their parents or husbands could disannul the vow. *A vow of a Nazarite*—Whereby they sequestered themselves from worldly employments and enjoyments, that they might entirely consecrate themselves to God's service, and this either for their whole life-time, or for a less and limited space of time.

Verse 3. *Separate himself from wine*—The first is, that every person so devoted should, during the whole time of his vow, taste no wine, nor any thing that had wine in it, nor any inflammatory liquors, which are incitements to lust; that so, by perfect temperance, his mind might be in a fit disposition for every part of the service of God. *Vinegar*—

The word חֲמֵץ, *chamets*, thus rendered, properly means *fermentation*, and the clause might have been rendered, *shall drink no fermentation of wine*. *Strong drink*—Liquor made of dates or other fruit. See Lev. x. 9. *Nor eat grapes*—Which he was forbidden to do for greater caution, to keep him at the farther distance from wine.

Verse 4. *All the days of his separation*—Some were perpetual *Nazarites*, being peculiarly devoted to God from the womb, as Samson and John the Baptist. But Moses here speaks of such as made themselves *Nazarites* only for a time, which might be longer or shorter, as they thought fit to appoint.

Verse 5. *No razor shall come upon his head*—Nor scissors, or other instrument, to cut off any part of his hair. This is the second rule he was to observe, and appointed, partly as a sign of his mortification to worldly delights and outward beauty; partly as a testimony of that purity which he professed, because the cutting off the hair was a sign of uncleanness, as appears from verse 9; partly that by the length of his hair he might be constantly put in mind of his vow. *Holy*—That is, wholly consecrated to God and his service, whereby is shown that inward holiness was the great thing which God required and valued in these, and consequently in other rites and ceremonies.

Verses 6, 7. *He shall come at no dead body*—This was the third thing enjoined. For defilement by the

A. M. 2514. 7 ° He shall not make himself un-
B. C. 1490. clean for his father, or for his mother, or for his brother, or for his sister, when they die: because the ⁴consecration of his God is upon his head.

8 All the days of his separation he is holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall ^fshave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And ^gon the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year ^hfor a trespass-offering: but the days that were before shall ⁱbe lost, because his separation was defiled.

13 ¶ And this is the law of the Nazarite:

^a Lev. xxi. 11; Chap. ix. 6.—⁴ Heb. *separation*.—^f Acts xviii. 18; xxi. 24.—^g Lev. v. 7; xiv. 22; xv. 14, 29.—^h Lev. v. 6.—ⁱ Or, *fall*.

dead made men unclean seven days; so that they might not approach the place of divine worship, chap. xix. 11–13. Therefore, that the Nazarites might be always fit to attend upon the service of God, they were to avoid this legal defilement. Of course, they were not to attend upon any funeral solemnity, no, not even of the nearest relations. *His father*—Wherein he was equal to the high-priest, being, in some sort, as eminent a type of Christ, and therefore justly required to prefer the service of God, to which he had so fully given himself, before the expressions of his affections to his dearest and nearest relations. *The consecration*—That is, the token of his consecration; namely, his long hair.

Verse 9. *He shall shave his head*—Because his whole body, and especially his hair, was defiled by such an accident, which was to be imputed either to his own heedlessness, or to God's providence so ordering the matter; possibly for the punishment of his other sins, or for the quickening him to more purity and detestation of all dead works, whereby he would be defiled.

Verses 11, 12. *A sin-offering*—Because such a pollution was, though not his sin, yet the chastisement of his sin. *He sinned by the dead*—That is,

When the days of his separation are fulfilled, he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer his offering unto the LORD, one he-lamb of the first year without blemish for a burnt-offering, and one ewe-lamb of the first year without blemish ^kfor a sin-offering, and one ram without blemish ^lfor peace-offerings.

15 And a basket of unleavened bread, ^mcakes of fine flour mingled with oil, and wafers of unleavened bread ⁿanointed with oil, and their meat-offering and their ^odrink-offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin-offering, and his burnt-offering:

17 And he shall offer the ram *for* a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18 ^pAnd the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which is under the sacrifice of the peace-offerings.

ⁱ Acts xxi. 26.—^k Leviticus iv. 2, 27, 32.—^l Leviticus iii. 6.—^m Lev. ii. 4.—ⁿ Exod. xxix. 2.—^o Chap. xv. 5, 7, 10. ^p Acts xxi. 24.

contracted a ceremonial uncleanness, which is called sinning, because it was a type of sin, and a violation of a law, though through ignorance and inadvertency. *Hallow his head*—Begin again to hallow or consecrate it. *The days of his separation*—As many days as he had before vowed to God. *Lost*—Hebrew, *fall* to the ground; that is, be void, or of none effect.

Verse 14. *A sin-offering*—Whereby he confessed his miscarriages, notwithstanding the strictness of his vow, and all the diligence which he could use, and consequently acknowledged his need of the grace of God in Christ Jesus, the true Nazarite. *For peace-offerings*—For thankfulness to God, who had given him grace to make, and, in some measure, to keep such a vow. So he offered all the three sorts of offerings, that he might so far fulfil all righteousness, and profess his obligation to observe the will of God in all things.

Verse 18. *At the door of the tabernacle*—Publicly, that it might be known that his vow was ended; and therefore he was at liberty as to those things from which he had restrained himself for a season, otherwise some might have taken offence at his use of his liberty. *The fire*—Upon which the flesh of the peace-offerings was boiled.

A. M. 2514. 19 And the priest shall take the
B. C. 1490. ^a sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and ^r shall put *them* upon the hands of the Nazarite, after *the hair* of his separation is shaven:

20 And the priest shall wave them *for* a wave-offering before the LORD: ^s this *is* holy for the priest, with the wave-breast, and heave-shoulder: and after that, the Nazarite may drink wine.

21 This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, besides *that* that his hand shall

^a 1 Sam. ii. 15.—^r Exod. xxix. 23, 24.—^s Exod. xxix. 27, 28.—^t Leviticus ix. 22; 1 Chron. xxiii. 13.—^u Psa. cxxi. 7.
^w Psalm lxvii. 1; Dan. ix. 17.

Verse 19. *The shoulder*—The left shoulder, as it appears from verse 20, where this is joined with the heave-shoulder, which was the right shoulder, and which was the priests' due in all sacrifices, (Lev. vii. 32,) and in this also. But here the other shoulder was added to it, as a special token of thankfulness from the Nazarites for God's singular favours vouchsafed unto them. *The hands*—That he may give them to the priest, as his peculiar gift.

Verses 20, 21. *May drink wine*—And return to his former manner of living. *That his hand shall get*—Besides what he shall voluntarily give according to his ability.

Verse 23. *Speak unto Aaron and unto his sons*—Among other good offices which the priests were appointed to perform, one was to *bless in the name of the Lord*, Deut. xxi. 5. Hereby God put an honour upon them, for *the less is blessed of the better*, Heb. vii. 7; and hereby he gave great comfort and satisfaction to the people, who were taught to look on the priest as God's mouth to them, and as blessing them in his name who *commands the blessing out of Zion*. And the priest was wont to pronounce it as one having authority, with his hands lifted up, and his face toward the people. Now in this he was a type of Christ, who came into the world to *bless us*, Acts iii. 26, as the High-Priest of our profession, and left the earth in the very act of blessing his disciples with uplifted hands, Luke xxiv. 50. Bishop Pearson mentions it as a tradition of the Jews, that the priests blessed the people only at the close of the morning sacrifice, and that they omitted it in the evening, "to show, says he, that in the last days, the days of the Messiah, the benediction of the law should cease, and the blessing of Christ should take place." *On this wise shall ye bless*—Thus, or in

get: according to the vow which he A. M. 2514.
vowed, so he must do after the law B. C. 1490.
of his separation.

22 ¶ And the LORD spake unto Moses, saying,
23 Speak unto Aaron and unto his sons, saying, On this wise ^t ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and ^u keep thee:

25 The LORD ^w make his face shine upon thee, and ^x be gracious unto thee:

26 ^y The LORD lift up his countenance upon thee, and ^z give thee peace.

27 ^a And they shall put my name upon the children of Israel, and ^b I will bless them.

^x Gen. xliii. 29.—^y Psa. iv. 6.—^z John xiv. 27; 2 Thess. iii. 16.—^a Deuteron. xxviii. 10; 2 Chron. vii. 14.—^b Psalm cxv. 12.

these words; and yet it is probable they were not confined to these very words. At least we find holy men, as Moses, David, and Solomon, blessing the people in other words. It is remarkable that, in the form here prescribed, the name Jehovah is three times repeated, and each time with a different accent in the original. The Jews themselves think that some mystery is hereby intended; and has not God explained what it is in the New Testament, having directed us to be baptized in the name of the Father, of the Son, and of the Holy Ghost; and to expect the blessing from *the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost?*

Verses 24–26. *The Lord bless thee*—Bestow upon you all manner of blessings, temporal and spiritual. *Keep thee*—That is, continue his blessings to thee, and preserve thee in and to the use of them; keep thee from sin, and its bitter effects. *Shine upon thee*—Alluding to the shining of the sun upon the earth, to enlighten, and warm, and renew the face of it. The Lord love thee, and make thee know that he loves thee. We cannot but be happy, if we have God's love; and we cannot but be easy, if we know that we have it. *Lift up his countenance*—That is, look upon thee with a cheerful and pleasant countenance, as one that is well pleased with thee and thy services. *Peace*—Peace with God, with thy own conscience, and with all men; all prosperity is comprehended under this word.

Verse 27. *Put my name*—Shall call them by my name, shall recommend them to me as my own people, and bless them, and pray unto me for them as such; which is a powerful argument to prevail with God for them.

CHAPTER VII.

The offerings of the princes upon the dedication of the tabernacle, 1-9. Upon the dedication of the altar, 10-88, which God graciously accepts, 89.

A. M. 2514.
B. C. 1490.

AND it came to pass on the day that Moses had fully ^a set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That ^b the princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, ¹ and were over them that were numbered, offered:

3 And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 ¶ And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation;

^a Exodus xl. 18; Leviticus viii. 10, 11.—^b Chap. i. 4, &c.
¹ Heb. *who stood*.—^c Chap. iv. 25.—^d Chap. iv. 31.—^e Chap. iv. 28, 33.—^f Chap. iv. 15.

NOTES ON CHAPTER VII.

Verse 1. *On the day that Moses had fully set up the tabernacle*—Which he did on the first day of the first month of the second year after their coming out of Egypt, Exod. xl. 17, 18. Here we may observe, as in many other places, particularly Gen. ii. 4, and xxxv. 3, that *day* is put for an indefinite time, and *on the day* is a Hebraism signifying *about*, or *after such a time*, (see verses 84 and 88.) Therefore, it might be better rendered, *What time Moses had fully set up*, &c.; for the offerings here mentioned were made in the second month of the second year after the tabernacle and altar and all other instruments thereof were anointed, as is here expressed; after the Levites were separated to the service of the tabernacle, and appointed to their several works, which was about a month after the tabernacle was erected; after the numbering of the people, (chap. i.,) when the princes here employed in the offerings were first constituted; and after the disposal of the tribes about the tabernacle, the order of which is here observed in the time of their offerings.

Verses 2, 3. *The princes of Israel*—The heads or chiefs of the several tribes, mentioned chap. i. 5-16. *Offered*—In the manner, and on the days hereafter mentioned. *Before the Lord*—That is, they were presented to God at the door of the tabernacle, as it follows; *six covered wagons*—Wagons that were covered above, for the convenience of carrying the heavier parts of the tabernacle, and preserving

and thou shalt give them unto the Levites, to every man according to his service. A. M. 2514. B. C. 1490.

6 And Moses took the wagons and the oxen, and gave them unto the Levites:

7 Two wagons and four oxen ^c he gave unto the sons of Gershon, according to their service:

8 ^d And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, ^e under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because ^f the service of the sanctuary belonging unto them ^g *was that* they should bear upon their shoulders.

10 ¶ And the princes offered for ^h dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

^g Chap. iv. 6, 8, 10, 12, 14; 2 Sam. vi. 13.—^h Deut. xx. 5; 1 Kings viii. 63; 2 Chron. vii. 5, 9; Ezra vi. 16; Neh. xii. 27; Psa. xxx. title.

them from the injuries of the weather. They were probably very rich and sumptuous, since two of the great men joined in the present of one wagon.

Verses 5-8. *According to his service*—More or fewer, as the nature of their service, and of the things to be carried required. And as the Gershonites had the less burdensome things to carry, (chap. iv. 25,) they had the fewer carriages allowed them. *Four wagons to the sons of Merari*—Proportionable to their great burden, chap. iv. 28, 33. *Under the hand* (or inspection) of *Ithamar*—For he had the care both of the Gershonites and Merarites, chap. iv. 28, 33.

Verse 9. *Because of the sanctuary*, &c.—The Seventy translate it more literally, *Because they have the service of the holy things*, (that is, of the ark, chap. iv. 5, 15.) *They shall carry it upon their shoulders*—This way of carrying the ark was both for greater dignity, on account of the superior holiness and value of it, and its contents and appurtenances, and that the structure of it might not be decomposed, as it might have been by the shaking of a wagon.

Verse 10. *For the dedicating of the altar*—Both of burnt-offerings and of incense, as appears from the matter of the offerings here said to be made. This is not meant of the first dedication of them, for they had been dedicated or consecrated before this time by Moses and Aaron, with solemn ceremonies which lasted seven days; (Exod. xxix. 37; Lev. viii.

A. M. 2514. 11 And the LORD said unto Moses,
B. C. 1490. They shall offer their offering, each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day was ⁱNahshon the son of Amminadab, of the tribe of Judah :

13 And his offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after ^kthe shekel of the sanctuary ; both of them *were* full of fine flour mingled with oil for a ^lmeat-offering :

14 One spoon of ten *shekels* of gold, full of ^mincense :

15 ⁿOne young bullock, one ram, one lamb of the first year, for a burnt-offering :

16 One kid of the goats for a ^osin-offering :

17 And for ^pa sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year : this *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day Nethaneel the son of Zuar, prince of Issachar, did offer :

19 He offered *for* his offering one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat-offering :

20 One spoon of gold of ten *shekels*, full of incense :

21 One young bullock, one ram, ^{A. M. 2514.}
^{B. C. 1490.} one lamb of the first year, for a burnt-offering :

22 One kid of the goats for a sin-offering :

23 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year : this *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer* :

25 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat-offering :

26 One golden spoon of ten *shekels*, full of incense :

27 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

28 One kid of the goats for a sin-offering :

29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year : this *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer* :

31 His offering *was* one silver charger, of the weight of a hundred and thirty *shekels*, one

ⁱ Chap. ii. 3.—^k Exod. xxx. 13.—^l Lev. ii. 1.

^m Ex. xxx. 34.—ⁿ Lev. i. 2.—^o Lev. iv. 23.—^p Lev. iii. 1.

11;) but for a further dedication of them, or the first application of them to their proper uses, these being the first offerings that were made for any particular persons or tribes. *In the day*—That is, about the time when it was anointed.

Verse 11. *Each prince in his day*—Thus the dedication continued no less than twelve days, which made it very solemn, and gave to every tribe an opportunity, by its representative, to express their devotion and reverence to God, and to receive tokens of gracious acceptance from him. And in this offering they followed the order of their camp, and not of their birth.

Verses 13, 14. *One silver charger*—This charger, or broad dish, appears to have been for the use of the altar of burnt-offering in the court of the tabernacle; for all the vessels of the sanctuary were of gold. The use of it seems to have been for receiving the flesh which was offered at the altar, or the fine flour for the meat-offering. Its weight was a hundred and thirty shekels, or about sixty-five ounces. The bowl, again, was for receiving the blood, and it

weighed seventy shekels, or about thirty-five ounces. *One spoon of ten shekels of gold*—Both the metal and what was in it show this spoon to have been for the use of the golden altar.

Verses 15, 16. *One young bullock*—As these sacrifices were so many, it is probable that the rest of the great men of the tribe of Judah joined with Nahshon in their contributions toward them, and that he offered in their names. And the same is to be observed as to the offerings of the other chiefs. *For a burnt-offering*—This signified their dedicating themselves wholly to God; see on Lev. i. 3. *For a sin-offering*—As an acknowledgment of their sinfulness before God, and a sign of their application to his mercy for pardon. Though the sin-offering is here mentioned after the burnt-offering, yet it was commonly offered first, it being most fit that men should begin their religious addresses to God with acts of humiliation, and expressions of repentance. See on Lev. viii. 22.

Verse 17. *Peace-offerings*—This sacrifice was the last, and on a part of it the people feasted, in token

A. M. 2514. silver bowl of seventy shekels, after
B. C. 1490. the shekel of the sanctuary ; both of
them full of fine flour mingled with oil for a
meat-offering :

32 One golden spoon of ten *shekels*, full of
incense :

33 One young bullock, one ram, one lamb of
the first year, for a burnt-offering :

34 One kid of the goats for a sin-offering :

35 And for a sacrifice of peace-offerings, two
oxen, five rams, five he-goats, five lambs of the
first year : this *was* the offering of Elizur the
son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of
Zurishaddai, prince of the children of Simeon,
did offer :

37 His offering *was* one silver charger, the
weight whereof *was* a hundred and thirty *she-
kels*, one silver bowl of seventy shekels, after
the shekel of the sanctuary ; both of them
full of fine flour mingled with oil for a meat-
offering :

38 One golden spoon of ten *shekels*, full of
incense :

39 One young bullock, one ram, one lamb of
the first year, for a burnt-offering :

40 One kid of the goats for a sin-offering :

41 And for a sacrifice of peace-offerings, two
oxen, five rams, five he-goats, five lambs of the
first year : this *was* the offering of Shelumiel
the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of
Deuel, prince of the children of Gad, *offered* :

43 His offering *was* one silver charger, of the
weight of a hundred and thirty *shekels*, a silver
bowl of seventy shekels, after the shekel of the
sanctuary ; both of them full of fine flour
mingled with oil for a meat-offering :

44 One golden spoon of ten *shekels*, full of
incense :

45 One young bullock, one ram, one lamb of
the first year, for a burnt-offering :

46 One kid of the goats for a sin-offering :

47 And for a sacrifice of peace-offerings, two
oxen, five rams, five he-goats, five lambs of the
first year ; this *was* the offering of Eliasaph the
son of Deuel.

48 ¶ On the seventh-day Elishama the son of

Ammihud, prince of the children of A. M. 2514.
Ephraim, *offered* : B. C. 1490.

49 His offering *was* one silver charger, the
weight whereof *was* a hundred and thirty *she-
kels*, one silver bowl of seventy shekels, after the
shekel of the sanctuary ; both of them full of
fine flour mingled with oil for a meat-offering :

50 One golden spoon of ten *shekels*, full of in-
cense :

51 One young bullock, one ram, one lamb of
the first year, for a burnt-offering :

52 One kid of the goats for a sin-offering :

53 And for a sacrifice of peace-offerings, two
oxen, five rams, five he-goats, five lambs of the
first year : this *was* the offering of Elishama
the son of Ammihud.

54 ¶ On the eighth day *offered* Gamaliel the
son of Pedahzur, prince of the children of Ma-
nasseh :

55 His offering *was* one silver charger, of the
weight of a hundred and thirty *shekels*, one
silver bowl of seventy shekels, after the shekel
of the sanctuary ; both of them full of fine flour
mingled with oil for a meat-offering :

56 One golden spoon of ten *shekels* full of in-
cense :

57 One young bullock, one ram, one lamb of
the first year, for a burnt-offering :

58 One kid of the goats for a sin-offering :

59 And for a sacrifice of peace-offerings, two
oxen, five rams, five he-goats, five lambs of the
first year : this *was* the offering of Gamaliel the
son of Pedahzur.

60 ¶ On the ninth day Abidan the son of
Gideon, prince of the children of Benjamin,
offered :

61 His offering *was* one silver charger, the
weight whereof *was* a hundred and thirty *she-
kels*, one silver bowl of seventy shekels, after
the shekel of the sanctuary ; both of them full
of fine flour mingled with oil for a meat-offer-
ing :

62 One golden spoon of ten *shekels*, full of in-
cense :

63 One young bullock, one ram, one lamb of
the first year, for a burnt-offering :

64 One kid of the goats for a sin-offering :

65 And for a sacrifice of peace-offerings, two

of communion and reconciliation with God in con-
sequence of their renewed repentance and dedica-

tion of themselves, signified by the former sacri-
fices. See on Lev. iii. 1.

A. M. 2514. oxen, five rams, five he-goats, five
B. C. 1490. lambs of the first year: this *was* the offering of Abidan the son of Gideon.

66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, offered:

67 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

70 One kid of the goats for a sin-offering;

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, offered:

73 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

76 One kid of the goats for a sin-offering:

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, offered:

79 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *she-*

kels, one silver bowl of seventy she- A. M. 2514
kels, after the shekel of the sanc- B. C. 1490.
tuary; both of them full of fine flour mingled with oil for a meat-offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

82 One kid of the goats for a sin-offering:

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.

84 This *was* the dedication of the altar (in the day when it was anointed) by the princes of Israel: twelve chargers of silver, twelve silver bowls, and twelve spoons of gold:

85 Each charger of silver *weighing* a hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* a hundred and twenty *shekels*.

87 All the oxen for a burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering and the kids of the goats for sin-offering twelve

88 And all the oxen for the sacrifice of the peace-offerings *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was ^a anointed.

89 ¶ And when Moses was gone into the tabernacle of the congregation ^r to speak with ^s Him, then he heard ^s the voice of one speaking unto him from off the mercy-seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto Him.

^a Verse 1.—^r Chap. xii. 8; Exod. xxxiii. 9, 11.

^s That is, God.—^s Exod. xxv. 22.

Verse 85. *Two thousand and four hundred shekels*—That is, about twelve hundred Roman ounces, or a hundred pounds troy. The whole weight is thus accurately set down by Moses, that the priests might know exactly how much gold and silver they had received, and that none of it might be sacrilegiously purloined.

Verses 87, 88. *Their meat-offering*—Which was not mentioned before, because it was sufficiently understood from the law which required it. *After*

it was anointed—Which words are very conveniently added to explain in what sense he had so often said that this was done *in the day when it was anointed*—Namely, not exactly, but in a latitude, a little *after it was anointed*.

Verse 89. *To speak with him*—To consult God upon occasion. *The voice of one speaking from off the mercy-seat*—Which Moses, standing without the veil, could easily hear. And this seems to be added in this place to show that when men had done their

part, God was not wanting in the performance of his part and promise. It also explains the manner how God communicated his will to Moses, not by some impression upon his mind in a vision, or by representing things to him in a dream; but by a clear and distinct *voice*, which he heard of one speaking to him *from between the cherubim*, though, at the same time, he saw no image or similitude. Thus we are to understand these expressions of God's speaking from the *mercy-seat*, (Exod. xxv. 22; Lev. i. 1,) and his calling to particular persons, Num. xii. 4, 5. And hence it is, that the most holy

place, where the ark and mercy-seat were, whence the divine voice proceeded, is called *Debir*, *the oracle*, 1 Kings vi. 23. We may observe further here, that God's speaking thus to Moses by an audible voice, as if he had been clothed with a body, was an earnest of the incarnation of the Son of God, when in the fulness of time the Word should be made flesh, and speak in the language of the sons of men. That he who spake to Moses was the Eternal Word, was the belief of many of the ancients. For all God's communion with man is by his Son, who is *the same yesterday, to-day, and for ever*.

CHAPTER VIII.

Directions concerning the lamps, 1-4. Concerning cleansing the Levite, 5-8. Concerning the presenting them to God, 9-22. Concerning their age and service, 23-26.

A. M. 2514. **AND** the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou ^alightest the lamps, the seven lamps shall give light over against the candlestick.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 ^bAnd this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* ^cbeaten work: ^daccording unto the pattern which the LORD had showed Moses, so he made the candlestick.

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among A. M. 2514.
B. C. 1490. the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle ^ewater of purifying upon them, and ^flet them shave all their flesh, and let them wash their clothes, and *so* make themselves clean.

8 Then let them take a young bullock with ^ghis meat-offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering.

9 ^hAnd thou shalt bring the Levites before the tabernacle of the congregation: ⁱand thou shalt gather the whole assembly of the children of Israel together:

^a Exod. xxv. 37; xl. 25.—^b Exod. xxv. 31.—^c Exod. xxv. 18.
^d Exod. xxv. 40.—^e Chap. xix. 9, 17, 18.

^f Heb. *let them cause a razor to pass over*, &c.—^g Lev. xiv. 8, 9.
^h Lev. ii. 1.—ⁱ Exod. xxix. 4; xl. 12.—^j Lev. viii. 3.

NOTES ON CHAPTER VIII.

Verse 1. This and what follows concerning the Levites, seems to have been delivered after the order for giving them to the priests, and settling their several charges, chap. iii. 4.

Verse 2. *When thou lightest the lamps*—The priests lighted the middle lamp from the fire of the altar, and the rest one from another. Thus, all light and knowledge comes from Christ, who has the *seven spirits of God*, signified by these *seven lamps of fire*. *Shall give light over against the candlestick*—On that part which is before the candlestick. Hebrew, *over against the face*; or, *before the face of the candlestick*. That is, in that place toward which the candlestick looked, or where it stood in full view. Or rather, the meaning of the order is, that the whole seven lamps should be lighted, which branched out from all sides of the *shaft*, called the *candlestick*, (Exod. xxv. 35,) in order that the sanc-

tuary might be all enlightened, there being no windows in it, so that all the light it had came from the candlestick.

Verse 4. *Of beaten gold*—Not hollow, but solid gold, beaten out of one piece, not of several pieces joined or soldered together.

Verse 7. *Sprinkle water of purifying*—Hebrew, *water of sin*, or *sin-water*; that is, water of purification from sin. Thus the sacrifice of atonement from sin is termed the *sin-offering*. This water was prepared with the ashes of a red heifer which had been offered for a burnt-offering, chap. xix. 17. *Shave all their flesh*—This external rite signified the cutting off their inordinate desire of earthly things, and that singular purity of heart and life which is required in the ministers of God. *And wash their clothes*—Another rite expressive of moral purity.

Verse 8. *A young bullock*—The same sacrifice which was offered for a sin-offering for the whole

A. M. 2514. 10 And thou shalt bring the Levites
B. C. 1490. before the LORD: and the children
of Israel ^k shall put their hands upon the Le-
vites:

11 And Aaron shall ² offer the Levites before
the LORD for an ³ offering of the children of
Israel, that ⁴ they may execute the service of
the LORD.

12 ¹ And the Levites shall lay their hands
upon the heads of the bullocks: and thou shalt
offer the one for a sin-offering, and the other
for a burnt-offering, unto the LORD, to make
an atonement for the Levites.

13 And thou shalt set the Levites before
Aaron, and before his sons, and offer them for
an offering unto the LORD.

14 Thus shalt thou separate the Levites from
among the children of Israel: and the Levites
shall be ^m mine.

15 And after that shall the Levites go in to do
the service of the tabernacle of the congre-
gation: and thou shalt cleanse them, and ⁿ offer
them for an offering.

16 For they *are* wholly given unto me from
among the children of Israel; ^o instead of such
as open every womb, *even instead* of the first-
born of all the children of Israel, have I taken
them unto me.

17 ^p For all the firstborn of the children of

^k Lev. i. 4.—² Heb. wave.—³ Heb. wave-offering.—⁴ Heb.
they may be to execute, &c.—¹ Exod. xxix. 10.—^m Chap. iii.
45; xvi. 9.—ⁿ Verses 11, 13.—^o Chap. iii. 12, 45.

congregation, because the Levites came in the stead
of all the firstborn, who did, in a manner, represent
the whole congregation.

Verse 10. *The children of Israel*—Not all of
them, which was impossible, but some in the name
of all the princes or chiefs of each tribe, who used
to transact things in the name of their tribes. *Put
their hands*—Whereby they signified their trans-
ferring that right of ministering to God from the
firstborn, in whose hands it formerly was, to the
Levites, and their entire resignation and dedication
of them to God's service.

Verse 11. *Aaron shall offer*—Hebrew, *Shall wave
the Levites for a wave-offering*; not that Aaron did
so wave them, which he could not do, but it is pro-
bable that he lifted up his hands, and turned to all
quarters of the heavens, as he did when he offered a
wave-offering; and that he caused them to imitate his
motions, and to wave themselves toward the several
parts of the world; in order that they might hereby
signify their readiness to serve God, according to
their capacity, wheresoever they should be.

Verses 12–15. *Lay their hands*—To signify that

Israel *are* mine, *both* man and beast: A. M. 2514
on the day that I smote every first- B. C. 1490
born in the land of Egypt I sanctified them
for myself.

18 And I have taken the Levites for all the
firstborn of the children of Israel.

19 And ^q I have given the Levites *as* ⁵ a gift
to Aaron and to his sons from among the chil-
dren of Israel, to do the service of the children
of Israel in the tabernacle of the congregation,
and to make an atonement for the children of
Israel: ^r that there be no plague among the
children of Israel, when the children of Israel
come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the con-
gregation of the children of Israel, did to the
Levites according unto all that the LORD com-
manded Moses concerning the Levites, so did
the children of Israel unto them.

21 ^s And the Levites were purified, and they
washed their clothes: ^t and Aaron offered them
as an offering before the LORD; and Aaron
made an atonement for them to cleanse them.

22 ^u And after that went the Levites in to do
their service in the tabernacle of the congre-
gation before Aaron, and before his sons: ^v as the
LORD had commanded Moses concerning the
Levites, so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,

^p Exod. xiii. 2, 12; Luke ii. 23.—^q Chap. iii. 9.—⁵ Heb.
given.—^r Chap. i. 53; xvi. 46; 2 Chron. xxvi. 16.—^s Verse 7.
^t Verses 11, 12.—^u Verse 15.—^v Verse 5, &c.

they were offered by them and for them. *Set the
Levites before Aaron and his sons*—Give the Le-
vites to them, or to their service. *Unto the Lord*—
For to him they were first properly offered, and by
him given to the priests in order to his service. *The
Levites shall go in*—Into the court, where they were
to wait upon the priests at the altar of burnt-offering;
and, at present, into the tabernacle, to take it down
and set it up.

Verse 19. *To do the service of Israel*—To serve
God in their stead; to do what otherwise they would
have been obliged to do in their own persons. *To
make an atonement*—Not by offering sacrifices,
which the priests alone might do, but by assisting
the priest in that expiatory work, and by a diligent
performance of all the parts of their office, whereby
God was pleased both with them and with the peo-
ple. *That there be no plague*—This is added as a
reason why God appointed them to serve in the
tabernacle, that they might guard it, and not suffer
any of the people to come near it, or meddle with
holy things; which if they did, it would certainly
bring a plague upon them.

A. M. 2514. 24 This is it that *belongeth* unto
B. C. 1490. the Levites: ^v from twenty and five
years old and upward they shall go in ^e to wait
upon the service of the tabernacle of the con-
gregation:

25 And from the age of fifty years they shall

^v Chapter iv. 3; 1 Chron. xxiii. 3, 24, 27.—^e Heb. to war the
warfare of, &c., 1 Tim. i. 18.

Verses 25, 26. *From the age of fifty—they shall cease waiting*—Shall be excused from carrying the parts and vessels of the tabernacle, and all the toil-some duties of the service, and shall only give advice and direction, and assist in lesser and easier works. How merciful and full of compassion are the laws of God! When his servants became advanced in years in his service, they were not required to do the same work which they did when younger. But

¹ cease waiting upon the service *there-* A. M. 2514.
of, and shall serve no more: B. C. 1490.

26 But shall minister with their brethren in the tabernacle of the congregation, ^z to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

¹ Heb. return from the warfare of the service.—^z Chapter i. 53.

doubtless many of them, who were of age to take the benefit of this kind provision made for them, would show their love to God by still exerting in some way their last remains of strength in his service. And surely happy are they who, by the blessing of God on a temperate life, are preserved to old age, with strength to labour in His service who gave them being, and died to redeem them.

CHAPTER IX.

Orders concerning eating the passover on the 14th day of the first month, 1–5. On the 14th day of the second month, by those who had been hindered, 8–12. Concerning the negligent and the stranger, 13, 14. Concerning the pillar of cloud and fire, 15–23.

A. M. 2514. **A**ND the LORD spake unto Moses
B. C. 1490. in the wilderness of Sinai, in the
first month of the second year after they were
come out of the land of Egypt, saying,

2 Let the children of Israel also keep ^a the
passover at his appointed season.

3 In the fourteenth day of this month, ¹ at
even, ye shall keep it in his appointed season:
according to all the rites of it, and according to
all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel,
that they should keep the passover.

^a Exodus xii. 1, &c.; Lev. xxiii. 5; Deut. xvi. 1, 2.—¹ Heb.
between the two evenings, Exod. xii. 6.

NOTES ON CHAPTER IX.

Verse 1. *The Lord spake*—Or *had spoken*; for he now relates what happened before the numbering of the people, the consecration of the Levites, and other matters recorded in the former chapters. *In the first month*—This proves that it was before the numbering of the people, which was not till the second month, Num. i. 1, 2.

Verse 2. *Let the children of Israel keep the passover*—The first order for the observation of it being, that they should keep this service when they came to the promised land, (Exod. xii. 25,) they might have concluded there was no obligation upon them to keep it in the wilderness, had it not been for this special precept.

5 And ^b they kept the passover on A. M. 2514.
the fourteenth day of the first month B. C. 1490.
at even in the wilderness of Sinai: according
to all that the LORD commanded Moses, so did
the children of Israel.

6 ¶ And there were certain men, who were
^c defiled by the dead body of a man, that they
could not keep the passover on that day: ^d and
they came before Moses and before Aaron on
that day:

7 And those men said unto him, *We are* de-
filed by the dead body of a man: wherefore are

^b Joshua v. 10.—^c Chapter v. 2; John xviii. 28.—^d Exodus
xviii. 15, 19, 26.

Verse 5. *They kept the passover—in the wilder-
ness*—Where they rested almost a whole year; but
after they removed from thence, they were in so
unsettled a condition that they did not even cir-
cumcise their children, (Joshua v. 5,) who conse-
quently could not eat the passover, Exod. xii. 48.

Verse 6. *They came before Moses*—For resolu-
tion of their difficulty. The law, mentioned chap.
v. 2, commanding such persons to be put out of the
camp, was not yet made.

Verse 7. *Wherefore are we kept back*—They thus
confidently expostulate with Moses, because in the
first institution of the passover no mention is made
of excluding such unclean persons from that ordi-
nance. And although it might possibly have been

A. M. 2514. we kept back, that we may not offer
B. C. 1490. an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and " I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

11 ^f The fourteenth day of the second month at even they shall keep it, and ^g eat it with unleavened bread and bitter *herbs*.

12 ^h They shall leave none of it unto the morning, ⁱ nor break any bone of it: ^k according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover, even the same soul ^l shall be cut off from among his people: because he ^m brought not the offering of the LORD in his appointed season, that man shall ⁿ bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he

do: ^o ye shall have one ordinance A. M. 2514.
B. C. 1490. both for the stranger, and for him that was born in the land.

15 ¶ And ^p on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the testimony: and ^q at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was always: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud ^r was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: ^s as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud ^t tarried long upon the tabernacle many days, then the children of Israel ^u kept the charge of the LORD, and journeyed not.

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

* Chap. xxvii. 5.—^f 2 Chron. xxx. 2, 15.—^g Exod. xii. 8. ^h Exod. xii. 10.—ⁱ Exod. xii. 46; John xix. 36.—^k Exod. xii. 43.—^l Gen. xvii. 14; Exod. xii. 15.—^m Verse 7.

ⁿ Chap. v. 21.—^o Exod. xii. 49.—^p Exod. xl. 34.—^q Exod. xiii. 21; xl. 38.—^r Exod. xl. 36; Psa. lxxx. 1.—^s 1 Cor. x. 1. ^t Heb. *prolonged*.—^u Chap. i. 53; iii. 8.

inferred from the law recorded Lev. vii. 20, that persons in their condition were not to partake of that sacrifice; yet, considering that all the Israelites were expressly commanded to celebrate the passover, (Exod. xii. 47,) they might well entertain doubts respecting their duty in this matter, and therefore have recourse to Moses for decision. *That we may not offer an offering*—Which if we neglect we must be cut off, and if we keep it in these circumstances, we must also be cut off. What shall we do?

Verse 8. *Moses said, I will hear what the Lord will command*—It appears from hence that Moses went into the sanctuary to consult the oracle of God whenever he had occasion, and was answered by an audible voice from the mercy-seat, chap. vii. 8, 9.

Verse 10. *Unclean—or on a journey*—Under these two circumstances the Hebrews think that other hinderances of like nature are comprehended; as if one be hindered by a disease, or by any other such kind of uncleanness; which may seem probable both from the nature of the thing, and the reason of the law, which is the same in other cases.

Verses 14, 15. *A stranger*—Who is a proselyte.

Namely, the tent of the testimony—Or, *the tabernacle above the tent of the testimony*; that is, that part of the tabernacle in which was the testimony, or the ark of the testimony; for there the cloudy pillar stood. This was an evident token of God's special presence with, and providence over them. And this cloud was easily distinguished from other clouds, both by its peculiar figure, and by its constant residence in that place. *Fire*—That they might better discern it, and direct themselves and their journeys or stations by it. Had it been a cloud only, it had scarce been visible by night: and had it been a fire only, it would have scarce been discernible by day. But God was pleased to give them sensible demonstrations that he kept them night and day.

Verses 17–19. *Was taken up*—Or, ascended on high, above its ordinary place, by which it became more visible to all the camp. The motion or stay of the cloud is fitly called *the command of God*, because it was a signification of God's will and their duty. *The charge*—That is, the command of God, that they should stay as long as the cloud stayed.

A. M. 2514. 21 And so it was, when the cloud
B. C. 1490. ^aabode from even unto the morning,
and *that* the cloud was taken up in the morn-
ing, then they journeyed: whether *it was* by
day or by night that the cloud was taken up,
they journeyed.

22 Or *whether it were* two days, or a month,
or a year, that the cloud tarried upon the taber-
nacle, remaining thereon, the children of Israel

^a Heb. *was*.—^a Exod. xl. 36, 37.

Verse 21. *When the cloud abode*—This is repeated
again and again, because it was a constant miracle,
and because it is a matter we should take particular
notice of, as highly significant and instructive. It is
mentioned long after by David, Psa. cv. 39; and by
the people of God after their captivity, Neh. ix. 19.
And the guidance of this cloud is spoken of, as sig-
nifying the guidance of the blessed Spirit, Isa. lxiii.
14. "The Spirit of the Lord caused him to rest,

^a abode in their tents, and journeyed A. M. 2514.
not: but when it was taken up, they B. C. 1490.
journeyed.

23 At the commandment of the LORD they
rested in their tents, and at the command-
ment of the LORD they journeyed: they
^a kept the charge of the LORD, at the com-
mandment of the LORD by the hand of
Moses.

^a Verse 19.

and so didst thou lead thy people." And thus, in
effect, does he guide all those who *commit their
ways unto the Lord*. So that they may well say,
Father, thy will be done! Dispose of me and
mine as thou plearest. Here I am, waiting on my
God, to *journey and rest at the commandment of
the Lord*. What thou wilt, and where thou wilt:
only let me be thine, and always in the way of my
duty.

CHAPTER X.

*Orders concerning the silver trumpets, 1–10. The removal of the Israelites to Paran, 11–28. The treaty of Moses with
Hobab, 29–32. His prayer at the removal and resting of the ark, 33–36.*

A. M. 2514. AND the LORD spake unto Moses,
B. C. 1490. saying,

2 Make thee two trumpets of silver; of a whole
piece shalt thou make them: that thou mayest
use them for the ^acalling of the assembly, and
for the journeying of the camps.

3 And when ^bthey shall blow with them, all
the assembly shall assemble themselves to thee
at the door of the tabernacle of the congrega-
tion.

4 And if they blow *but* with one *trumpet*, then
the princes, *which are* ^cheads of the thousands
of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then ^dthe camps
that lie on the east part shall go forward.

6 When ye blow an alarm the second time,

^a Isa. i. 13.—^b Jer. iv. 5; Joel ii. 15.—^c Exodus xviii. 21.
^d Chap. ii. 3.—^e Chap. ii. 10.—^f Verse 3.—^g Joel ii. 1.

NOTES ON CHAPTER X.

Verse 2. *Two trumpets*—For Aaron's two sons;
though afterward the number of the trumpets was
much increased, as the number of the priests also
was. These trumpets were ordained, both to signify
the great duty of ministers, to preach the word, and
for use, as here follows.

VOL. I. (26)

then the camps that lie ^e on the south A. M. 2514.
side shall take their journey: they B. C. 1490.
shall blow an alarm for their journeys.

7 But when the congregation is to be gather-
ed together, ^fye shall blow, but ye shall not
^gsound an alarm.

8 ^h And the sons of Aaron, the priests, shall
blow with the trumpets; and they shall be to
you for an ordinance for ever throughout your
generations.

9 And ⁱ if ye go to war in your land against
the enemy that ^koppresseth you, then ye shall
blow an alarm with the trumpets; and ye shall
be ^lremembered before the LORD your God, and
ye shall be saved from your enemies.

10 Also ^m in the day of your gladness, and in

^h Ch. xxxi. 6; Josh. vi. 4.—ⁱ 2 Chr. xiii. 14.—^k Judg. ii. 18.
^l Psa. cvi. 42.—^m Gen. viii. 1; Psa. cvi. 4.—ⁿ Ch. xxix. 1.

Verse 6. *For their journeys*—As a sign for them
to march forward, and consequently for the rest to
follow them.

Verse 9. *Ye shall be saved*—If you use this
ordinance of God with trust and dependance upon
God for help.

Verse 10. *In the day of your gladness*—Days ap-

A. M. 2514. your solemn days, and in the begin-
B. C. 1490. nings of your months, ye shall blow
with the trumpets over your burnt-offerings,
and over the sacrifices of your peace-offerings;
that they may be to you ^a for a memorial before
your God: I *am* the LORD your God.

11 ¶ And it came to pass on the twentieth
day of the second month, in the second year,
that the cloud ^o was taken up from off the ta-
bernacle of the testimony.

12 And the children of Israel took ^p their jour-
neys out of the ^a wilderness of Sinai; and the
cloud rested in the ^r wilderness of Paran.

13 And the first took their journey ^s accord-
ing to the commandment of the LORD by the
hand of Moses.

14 ¶ ^t In the first place went the standard of
the camp of the children of Judah according to
their armies: and over his host *was* ^u Nahshon
the son of Amminadab.

15 And over the host of the tribe of the chil-
dren of Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the chil-
dren of Zebulun *was* Eliab the son of Helon.

17 And ^x the tabernacle was taken down;
and the sons of Gershon and the sons of Merari
set forward, ^y bearing the tabernacle.

18 ¶ And ^z the standard of the camp of Reu-
ben set forward according to their armies: and
over his host *was* Elizur the son of Shedeur.

19 And over the host of the tribe of the chil-
dren of Simeon *was* Shelumiel the son of Zuri-
shaddai.

20 And over the host of the tribe of the chil-
dren of Gad *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, A. M. 2514.
bearing the ^a sanctuary: and ¹ the B. C. 1490.
other did set up the tabernacle against they
came.

22 ¶ And ^b the standard of the camp of the
children of Ephraim set forward according to
their armies: and over his host *was* Elishama
the son of Ammihud.

23 And over the host of the tribe of the chil-
dren of Manasseh *was* Gamaliel the son of Pe-
dahzur.

24 And over the host of the tribe of the chil-
dren of Benjamin *was* Abidan the son of Gide-
oni.

25 ¶ And ^c the standard of the camp of the
children of Dan set forward, *which was* the
rear-ward of all the camps throughout their hosts:
and over his host *was* Abiezer the son of Am-
mishaddai.

26 And over the host of the tribe of the chil-
dren of Asher *was* Pagiell the son of Ocran.

27 And over the host of the tribe of the chil-
dren of Naphtali *was* Ahira the son of Enan.

28 ² Thus ^d *were* the journeyings of the chil-
dren of Israel according to their armies, when
they set forward.

29 ¶ And Moses said unto Hobab, the son of
^e Raguel the Midianite, Moses's father-in-law,
We are journeying unto the place of which the
LORD said, ^f I will give it you: come thou with
us, and ^g we will do thee good: for ^h the LORD
hath spoken good concerning Israel.

30 And he said unto him, I will not go; but
I will depart to mine own land, and to my kin-
dred.

^a Verse 9.—^o Chapter ix. 17.—^p Exod. xl. 36.—^q Exod.
xix. 1.—^r Gen. xxi. 21; Chap. xii. 16; Deut. i. 1.—^s Verses
5, 6; Chapter ii. 34.—^t Chapter ii. 3, 9.—^u Chapter i. 7.
^x Chapter i. 51.—^y Chapter iv. 24, 31.—^z Chapter ii. 10, 16.
^a Chapter iv. 4, 15; vii. 9.

¹ That is, *the Gershonites and the Merarites*, Verse 17; Chap.
i. 51.—^b Chapter ii. 18, 24.—^c Chapter ii. 25, 31; Joshua
vi. 9.—^d Or, *These*.—^e Chapter ii. 34.—^f Exodus ii. 18.
^g Genesis xii. 7.—^h Judges i. 16; iv. 11.—ⁱ Gen. xxxii. 12;
Exod. iii. 8; vi. 7.

pointed for rejoicing and thanksgiving to God for
former mercies or deliverances. *Your solemn days*
—Your stated festivals. *For a memorial*—That
God may remember you for good to accept and
bless you. God then takes pleasure in our religious
exercises, when we take pleasure in them. Holy
work should be done with holy joy.

Verse 12. *Paran*—From which they travelled to
other places, and then returned into it again, Num.
xii. 16.

Verse 21. *The others*—The Gershonites and Me-
rarites, who therefore marched after the first camp,
■ good distance from, and before the Kohathites,
that they might prepare the tabernacle for the re-

ception of its utensils, which the Kohathites brough
some time after them.

Verse 29. *Raguel*—Called also *Reul*, Exod. ii. 18,
who seems to be the same with *Jethro*; it being
usual in Scripture for one person to have two or
three names. And therefore this *Hobab* is not *Je-
thro*, but his son, which may seem more probable,
because *Jethro* was old and unfit to travel, and de-
sirable, as may well be thought, to die in his own
country, whither he returned, Exod. xviii. 27; but
Hobab was young, and fitter for these journeys, and
therefore entreated by Moses to stay and bear them
company.

Verse 30. *I will not go*—So he might sincerely
(26*)

A. M. 2514.
B. C. 1490.

31 And he said, Leave us not, I pray thee: forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us ⁱ instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that ^k what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from ^l the mount of the LORD three days' journey: and the ark of the covenant of the LORD ^m went before them

ⁱ Job xxix. 15.—^k Judg. i. 16.—^l Exod. iii. 1.—^m Deut. i. 33; Josh. iii. 3, 4, 6.

say, though afterward he was overcome by the persuasions of Moses.

Verse 31. *Thou mayest be to us instead of eyes*—A very significant expression, importing that he should be to them as a guide to the blind. Several ancient versions, however, give a different turn to these words, probably in order to reconcile them with the promise of the divine conduct. The Chaldaic Paraphrase explains it thus: *Thou knowest how we have encamped in the wilderness, and thine eyes have seen the miracles which have been wrought for us.* The Samaritan thus: *Thou knowest our encampments, and hast been to us instead of eyes.* But this cannot be a just interpretation, for Hobab had not yet followed their camp. The Syriac thus: *Thou shalt be dear to us as our eyes.* The LXX., *εση εν ημιν πρεσβυτης*, *Thou shalt be a senator among us*; the counsellors of princes being sometimes called their eyes. But our translation seems most exactly to express the sense of the Hebrew, and certainly implies nothing inconsistent with the promise of the divine guidance; for though the cloud determined them to a general place, yet many particulars might be unknown to Moses, wherein Hobab, having long lived in those parts, might be able to advise him; as concerning the conveniences of water for their cattle; concerning the safety or danger of the several parts, by reason of serpents, or wild beasts, or enemies, in the parts adjoining to them, that so they might guard themselves better against them. Or, this is to be understood of his directing them not so much in their way, as about great and difficult mat-

in the three days' journey, to search out a resting-place for them. A. M. 2514.
B. C. 1490.

34 And ⁿ the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, ^o Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the ³ many thousands of Israel.

ⁿ Exod. xiii. 21.—^o Psa. lxxviii. 1, 2; cxxxii. 8.—³ Heb. *ten thousand thousands*.

ters, wherein the counsel Moses had from God did not exclude the advice of men, as we see in Hobab's father, Jethro, Exod. xviii. And it is probable this was the wise son of a wise father.

Verse 33. *Three days*—With continued journeys; only it seems probable that the cloud made little pauses, that they might have time for sleep and necessary refreshments. *The ark went before them*—Although in their stations it was in the middle, yet in their marches it went before them; and the cloud was constantly over the ark, whether it stood or went; therefore the ark is said to go before and direct them, not as if the ark could be seen of all the camps, which, as it was carried only upon men's shoulders, was impossible, but because the cloud, which always attended upon the ark, and did, together with the ark, constitute, in a manner, one sign of God's presence, did lead and direct them. *To search out*—A metaphorical expression, for discovering to them; for the ark could not search; and God, who knew all places and things, needed not to search.

Verse 34. *By day*—And by night too, as was expressed before. So we must learn to compare places of Scripture, and to supply the defects of one out of another, as we do in all authors.

Verse 36. *Return, O Lord, &c.*—Let thy divine presence in the cloud take up its fixed residence over the ark, for the safety of this thy people whom thou hast so greatly multiplied: or, *give rest*, that is, a safe and quiet place to thy people, free from enemies and dangers.

CHAPTER XI.

The punishment of the murmurers stopped by the prayer of Moses, 1-3. The fresh murmuring of the people, 4-6. The description of manna, 7-9. The murmuring of Moses, 10-15. God's answer, 16-23. The appointment of the seventy elders, 24-30. Quails sent with a plague, 31-35.

A. M. 2514.
B. C. 1490.

AND ^awhen the people ¹complained, ²it displeased the LORD: and the LORD heard *it*: ^band his anger was kindled; and the ^cfire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

² And the people cried unto Moses; and when Moses ^dprayed unto the LORD, the fire ³was quenched.

³ And he called the name of the place ⁴Taberah: because the fire of the LORD burnt among them.

⁴ ¶ And the ^emixed multitude that *was* among them ⁵fell a lusting: and the children of Israel also ⁶wept again, and said, ^fWho shall give us flesh to eat?

^a Deut. ix. 22.—¹ Or, *were as it were complainers*.—² Heb. *it was evil in the ears of*, &c.—^b Psa. lxxviii. 21.—^c Lev. x. 2; Chap. xvi. 35; 2 Kings i. 12.—^d James v. 16.—³ Or, *sunk*.
^e That is, *A burning*, Deut. ix. 22.—^e Exod. xii. 38.

NOTES ON CHAPTER XI.

Verse 1. *The people complained*—Hebrew, *as it were, complained*; that is, they began to mutter some complaints, and for a while, it seems, kept their discontent from coming to Moses's ear. The chief cause of their murmuring is represented (verse 5) to be their growing weary of the manna, upon which they had now lived for a year. But, besides this, it is probable that their last three days' journey in that vast howling wilderness, the remembrance of their long abode in it, and the fear of many more tedious journeys, and much delay before they should arrive at the land of milk and honey, which they longed for, had greatly contributed to their dissatisfaction. *It displeased the Lord*—Though their discontent did not at first break forth into open murmurings against Moses, yet God saw the mutinous and rebellious disposition of their minds, and testified his displeasure on account of it. *The fire of the Lord*—A fire sent from God in an extraordinary manner, perhaps from the pillar of cloud and fire, or lightning from heaven, which is called the fire of God, 2 Kings i. 12; Job i. 16. Le Clerc thinks it might be one of those fiery blasting winds which are incident to those countries, See Ezek. xvii. 10, and xix. 12. It was, however, sent in a supernatural and miraculous way. *The uttermost part of the camp*—Either because the sin began there among the mixed multitude, or in mercy to the people, whom he would rather awaken to repentance than destroy; and therefore he sent it into the skirts, and not the midst of the camp.

Verse 2. *The people cried unto Moses*—This calamity threw them into such consternation, that they immediately applied to Moses to deprecate the divine displeasure.

Verse 3. *He called the place Taberah*—That is, *burning*, because of this fire; and it was called *Ki-*

⁵ We remember the fish which ^{A. M. 2514.} we did eat in Egypt freely; the cu- ^{B. C. 1490.} cumbers, and the melons, and the leeks, and the onions, and the garlic.

⁶ But now ^hour soul *is* dried away; *there is* nothing at all, besides this manna, *before* our eyes.

⁷ And ⁱthe manna *was* as coriander-seed, and the ^jcolour thereof as the colour of ^kbdellium.

⁸ And the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and ^lthe taste of it was as the taste of fresh oil.

⁹ And ^mwhen the dew fell upon the camp in the night, the manna fell upon it.

⁵ Or, *lusted a lust*.—⁶ Or, *returned and wept*.—^f Psa. lxxviii. 18; cvi. 14; 1 Cor. x. 6.—^g Exodus xvi. 3.—^h Chap. xxi. 5.
ⁱ Exod. xvi. 14, 31.—^j Or, *eye of it as the eye of*.—^k Gen. ii. 12.—^l Exod. xvi. 31.—^m Exod. xvi. 13, 14.

broth-hattaavah on another account. It is no unusual thing in Scripture for persons and places to have two or more names. Both these names were imposed as monuments of the people's sin, and of God's just displeasure. This passage is well improved by St. Paul, (1 Cor. x. 10–12,) to caution us against discontent and murmuring.

Verse 4. *The children of Israel also wept again*—That is, they again complained and murmured, that God had so lately visited them with such awful marks of his displeasure; though their special relation and obligation to God should have restrained them from any such carriage. Bishop Kidder justly observes, that “their sin was much aggravated on the following accounts: 1st, They declared their distrust of God's power and providence, of which they had had so great experience. 2d, They despised God and his former mercies. 3d, They covetously desired flesh, when they had much cattle of their own, Exod. xii. 32, 38, and Num. xxxii. 4.”

Verses 5, 6. *The fish which we did eat freely*—Either without price, for fish was very plentiful, and fishing there free, or at a very small price. *Our soul*—Either our life, as the term signifies, Gen. ix. 5, or our body, which is often intended by the word *soul*. *Dried away*—Is withered, and pines away, which possibly might be true, through their envy, discontent, and inordinate appetite. The expression seems to be of the same purport with that of the psalmist, Psa. cii. 4, *My heart is withered like grass*.

Verses 7, 8. *As coriander-seed*—Not for colour, for that is black, but for shape and figure. *Bdellium*—Is either the gum of a tree, of a white and bright colour, or rather a gem or precious stone, as the Hebrew doctors take it; and particularly a pearl, wherewith the manna manifestly agrees both in its colour, which is white, (Exod. xvi. 14,) and in its

A. M. 2514. 10 ¶ Then Moses heard the people
B. C. 1490. weep throughout their families, every man in the door of his tent: and ^athe anger of the LORD was kindled greatly; Moses also was displeased.

11 ° And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, ^pCarry them in thy bosom, as a ^anursing father beareth the sucking child, unto the land which thou ^rswarest unto their fathers?

13 ^a Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 ^t I am not able to bear all this people alone, because *it is* too heavy for me.

¶ Psa. lxxviii. 21.—° Deut. i. 12.—^p Isa. xl. 11.—^a Isa. xlix. 23; 1 Thess. ii. 7.—^r Gen. xxvi. 3; 1. 24.—^a Matt. xv. 33.—^t Exod. xviii. 18.—^u 1 Kings xix. 4.—^a Zeph. iii. 15.

figure, which is round. *Fresh oil*—Or, of the most excellent oil; or, of cakes made with the best oil, the word *cakes* being easily supplied out of the foregoing member of the verse; or, which is not much different, like *wafers made with honey*, as it is said, Exod. xvi. 31. The nature and use of manna are here thus particularly described, to show the greatness of their sin in despising such excellent food.

Verses 10–14. *Every man in the door of his tent*—To denote they were not ashamed of their sin. *Have I not found favour*—Why didst thou not hear my prayer when I desired thou wouldst excuse me, and commit the care of this unruly people to some other person? *Have I begotten them?*—Are they my children, that I should be obliged to provide food and all things for their necessity and desire? *To bear*—The burden of providing for and satisfying them. *Alone*—Others were only assistant to him in smaller matters; but the harder and greater affairs, such as this unquestionably was, were brought to Moses and determined by him alone.

Verse 15. *If thou deal thus with me, kill me*—He begs that God would be pleased either to ease him of the burdensome charge, or take him out of the world, and rid him of a life so troublesome and insupportable. *See my wretchedness*—Hebrew, *my evil*, my torment, arising from the difficulty of my office, and work of ruling this people, and from the dread of their utter extirpation, and the dishonour which will thence accrue to thee and religion; as if not only I, but thou also wast a deceiver. He speaks like an affectionate father of ^a people who makes their sufferings his own. And, indeed, what could

15 And if thou deal thus with me, ^akill me, I pray thee, out of hand, ^bif I have found favour in thy sight; and let me not ^csee my wretchedness. A. M. 2514. B. C. 1490.

16 ¶ And the LORD said unto Moses, Gather unto me ^vseventy men of the elders of Israel, whom thou knowest to be the elders of the people, and ^zofficers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will ^acome down and talk with thee there: and ^bI will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, ° Sanctify yourselves against to-morrow, and ye shall eat flesh: for ye have wept ^din the ears of the LORD, saying, Who shall give us flesh to eat? ° for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

¶ Exod. xxiv. 1, 9.—^z Deut. xvi. 18.—^a Verse 25; Gen. xi. 5.—^b 1 Samuel x. 6; 2 Kings ii. 15.—^c Exodus xix. 10. ^d Exod. xvi. 7.—^e Verse 5; Acts vii. 39.

make a ruler of such paternal tenderness more distressed than to see the people he was appointed to govern so untoward, not only toward himself, but God? and to see them, by their perverseness, drawing down upon themselves such dire calamities, and the enemies of God rejoicing in their ruin?

Verse 16. *To be elders*—Whom thou by experience discernest to be elders, not only in years and name, but also in wisdom and authority with the people. And according to this constitution, the sanhedrim, or great council of the Jews, which in after ages sat at Jerusalem, and was the highest court of judgment among them, consisted of seventy men.

Verse 17. *I will come down*—By my powerful presence and operation. *I will put it on them*—That is, I will give the same spirit to them which I have given to thee. The *spirit* is here put for the gifts of the Spirit, and particularly for the spirit of prophecy, whereby they were enabled, as Moses had been and still was, to discern hidden and future things, and resolve doubtful and difficult cases, which made them fit for government. It is observable that God would not, and therefore men should not, call any persons to any office for which they were not sufficiently qualified.

Verse 18. *Sanctify yourselves*—Prepare to meet thy God, O Israel, in the way of his judgments. Prepare yourselves by true repentance, that you may either obtain some mitigation of the plague, or, while your bodies are destroyed by the flesh you desire and eat, your souls may be saved from the wrath of God. *Sanctifying* is often used for *preparing*, as Jer. vi. 4; xii. 3. *In the ears of the*

A. M. 2514. 19 Ye shall not eat one day, nor
B. C. 1490. — two days, nor five days, neither ten
days, nor twenty days;

20 ^f But even a ^g whole month, until it come
out at your nostrils, and it be loathsome unto
you: because that ye have despised the LORD
which is among you, and have wept before him,
saying, ^g Why came we forth out of Egypt?

21 ¶ And Moses said, ^h The people among
whom I am, are six hundred thousand footmen,
and thou hast said, I will give them flesh, that
they may eat a whole month.

22 ⁱ Shall the flocks and the herds be slain for
them, to suffice them? or shall all the fish of the
sea be gathered together for them, to suffice them?

^f Psa. lxxviii. 29; cvi. 15.—^g Or, *month of days*.—^h Chap. xxi. 5.—ⁱ Genesis xii. 2; Exod. xii. 37.—^j 2 Kings vii. 2; Matt. xv. 33.

Lord—Not secretly in your closets, but openly and impudently in the doors of your tents, calling heaven and earth to witness.

Verse 20. *Until it come out at your nostrils*—That is, till your impatient appetites be glutted; and by another instance of divine power, you be convinced to your shame how irreligiously, distrustfully, and ungratefully you have acted toward God amidst all his merciful providences toward you. The expression presents a very strong, though disagreeable idea of satiety and surfeit, when the overloaded stomach disburdens itself at the mouth and nostrils. *Ye have despised the Lord*—You have lightly esteemed his bounty and manifold blessings; you have slighted and distrusted his promises and providence after so long and large experience of it. *The Lord who is among you*—Who is present and resident with you, to observe all your carriage, and to punish your offences. This is added as a great aggravation of the crime, to sin in the presence of the judge. *Why came we forth out of Egypt?*—Why did God do us such an injury? Why did we so foolishly obey him in coming forth?

Verse 21. *Six hundred thousand footmen*—Fit for war, besides women and children. That Moses speaks this as distrusting God's word, is evident; and that Moses was not remarkably punished for this as he was afterward for the same sin, (Num. xx,) may be imputed to the different circumstances of this and that sin; this was the first offence of the kind, and therefore more easily passed by; that was after warning, and against more light and experience. This seems to have been spoken secretly; that openly, before the people; and therefore it was fit to be openly and severely punished, to prevent the contagion of that example.

Verse 23. *Is the Lord's hand waxed short?*—Is the divine power diminished? Isa. i. 2, and lix. 1. What has not God done to convince mankind that his power is always unlimited? And yet man is

23 And the LORD said unto Moses, A. M. 2514.
^k Is the LORD's hand waxed short? B. C. 1490.
thou shalt see now whether ^l my word shall
come to pass unto thee, or not.

24 ¶ And Moses went out, and told the
people the words of the LORD, and ^m gathered
the seventy men of the elders of the
people, and set them round about the taber-
nacle.

25 And the LORD ⁿ came down in a cloud,
and spake unto him, and took of the spirit that
was upon him, and gave *it* unto the seventy
elders: and it came to pass, *that* ^o when the
spirit rested upon them, ^p they prophesied, and
did not cease.

^k Isaiah i. 2; lix. 1.—^l Chapter xxiii. 19; Ezekiel xii. 25.
^m Verse 16.—ⁿ Verse 17; Chapter xii. 5.—^o 2 Kings ii. 15.
^p 1 Sam. x. 5, 10; xix. 20, 23.

still ready to fall into the weakness of thinking that there are circumstances in which the power of God cannot afford relief or deliverance, but must, as it were, remain inactive.

Verse 24. *Moses went out*—Either from the sanctuary, into which he had entered to receive God's answers from the mercy-seat, or he went out from his tent to the people. *And gathered the seventy men*—They are called seventy from the stated number, though two of them were lacking, as the apostles are called *the twelve*, (Matt. xxvi. 20,) when one of that number was absent. *Round the tabernacle*—Partly that the awe of God might be imprinted upon their hearts, that they might more seriously undertake, and more faithfully manage their high employment; but principally, because that was the place where God manifested himself, and therefore there he would bestow his Spirit upon them.

Verse 25. *Rested on them*—Not only moved them for a time, but took up his settled abode with them, because the use and end of this gift were perpetual. *They prophesied*—Discoursed of the word and works of God in a marvellous manner, as the prophets did. So this word is used, 1 Sam. x. 5, 6; Joel ii. 28; 1 Cor. xiv. 3. Yet were they not hereby constituted teachers, but civil magistrates, who, together with the spirit of government, received also the spirit of prophecy, as a sign and seal, both to themselves and to the people, that God had called them to that employment. *They did not cease*—Either for that day, continuing in that exercise all that day, and, it may be, all the night too, as it is said of Saul, 1 Sam. xix. 24; or, afterward also. For this was a continued gift, conferred upon them to enable them the better to discharge their magistracy; which was more expedient for them than for the rulers of other people, because the Jews were under a theocracy, or the government of God, and even their civil controversies were decided out of that word of God which the prophets expounded.

A. M. 2514.
B. C. 1490.

26 But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but ^a went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, one of his young men, an-

^a 1 Sam. xx. 26; Jer. xxxvi. 5.—^r Mark ix. 38; Luke ix. 49.
^s 1 Cor. xiv. 5.

Verse 26. *In the camp*—Not going to the tabernacle, as the rest did, either not having seasonable notice to repair thither, or, being detained in the camp by sickness, or some urgent occasion, not without God's special providence, that so the miracle might be more evident. *They were of them that were written*—In a book or paper by Moses, who, by God's direction, nominated the fittest persons.

Verses 27, 28. *There ran a young man and told Moses*—Fearing lest his authority should be diminished by their prophesying, and thereby taking power to themselves without his consent. *Joshua, the servant of Moses*—Who ministered to him as his constant attendant. *One of his young men*—Hebrew, מִבְּעֻרָאִי, *mibechuraiv*, one of his chosen ones; which may be emphatically added to signify that even great and good men may mistake about the works of God. *My lord Moses, forbid them*—It would seem that he thought their prophesying or teaching in the camp tended to make those gifts common, and to disparage Moses in the eyes of the people; or, perhaps, he thought it tended to breed a schism, by calling the people away from the tabernacle, the appointed place of public worship, where the rest of the seventy elders were regularly assembled. Thus the disciples forbade one who cast out devils in Christ's name, because he followed not with them, Luke ix. 49, 50.

Verse 29. *Enviest thou for my sake?*—Art thou grieved because the gifts and graces of God's Spirit are imparted to others besides me? Or rather, *Art thou jealous for my sake?* Art thou afraid that their exercising these prophetic gifts will be a diminution of my honour? *Would God that all the Lord's people were prophets*—That they were all so inspired by his Spirit as to be enabled to speak to his praise, and to the edification of others! He saith *prophets*, not *rulers*, for that, he knew, could not be. Thus we see, though Joshua was Moses's particular friend and confidant, and though he said this out of respect for Moses, whose honour he was very unwilling to see lessened by the call of those elders, yet Moses reproves him, as Christ did the disciples on the occasion just mentioned, and, in him, all who are of such a spirit. "We must take care," says Henry,

answered and said, My lord Moses, <sup>A. M. 2514.
B. C. 1490.</sup> ^r forbid them.

29 And Moses said unto him, Enviest thou for my sake? ^a would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them.

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a ^t wind from the Lord, and brought quails from the sea, and let them fall by the camp, ^a as it were a day's journey on this side, and as it were a day's journey

^t Exodus xvi. 13; Psalm lxxviii. 26, 28.—^a Or, as it were the way of a day.

"that we do not secretly grieve at the gifts, graces, or usefulness of others, and that we be not forward to condemn and silence those that differ from us, as if they did not follow Christ, because they do not follow him with us. Shall we reject those whom Christ has owned? or restrain any from doing good because they are not in every thing of our mind? Moses was of another spirit; so far from silencing these two, and quenching the spirit in them, he wishes that all the Lord's people were prophets, and that he would put his Spirit upon them. Not that he would have had any to set up for prophets who were not duly qualified; or that he expected the spirit of prophecy to be made thus common; but he thus expresseth the love and esteem he had for all the Lord's people, the complacency he took in the gifts of others, and how far he was from being displeased at Eldad and Medad's prophesying from under his eye. Such an excellent spirit as this blessed Paul was of; rejoicing that Christ was preached, though it were by those who therein intended to add affliction to his bonds, Phil. i. 16. We ought to be pleased that God is served and glorified, and good done, though to the lessening of our credit and the credit of our way."

Verse 30. *Moses gat him into the camp*—Among the people; he and the elders of Israel—To exercise the gifts and authority they had now received.

Verse 31. *There went forth a wind from the Lord*—An extraordinary and miraculous wind, both for its vehemency and for its effects. *And brought quails*—So the Hebrew word, שָׁלִי, *salvim*, is interpreted by Josephus, and all the ancient versions; nor does there appear to be any sufficient authority for translating it *locusts*; notwithstanding what Ludolphus, in his History of Ethiopia, l. 1, c. 13; and after him Bishop Patrick, and the late bishop of Clogher, have said on the subject. This is the second time that God gave them these quails. He sent them the former year, and much about the same season, Exod. 16, 13; but neither in the same quantity nor with the same design as now. *From the sea*—Principally from the Arabian gulf, or Red sea, and both sides of it, where, according to ancient heathen writers, they were then in great numbers,

A. M. 2514. on the other side, round about the
B. C. 1490. camp, and as it were two cubits high
upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten ^uhomers: and they spread *them* all abroad for themselves round about the camp.

33 And while the ^xflesh *was* yet between

^u Exodus xvi. 36; Ezekiel xlv. 11.—^x Psalm lxxviii. 30, 31.

and no doubt were wonderfully increased by God's special providence for this very occasion. This sea lies south of that part of Arabia where the Israelites were now encamped. It was therefore a south wind that brought these quails, and is said to have *come forth from the Lord*, because it was ordered and directed by his special power and providence. *Two cubits high*—Not as if the quails did cover all the ground two cubits high for a day's journey on each side of the camp, for then there had been no place left where they could spread them *all abroad round about the camp*; but the meaning is, that the quails came and fell down round about the camp for a whole day's journey on each side of it, and that in all that space they lay here and there in great heaps, which were often two cubits high.

Verse 32. *All that night and all next day*—Some at the one time, and some at the other, and some, through greediness or diffidence, at both times. *Ten homers*—That is, ten ass-loads: which, if it seem incredible, consider, 1st, That the gatherers here were not all the people, which could not be without great inconvenience, but some on the behalf of all, while the rest were exercised about other necessary things. Therefore, the meaning is not, that every Israelite had so much for his share, but that every collector gathered so much for the family or others by whom he was appointed. 2d, That the people did not gather for their present use only, but for a good while to come; and being distrustful of God's goodness, it is not strange if they gathered much more than they needed. 3d, That the word rendered *homers*, may signify *heaps*, as it doth Exod. viii. 14; Judges xv. 16; Hab. iii. 15; and *ten* is often put for *many*, and so the sense is, that every one gathered several heaps. If yet the number seem incredible, it must

their teeth, ere it was chewed, the A. M. 2514.
wrath of the LORD was kindled B. C. 1490.
against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place ¹⁰Kibroth-hattaavah: because there they buried the people that lusted.

35 ^vAnd the people journeyed from Kibroth-hattaavah unto Hazeroth: and ¹¹abode at Hazeroth.

¹⁰ That is, *the graves of lust*, Deut. ix. 22.—^v Chap. xxxiii. 17.
¹¹ Or, *they were in*, &c.

be further known, 4th, That heathen and other authors affirm, in those eastern and southern countries, quails are innumerable, so that in one part of Italy, within the compass of five miles, there were taken about a hundred thousand of them every day for a month together. And Athenæus relates, that in Egypt, a country prodigiously populous, they were in such plenty, that all those vast numbers of people could not consume them, but were forced to salt and keep them for future use. *They spread them*—That so they might dry, salt, and preserve them for future use, according to what they had seen in Egypt.

Verse 33. *The Lord smote the people with a very great plague*—With [■] pestilence, say some, with a consumption, say others. But it seems more probable that it was by some untimely death, which was the effect of their own gluttony and intemperance. This seems to agree best with the threatening, verse 20. God was pleased, in a great measure, to overlook their first murmuring, about a year before, when he sent them the manna, because they were then under great necessity, being really pinched with hunger; whereas now that they were fed with bread from heaven, they cried for meat, not from need, but mere wantonness, and that after much experience of God's care and kindness, after he had pardoned their former sins, and after he had made known his laws to them in a most solemn and terrible manner. Besides, the longer God exercises forbearance, the more is the offender's guilt aggravated, if he remain impenitent. Reader, remember, "the goodness of God leads thee to repentance," and take heed that thou do not, "after thy hardness and impenitent heart, treasure up to thyself wrath against the day of wrath!"

CHAPTER XII.

Miriam and Aaron murmur against Moses, 1-3. God calls them to an account for it, 4-9. Miriam becoming leprous, Aaron humbles himself, and Moses prays for her, 10-13. She is healed, but shut out of the camp for seven days, 14-16.

A. M. 2514.
B. C. 1490.

AND Miriam and Aaron spake against Moses because of the ¹ Ethiopian woman whom he had married: for ^a he had ² married an Ethiopian woman.

2 And they said, Hath the LORD indeed spoken only by Moses? ^b hath he not spoken also by us? And the LORD ^c heard it.

3 (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)

4 ^e And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out

ye three unto the tabernacle of the congregation. And they three came out. A. M. 2514.
B. C. 1490

5 ^f And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him ^g in a vision, *and* will speak unto him ^h in a dream.

7 ⁱ My servant Moses is not so, ^k who *is* faithful in all ^l my house.

¹ Or, *Cushite*.—^a Exod. ii. 21.—^b Heb. *taken*.—^c Exodus xv. 20; Micah vi. 4.—^e Genesis xxix. 33; Isaiah xxxvii. 4.
^d Psal. lxxvi. 9.—^f Chap. xi. 25; xvi. 19.

^g Genesis xlvii. 2; Job xxxiii. 15; Ezek. i. 1; Daniel viii. 2.
^h Gen. xxxi. 10; 1 Kings iii. 5; Matt. i. 20.—ⁱ Psalm cv. 26.
^j Heb. iii. 2, 5.—^k 1 Tim. iii. 15.

NOTES ON CHAPTER XII.

Verse 1. *And Miriam*—Miriam seems to be first named, because she was the first mover of the sedition; wherefore she is more eminently punished. *The Ethiopian*—Either, 1st, Zipporah, who is here called an Ethiopian, in the Hebrew, a Cushite, because she was a Midianite: the word Cush being generally used in Scripture, not for Ethiopia, properly so called, above Egypt, but for Arabia. If she be meant, probably they did not quarrel with him for marrying her, because that was done long since, but for being swayed by her and her relations, by whom they might think he was persuaded to choose seventy rulers; by which copartnership in government they thought their authority and reputation diminished. And because they durst not accuse God, they charge Moses, his instrument, as the manner of men is. Or, 2d, Some other woman whom he married, either while Zipporah lived, or rather because she was now dead, though that, as many other things, he not recorded. For, as the quarrel seems to have been about marrying a stranger, it is probable it was a fresh occasion about which they contended. And it was lawful for him as well as any other to marry an Ethiopian or Arabian woman, provided she were a sincere proselyte.

Verse 2. *By us*—Are not we prophets as well as he? So Aaron was made, (Exod. iv. 15, 16,) and so Miriam is called, Exod. xv. 20. And Moses hath debased and mixed the holy seed, which we have not done. Why then should he take all power to himself, and make rulers as he pleaseth, without consulting us? *The Lord heard*—Observed their words and carriage to Moses.

Verse 3. *The man Moses was very meek*—This is added as the reason why Moses took no notice of their reproach, and why God did so severely plead his cause. Thus was he fitted for the work he was called to, which required all the meekness he had. And this is often more tried by the unkindness of our friends, than by the malice of our enemies. This meekness of Moses was a great aggravation of the sin of his brother and sister, namely, that they should behave so insolently toward a man of his mild and sweet disposition, who was farthest of all

men living from abusing his power, slighting any person beneath him, or harbouring the least malice for personal affronts. Probably this commendation was added, as some other clauses were, by some succeeding prophet. But how was Moses so meek, when we often read of his anger? Not to mention that *the law made nothing perfect*, (Heb. vii. 19,) it must be observed, true meekness does not exclude every kind of anger, but only such as is sinful. We may and ought to be angry when God is dishonoured, in the sense in which Christ was when he *looked round about upon the people with anger, grieved for the hardness of their hearts*, Mark iii. 5. *Displeasure* or *grief* on account of the sin or folly of another, if it be not immoderate, and imply no resentment, is not sinful, but commendable, Eph. iv. 26.

Verses 4, 5. *The Lord spake suddenly*—To stifle the beginnings of the sedition, that this example might not spread among the people, the divine voice from the Shechinah interrupts them in the midst of their dispute, commanding Aaron and his sister to come forth from their tents to meet Moses immediately at the door of the tabernacle, which they did accordingly. *The Lord stood in the door*—While they stood without, Aaron not being admitted into the tabernacle as he used to be, a sign of God's displeasure.

Verse 6. *If there be a prophet among you*—If you be prophets, yet know there is a difference among prophets, nor do I put equal honour upon all of them. *In a vision*—To some the divine will was communicated by strong impressions upon their imaginations when they were awake, but in an ecstasy, as in the case of Abraham, Gen. xv. 1; Jacob, Gen. xlvii. 2; and Daniel, chap. viii. 1–15. Now we never read that Moses was thus entranced in a prophetic vision. He was always awake and quite master of himself when conversing with God, or receiving communications from him. *In a dream*—To others God revealed his mind by figurative, enigmatical representations, exhibited to them in their sleep; as the ladder which was represented to Jacob in a dream, Gen. xxviii. 12.

Verse 7. *My servant Moses is not so*—He is

A. M. 2514. 8 With him will I speak ^m mouth
B. C. 1490. to mouth, even ⁿ apparently, and not
in dark speeches; and ^o the similitude of the
LORD shall he behold: wherefore then ^p were
ye not afraid to speak against my servant
Moses? ³

9 And the anger of the LORD was kindled
against them; and he departed.

10 ¶ And the cloud departed from off the ta-
bernacle; and ^a behold, Miriam *became* ^b le-
prous, *white* as snow: and Aaron looked upon
Miriam, and behold, *she was* leprous.

11 And Aaron said unto Moses, Alas, my lord,

^m Exodus xxxiii. 11; Deut. xxxiv. 10.—ⁿ 1 Cor. xiii. 12.
^a Exod. xxxiii. 19.—^p 2 Pet. ii. 10; Jude 8.—³ Heb. *Against*
my servant, against Moses.—^a Deut. xxiv. 9.

prophet of a higher rank. To him I impart my
mind in a far more noble and clear way. *Who is*
faithful in all my house—God had set him over
all Israel, who were his house, his family, or chosen
people, and Moses was faithful in the performance
of the trust reposed in him, executing all the divine
commands, and doing nothing partially or of him-
self, as he was now falsely accused. In this he was
an eminent type of Christ, as the apostle represents
him, Heb. iii. 1-6.

Verse 8. *Mouth to mouth*—In a most familiar
manner, distinctly, and by an articulate voice, as one
friend discourses with another, or as two friends in
conversation hear and answer each other by turns.
Moses enjoyed this singular privilege, which was
vouchsafed to no other of the prophets, that God
spoke to him immediately, and not by an interpreter,
nor by shadows, and representations in his fancy, as
in visions and dreams, but by a distinct audible voice,
and that upon all occasions. *Even apparently*—
Plainly and certainly, so that there was no difficulty
to apprehend his meaning. *Not in dark speeches*—
Not in parables, similitudes, dark resemblances; as
by showing a boiling pot and an almond-tree to
Jeremiah; a basket of summer fruits to Amos; a
chariot with wheels, &c., to Ezekiel. *The similitude*
—Not the face or essence of God, which no man can
see and live, (Exod. xxxiii. 20,) but some singular
manifestation of his glorious presence, as that spoken
of Exod. xxxiii. 11-23. Yea, the Son of God, it seems,
appeared to him in a human shape, which he as-
sumed for a time, that he might give Moses a fore-
token of his future incarnation. *Against my ser-
vant Moses*—Who is such in so eminent and extra-
ordinary a manner and degree.

Verse 9. *He departed*—From the door of the
tabernacle, in token of his great displeasure; not
waiting for their answer. The removal of God's pre-
sence from us is the saddest token of his displeasure.
And he never departs till we, by our sin and folly,
drive him from us.

Verse 10. *From off the tabernacle*—Probably not
the whole tabernacle, but from that part to which it had

A. M. 2514. I beseech thee, ^s lay not the sin upon
B. C. 1490. us, wherein we have done foolishly,
and wherein we have sinned.

12 Let her not be ^t as one dead, of whom the
flesh is half consumed when he cometh out of
his mother's womb.

13 And Moses cried unto the LORD, saying,
Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, ^u If her
father had but spit in her face, should she not
be ashamed seven days? let her be ^x shut out
from the camp seven days, and after that let her
be received in *again*.

^r 2 Kings v. 27; xv. 5; 2 Chron. xxvi. 19.—^s 2 Sam. xix. 19;
xxiv. 10; Prov. xxx. 32.—^t Psalm lxxxviii. 4.—^u Heb. xii.
9.—^x Lev. xiii. 40; Chap. v. 2, 3.

come, to that part which was directly over the mercy-
seat, where it constantly abode. Or, perhaps, it quite
disappeared, or stood at a great distance till Miriam was
removed from the tabernacle, and carried out of the
camp. *Miriam became leprous*—The original ex-
presses the fact here recorded with much more spirit
and force. *The cloud departed—and behold, Mi-
riam became leprous*—She, and not Aaron, either be-
cause she was chief in the transgression, or because
God would not have his worship interrupted or dis-
honoured, which it must have been if Aaron had
been leprous. *White*—This kind of leprosy was
the most virulent and incurable of all. It is true,
when the leprosy began in a particular part, and
thence spread itself over all the flesh by degrees,
and at last made it all white, that was an evidence
of the cure of the leprosy, (Lev. xiii. 12, 13,) but it
was otherwise when one was suddenly smitten with
this universal whiteness.

Verses 11, 12. *Lay not the sin*—Let not the guilt
and punishment of this sin rest upon us, upon her in
this kind, upon me in any other kind, but pray to
God for the pardon and removal of it. *As one*
dead—Because part of her flesh was putrefied and
dead, and not to be restored but by the mighty
power of God. Like a still-born child, that hath
been for some time dead in the womb, which,
when it comes forth, is putrefied, and part of it
consumed.

Verse 14. *If her father had but spit in her face*
—That is, had expressed some eminent token of
indignation and contempt, in consequence of her
having provoked him to anger by some undutiful
behaviour. See Job. xxx. 10; Isa. i. 6. *Should she*
not be ashamed seven days—And withdraw herself
from her father's presence, as Jonathan did on a like
occasion? 1 Sam. xx. 34. And how much more
ought she to be ashamed when she lies under this
severe mark of the divine displeasure! So, though
God had healed her according to Moses's request,
yet he would have her publicly bear the shame of
her sin, and be a warning to others to keep them
from the same transgression.

A. M. 2514. 15 [†] And Miriam was shut out from
B. C. 1490. the camp seven days : and the people
journeyed not till Miriam was brought in *again*.

[†] Deut. xxiv. 9 ; 2 Chron. xvi. 20, 21.

Verse 15. *Journeyed not*—Which was a testimony of respect to her both from God and from the people ; God so ordering it, partly lest she should be

16 ¶ And afterward the people re- A. M. 2514.
moved from [‡] Hazeroth, and pitched B. C. 1490.
in the wilderness of Paran.

[‡] Chapter xi. 35 ; xxxiii. 18.

overwhelmed by such a public rebuke from God, and partly lest, she being a prophetess, the gift of prophecy should come into contempt.

CHAPTER XIII.

The sending of the spies into Canaan, 1-17. The instructions given them, 18-20. Their journey and return, 21-25. Their report, 26-33.

A. M. 2514. **AND** the LORD spake unto Moses,
B. C. 1490. saying,

2 [‡] Send thou men, that they may search the land of Canaan, which I give unto the children of Israel : of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them ^b from the wilderness of Paran : all those men *were* heads of the children of Israel.

4 And these *were* their names : Of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 ^c Of the tribe of Judah, ^d Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

[‡] Chapter xxxii. 8 ; Deut. i. 22.—^b Chap. xii. 16 ; xxxii. 8 ; Deut. i. 19 ; ix. 23.—^c 1 Chron. iv. 15.

NOTES ON CHAPTER XIII.

Verses 1, 2. The Israelites being now come to the borders of Canaan, Moses commanded them, in the name of God, to *go up and possess it*, reminding them of his promise to give them the possession of it, and exhorting them not to fear nor be discouraged, Deut. i. 21. But the unbelieving and distrustful multitude, forgetting the power and faithfulness of God, were afraid to venture on this hazardous undertaking, as they thought it, till some persons were sent to examine and bring them information what sort of country it was, and what kind of people they should have to contend with. *We will send men before us*, said they, and *they shall search out the land, and bring us word again*, Deut. i. 22. Moses, therefore, in compliance with their request, is directed by God to send proper persons, chosen from

8 Of the tribe of Ephraim, ^e Oshea A. M. 2514.
the son of Nun. B. C. 1490.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemali.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called ^f Oshea the son of Nun, Jehoshua.

^d Verse 30 ; Chapter xiv. 6, 30 ; Josh. xiv. 6, 13 ; Judges i. 12.
^e Verse 16.—^f Verse 8 ; Exod. xvii. 9 ; Chap. xiv. 6, 30.

all the tribes, for this purpose. *Every one a ruler among them*—Not those called princes of the tribes, in the first chapter of this book, but men of wisdom and authority, and rulers or officers of an inferior kind.

Verse 8. *Oshea*—Called also Joshua, verse 16.

Verse 11. *Of Joseph*—The name of Joseph is elsewhere appropriated to Ephraim, here to Manasseh ; possibly to aggravate the sin of the ruler of this tribe, who did so basely degenerate from his noble ancestor.

Verse 16. *Jehoshua*—Oshea denotes a desire of salvation, signifying, *Save, we pray thee* ; but Jehoshua, or Joshua, includes a promise of salvation, *He will save*. So this was [‡] prophecy of his succession to Moses in the government, and of the success of his arms. Joshua is the same name with

A. M. 2514. 17 ¶ And Moses sent them to spy
B. C. 1490. out the land of Canaan, and said
unto them, Get you up this way ^a southward,
and go up into ^b the mountain :

18 And see the land, what it *is* ; and the
people that dwelleth therein, whether they *be*
strong or weak, few or many ;

19 And what the land *is* that they dwell in,
whether it *be* good or bad ; and what cities
they be that they dwell in, whether in tents, or
in strong holds :

20 And what the land *is*, whether it *be* ⁱ fat
or lean, whether there *be* wood therein, or not.
And ^k *be* ye of good courage, and bring of the
fruit of the land. Now the time *was* the time
of the first ripe grapes.

21 ¶ So they went up, and searched the land
^l from the wilderness of Zin unto ^m Rehob, as
men come to Hamath.

22 And they ascended by the south, and came
unto Hebron ; where ⁿ Ahiman, Sheshai, and
Talmai, ^o the children of Anak, *were*. (Now
^p Hebron was built seven years before ^q Zoan
in Egypt.)

^a Verse 21. — ^b Genesis xiv. 10. — ⁱ Nehemiah ix. 25, 35.
^k Deut. xxxi. 6, 7, 23. — ^l Chap. xxxiv. 3. — ^m Josh. xix. 28.
ⁿ Joshua xi. 22. — ^o Verse 33. — ^p Josh. xxi. 11. — ^q Psalm
lxxviii. 12. — ^r Deut. i. 24, 25.

Jesus, of whom Joshua was a type. He was the
Saviour of God's people from the powers of Canaan,
Christ from the powers of hell.

Verses 17, 18. *Southward*—Into the southern
part of Canaan, which was the nearest part, and the
worst too, being dry and desert, and therefore fit for
them to enter and pass through with less observation.
Into the mountain—Into the mountainous country,
and thence into the valleys, and so take a survey of
the whole land. *What it is*—Both for largeness,
and for nature and quality.

Verses 19, 20. *In tents*—As the Arabians did ; or
in unwall'd villages, which, like tents, are exposed
to an enemy. *Fat*—Rich and fertile.

Verse 21. *Zin*—In the south of Canaan, differing
from the wilderness of Sin, which was nigh unto
Egypt. *To Hamath*—From the south they passed
through the whole land to the northern parts of it ;
Rehob was a city in the north-west part, Hamath a
city in the north-east.

Verse 22. *By the south*—Moses having described
their progress from south to north, more particularly
relates some memorable places and passages. *They
came*—Hebrew, *He came* ; namely, Caleb, as appears
from Joshua xiv. 9, 12, 14. For the spies distributed
their work among them, and went either severally,
or by pairs ; and it seems the survey of this part was
left to Caleb. *Anak*—A famous giant, whose chil-
dren these are called, either more generally, as all

23 ^r And they came unto the ¹ brook A. M. 2514.
of Eshcol, and cut down from thence B. C. 1490.
a branch with one cluster of grapes, and they
bare it between two upon a staff ; and *they
brought* of the pomegranates, and of the figs.

24 The place was called the ² brook ³ Eshcol,
because of the cluster of grapes which the chil-
dren of Israel cut down from thence.

25 And they returned from searching of the
land after forty days.

26 ¶ And they went and came to Moses, and
to Aaron, and to all the congregation of the
children of Israel, ^u unto the wilderness of Paran,
to ^t Kadesh ; and brought back word unto them,
and unto all the congregation, and showed them
the fruit of the land.

27 And they told him, and said, We came
unto the land whither thou sentest us, and
surely it floweth with ^v milk and honey ; ^x and
this *is* the fruit of it.

28 Nevertheless, ^y the people *be* strong that
dwell in the land, and the cities *are* walled, *and*
very great : and moreover, we saw ^z the children
of Anak there.

¹ Or, valley, Chapter xxxii. 9. — ^u Or, valley. — ³ That is, *a
cluster of grapes*. — ^v Verse 3. — ^t Chap. xx. 1, 16. — ^u Exod
iii. 8 ; xxxiii. 3. — ^x Deut. i. 25. — ^y Deut. i. 28 ; ix. 1, 2
^z Verse 33.

giants sometimes were, or rather more specially
because Arbah, from whom Hebron was called
Kiriath-arbah, was the father of Anak, Joshua xv. 13.
And this circumstance is mentioned as an evidence
of the goodness of that land, because the giants chose
it for their habitation. *Before Zoan*—This seems
to be noted to confront the Egyptians, who vainly
boasted of the antiquity of their city Zoan above all
places.

Verses 23, 24. *Upon a staff*—Either for the weight
of it, considering the length of the way they were
to carry it, or for the preservation of it whole and
entire. In those eastern and southern countries
there are vines and grapes of an extraordinary big-
ness, as Strabo and Pliny affirm. *Eshcol*—That is,
a cluster of grapes, as the word signifies.

Verse 25. *They returned after forty days*—It is
a wonder the people had patience to stay forty days,
when they were just ready to enter Canaan, under
all the assurances of success they could have from
the divine power, proved by a constant series of
miracles, that had hitherto attended them. But they
distrusted God, and chose to be held in suspense by
their own counsels, rather than to rest upon God's
promise ! How much do we stand in our own light
by unbelief !

Verses 27-29. *They told him*—In the audience
of the people. *The Amalekites in the south*—Where
we are to enter the land ; and they who were so fierce

A. M. 2514. 29 * The Amalekites dwell in the
B. C. 1490. land of the south : and the Hittites,
and the Jebusites, and the Amorites, dwell in
the mountains ; and the Canaanites dwell by
the sea, and by the coast of Jordan.

30 And ^b Caleb stilled the people before Moses,
and said, Let us go up at once, and possess it ;
for we are well able to overcome it.

31 ^c But the men that went up with him said,
We be not able to go up against the people ;
for they *are* stronger than we.

* Exodus xvii. 8 ; Chap. xiv. 43.—^b Joshua xiv. 7.—^c Chap.
xxxii. 9.—^d Chap. xiv. 36, 37.

against us that they came into the wilderness to
fight with us, will, without doubt, oppose us when
we come close by their land, the rather, to revenge
themselves for their former loss. Therefore they
mention them, though they were not Canaanites.
In the mountains—In the mountainous country, in
the south-east part of the land, so that you cannot
enter there without great difficulty, both because of
the noted strength and valour of those people, and
because of the advantage they have from the moun-
tains. *By the sea*—Not the mid-land sea, which is
commonly understood by that expression, but the
Salt or Dead sea ; as appears, 1st, Because it is that
sea which is next to Jordan ; 2d, Because the Canaan-
ites dwelt principally in those parts, and not near the
mid-land sea. So these guard the entrance on the
east side, as the others do on the south.

Verse 30. *Caleb*—Together with Joshua, as is
manifest from chap. xiv. 6, 7, 30 ; but Caleb alone is
here mentioned, possibly because he spake first and
most, which he might better do, because he might
be presumed to be more impartial than Joshua, who,
being Moses's minister, might be thought to speak
only what he knew his master would like. *Stilled*
the people—Which implies either that they had begun
to murmur, or that by their looks and carriage, they
discovered the anger which boiled in their breasts.
Before Moses—Or, *toward Moses*, against whom
they were incensed, as the man who had brought
them into such sad circumstances. *Let us go up*
and possess it. He does not say, Let us go up and
conquer it. He looks on that to be as good as done
already : but, Let us go up and *possess it* ! There
is nothing to be done but to enter without delay, and
take the possession which our great Lord is now
ready to give us ! Thus difficulties that lie in the
way of salvation, vanish away before a lively faith.

Verse 31. *The men*—All of them, Joshua ex-

32 And they ^d brought up an evil ^{A. M. 2514.}
report of the land which they had ^{B. C. 1490.}
searched unto the children of Israel, saying,
The land through which we have gone to
search it, *is* a land that eateth up the inhabit-
ants thereof ; and ^e all the people that we saw
in it *are* ^f men of a great stature.

33 And there we saw the giants, ^f the sons of
Anak, *which come* of the giants : and we were
in our own sight as ^g grasshoppers, and so we
were ^h in their sight.

* Amos ii. 9.—^a Heb. *men of statures*.—^f Deut. i. 28 ; ii. 10.
^g Isa. xl. 22.—^h 1 Sam. xvii. 42.

cepted. *Stronger*—Both in stature of body and
numbers of people. Thus they question the power,
and truth, and goodness of God, of all which they
had such ample testimonies.

Verse 32. *Eateth up its inhabitants*—Not so much
by civil wars, for that was likely to make their con-
quest more easy ; but rather by the unwholesome-
ness of the air and place, which they guessed from
the many funerals which, as some Hebrew writers,
not without probability, affirm they observed in their
travels through it ; though that came to pass from
another cause, even from the singular providence of
God, which, to facilitate the Israelites' conquest, cut
off vast numbers of the Canaanites, either by a
plague, or by the hornet sent before them, as is ex-
pressed Josh. xxiv. 12. Le Clerc, indeed, explains
this of their being liable to be destroyed, or *eaten*
up, by the incursions of many neighbouring ene-
mies, in which sense the same phrase is used Ezek.
xxxvi. 12. The Jews, however, take it to be meant
of *famine*, by which the country was wont to con-
sume its inhabitants, and which they suppose to have
distressed it at that time. But the spies had before
acknowledged it to be a plentiful land, a land *flow-
ing with milk and honey*. Many, therefore, under-
stand the expression as denoting the *number* of the
inhabitants, and would translate the original words,
The land is meat for its inhabitants ; that is, the
inhabitants devour and eat up all the produce of the
land.

Verse 33. *We were in our own sight as grass-
hoppers*—Thus their fear magnified these sons of
Anak above measure, so that in comparison of them
they thought themselves as weak and contempt-
ible as insignificant insects. *And so we were in*
their sight—An hyperbole, signifying that the Ana-
kims looked down upon them with the utmost con-
tempt.

CHAPTER XIV.

The murmuring of the people against Moses and Aaron, 1-4. Who endeavour in vain to still them, 5-10. God's threat-
ening utterly to destroy them, 11, 12. The intercession of Moses, 13-19. The decree that all that generation should
die in the wilderness, 20-35. The immediate death of the spies, 36-39. The ill success of those who would go up not-
withstanding, 40-45.

A. M. 2514.
B. C. 1490.

AND all the congregation lifted up their voice, and cried; and ^a the people wept that night.

2 ^b And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them, Would God that we had died in the land of Egypt! or ^c would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, ^d Let us make a captain, and ^e let us return into Egypt.

5 Then ^f Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

^a Chap. xi. 4.—^b Exod. xvi. 2; Chap. xvi. 41; Psa. cvi. 25. ^c Verses 28, 29.—^d Neh. ix. 17.—^e Deut. xvii. 16; Acts vii. 39.—^f Chap. xvi. 4, 22.—^g Verses 24, 30, 38.—^h Chapter xiii. 27; Deut. i. 25.

NOTES ON CHAPTER XIV.

Verses 2, 3. *Against Moses and Aaron*—As the instruments and causes of their present calamity. *That we had died in the wilderness*—It was not long till they had their desire, and did die in the wilderness. *Wherefore hath the Lord brought us, &c.*—From instruments they rise higher, and not only vent their passion against his servants, but strike at God himself, as the cause and author of their journey, most impiously accusing him as if he had dealt deceitfully with them. By this we see the rapid and prodigious growth and progress of sin when it is not resisted. *A prey*—To the Canaanites, whose land we were made to believe we should possess.

Verse 4. *A captain*—Instead of Moses, one who will be more faithful to our interest than he. Nehemiah tells us they actually appointed them a captain. *Into Egypt*—Stupendous madness, insolence, and ingratitude! Had not God both delivered them from Egypt by a train of unparalleled wonders, and followed them ever since with continued miracles of mercy? But whence should they have protection against the hazards, and provisions against all the wants of the wilderness? Could they expect either God's cloud to cover and guide them, or manna from heaven to feed them? Who could conduct them over the Red sea? Or, if they went another way, who should defend them against those nations whose borders they were to pass? What entertainment could they expect from the Egyptians, whom they had deserted and brought to so much ruin?

Verse 5. *Fell on their faces*—As humble and earnest supplicants to God, the only refuge to which Moses resorted in all such straits, and who alone was able to govern this stiff-necked people. *Before*

6 ¶ And Joshua the son of Nun, ^{A. M. 2514.} and Caleb the son of Jephunneh, ^{B. C. 1490.}

which were of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, ^h The land, which we passed through to search it, *is* an exceeding good land.

8 If the LORD ⁱ delight in us, then he will bring us into this land, and give it us; ^k a land which floweth with milk and honey.

9 Only ^l rebel not ye against the LORD, ^m neither fear ye the people of the land: for ⁿ they are bread for us: their ^o defence is departed from them, ^p and the LORD *is* with us: fear them not.

10 ^q But all the congregation bade stone them with stones. And ^r the glory of the LORD ap-

ⁱ Deut. x. 15; 2 Sam. xxii. 20; 1 Kings x. 9.—^k Chap. xiii. 27.—^l Deut. ix. 7, 23.—^m Deut. vii. 18; xx. 3.—ⁿ Chap. xxiv. 8.—^o Heb. *shadow*, Psalm cxxi. 5.—^p Gen. xlviii. 21. ^q Exod. xvii. 4.—^r Exod. xvi. 10; xxiv. 16, 17.

all the assembly—That they might awake to apprehend their sin and danger, when they saw Moses at his prayers, whom God never failed to defend, even with the destruction of his enemies.

Verse 6. *Rent their clothes*—To testify their hearty grief for the people's blasphemy against God and sedition against Moses, and that dreadful judgment which they easily foresaw this must bring upon the congregation.

Verses 8, 9. *If the Lord delight in us*—If by our rebellion and ingratitude we do not provoke God to leave and forsake us. *They are bread for us*—We shall destroy them as easily as we eat our bread. *Their defence*—Their conduct and courage, and especially God, who was pleased to afford them his protection, till their iniquities were full, is utterly departed from them, and hath given them up as a prey to us. *The Lord is with us*—By his special grace and almighty power, to save us from them and all our enemies. *Only rebel not against the Lord*—Nothing can ruin sinners but their own rebellion. If God leave them, it is because they drive him from them, and they die, because they will die.

Verse 10. *The glory of the Lord appeared*—Now, in the extremity of danger, to rescue his faithful servants, and to stop the rage of the people. *In the tabernacle*—Upon or above the tabernacle, where the cloud usually resided, in which the glory of God appeared now in a more illustrious manner. When they reflected upon God, his glory appeared not, to silence their blasphemies: but when they threatened Caleb and Joshua, they touched the apple of his eye, and his glory appeared immediately. They who faithfully expose themselves for God are sure of his special protection.

A. M. 2514. peared in the tabernacle of the con-
B. C. 1490. gregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, How long will this people ^rprovoke me? and how long will it be ere they ^sbelieve me, for all the signs which I have showed among them?

12 I will smite them with the pestilence, and disinherit them, and ^twill make of thee a greater nation and mightier than they.

13 ¶ And ^uMoses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;)

14 And they will tell *it* to the inhabitants of this land: ^xfor they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* ^rthy cloud standeth over them, and *that* thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the LORD was not ^zable to bring this people into the land which he swore unto

them, therefore he hath slain them A. M. 2514.
in the wilderness. B. C. 1490.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The LORD *is* ^along-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, ^bvisiting the iniquity of the fathers upon the children unto the third and fourth *generation*.

19 ^cPardon, I beseech thee, the iniquity of this people ^daccording unto the greatness of thy mercy, and ^eas thou hast forgiven this people, from Egypt even ²until now.

20 And the LORD said, I have pardoned ^faccording to thy word:

21 But *as* truly *as* I live, ^gall the earth shall be filled with the glory of the LORD.

22 ^hBecause all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now ⁱthese ten times, and have not hearkened to my voice;

23 ^kSurely³ they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it:

^r Deut. ix. 8, 22.—^s Deut. i. 32; Psalm lxxi. 32; cvi. 24.
^t Exod. xxxii. 10.—^u Exod. xxxii. 12; Psa. cvi. 23.—^v Exod. xv. 14; Josh. ii. 9; v. 1.—^w Exod. xiii. 21; xl. 38.—^x Deut. ix. 28; Joshua vii. 9.—^y Exodus xxxiv. 6; Psalm ciii. 8.
^z Exod. xxxiv. 7.

^a Exod. xxxiv. 9.—^b Psalm cvi. 45.—^c Psalm lxxviii. 38.
^d Or, *hitherto*.—^e James v. 16; i John v. 14.—^f Psalm lxxii. 19.—^g Deut. i. 35; Psalm cvi. 26; Heb. iii. 17.—^h Genesis xxxi. 7.—ⁱ Chap. xxxii. 11; Ezek. xx. 15.—^j Heb. *If they see the land*.

Verse 12. *I will smite them*—This was not an absolute determination, but a commination, like that of Nineveh's destruction, with a condition implied, except there be speedy repentance, or powerful intercession.

Verses 16, 17. *Not able*—His power was quite spent in bringing them out of Egypt, and could not finish the work he had begun and had sworn to do. *Let the power of my Lord be great*—That is, appear to be great; discover its greatness; namely, the power of his grace and mercy, or the *greatness of his mercy*, in pardoning this and their other sins: for to this the following words manifestly restrain it, where the pardon of their sins is the only instance of this power, both described in God's titles, verse 18; and prayed for by Moses, verse 19; and granted by God in answer to him, verse 20. Nor is it strange that the pardon of sin, especially such great sins, is spoken of as an act of power in God, because undoubtedly it is an act of omnipotent and infinite goodness.

Verse 18. *By no means clearing the guilty*—These words may seem to be improperly mentioned, as being a powerful argument to move God to destroy this wicked people, and not to pardon them. But Moses uses these and the preceding words

together, because he would not sever what God had put together; and to show that at the same time that he desired pardon for the penitent, he did not expect God to reverse his own laws, and clear them who, notwithstanding all they had heard and known, would not come unto God for mercy, put their trust in him, and obey his commands. It is true the word *guilty* is not in the original, but, as is observed in the note on Exod. xxxiv. 7, it is necessarily supplied to make the sense complete. And the interpretation of the words there given is perfectly consistent with the context, and with Moses's intention here, which was not to beg that the people might be so pardoned as not to be chastised; for Moses certainly judged it proper that they should be chastised, and that severely; but that they might not be quite destroyed, or extirpated, as the Lord had threatened, verse 12, and as Moses feared would be accomplished.

Verses 20-22. *I have pardoned*—So far as not utterly to destroy them. *With the glory of the Lord*—With the report of the glorious and righteous acts of God in punishing this rebellious people. *My glory*—That is, my glorious appearances in the cloud, and in the tabernacle. *Ten times*—That is, many times. A certain number for an uncertain.

A. M. 2514. B. C. 1490. 24 But my servant ¹ Caleb, because he had another spirit with him, and ^m hath followed me fully, him will I bring into the land, whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.) To-morrow turn you, ⁿ and get you into the wilderness by the way of the Red sea.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 ° How long shall I bear with this evil congregation, which murmur against me? ^p I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, ^a As truly as I live, saith the LORD, ^r as ye have spoken in mine ears, so will I do to you:

29 Your carcasses shall fall in this wilderness; and ^s all that were numbered of you,

¹ Deut. i. 36; Josh. xiv. 6.—^m Chap. xxxii. 12.—ⁿ Deut. i. 40.—^o Verse 11; Exod. xvi. 28.—^p Exod. xvi. 12.—^q Chap. xxvi. 65; xxxii. 11.—^r Ver. 2.—^s Chap. xxvi. 64.—^t Heb. *lifted up my hand*, Gen. xiv. 22.

Verse 24. *Caleb*—Joshua is not named, because he was not now among the people, but a constant attendant upon Moses; nor was he to be reckoned as of them, any more than Moses and Aaron were, because he was to be their chief commander. *He had another spirit*—Was a man of another temper, faithful and courageous, not actuated by that evil spirit of cowardice, unbelief, disobedience, which ruled in his brethren; but by the Spirit of God. *Hath followed me fully*—Universally and constantly, through difficulties and dangers which made his partners halt. *Whereinto he went*—In general, Canaan, and particularly Hebron, and the adjacent parts, Josh. xiv. 9.

Verse 25. *In the valley*—Beyond the mountain, at the foot whereof they now were, verse 40. And this clause is added, either, 1st, As an aggravation of Israel's misery and punishment, that being now ready to enter and take possession of the land, they are forced to go back into the wilderness: or, 2d, As an argument to oblige them more willingly to obey the following command of returning into the wilderness, because their enemies were very near them, and severed from them only by that Idumean mountain, and if they did not speedily depart, their enemies would fall upon them, and so the evil which before they causelessly feared would come upon them; they, their wives, and their children, would become a prey to the Amalekites and Canaanites, because God would not assist nor defend them. *By the way of the Red sea*—That leadeth to the Red sea, and to Egypt, the place whither you desire to return.

according to your whole number, A. M. 2514. B. C. 1490. from twenty years old and upward, which have murmured against me.

30 Doubtless ye shall not come into the land concerning which I ^t sware to make you dwell therein, ^v save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 ^u But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ^x ye have despised.

32 But *as for* you, ^y your carcasses, they shall fall in this wilderness.

33 And your children shall ^z wander ^z in the wilderness ^a forty years, and ^b bear your whoredoms, until your carcasses be wasted in the wilderness.

34 ° After the number of the days in which ye searched the land, *even* ^d forty days (each day for a year) shall ye bear your iniquities,

^t Verse 39; Chapter xxvi. 65; Deut. i. 36.—^u Deut. i. 39. ^v Psalm cvi. 24.—^w 1 Cor. x. 5; Heb. iii. 17.—^x Or, *feed*. ^y Chap. xxxii. 13; Psalm cvii. 40.—^z Deut. ii. 14.—^a Ezek. xxiii. 35.—^b Chap. xiii. 25.—^c Psalm xc. 10; Ezek. iv. 6.

Verses 28-30. *As ye have spoken*—When you wickedly wished you might die in the wilderness. *To make you dwell*—That is, your nation; for God did not swear to do so to these particular persons.

Verse 32. *Your carcasses*—See with what contempt they are spoken of, now they had by their sin *made themselves vile!* The mighty men of valour were but carcasses, now the Spirit of the Lord was departed from them! It was very probably upon this occasion that Moses wrote the ninetieth Psalm.

Verse 33. *Shall wander in the wilderness*—Hebrew, יהיו רועים, *Jehju rognim*, shall feed, shall seek their food from place to place, after the manner of the Arabian shepherds, that were forced to remove their tents from one place to another, that they might find pasture for their flocks. *Forty years*—Reckoning from the time of their first coming out of Egypt into the wilderness, where they had already wandered a year and a half. *And bear your whoredoms*—The punishment of your whoredoms, that is, of your idolatries, of your apostacy from, and perfidiousness against the Lord, who was your husband, having espoused you to himself by covenant. Idolatry and apostacy from God's worship are continually represented under the idea of whoredom in the Scripture. And it appears from Amos v. 25, 26, that the Israelites were every now and then falling off to this sin during the whole period of these forty years in the wilderness.

Verse 34. *Each day for a year*—So there should have been forty years to come, but God was pleased mercifully to accept of the time past as a part of that time. *Ye shall know my breach of promise*—That

A. M. 2514. *even* forty years, ° and ye shall know
B. C. 1490. ° my breach of promise.

35 ^f I the LORD have said, I will surely do it unto all ^g this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 ¶ ^h And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, ⁱ died by the plague before the LORD.

38 ^k But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel: ^l and the people mourned greatly.

40 ¶ And they rose up early in the morning, and gat them up into the top of the moun-

^g 1 Kings viii. 56; Psa. lxxvii. 8; Heb. iv. 1.—^h Or, *altering of my purpose*.—^f Chap. xxiii. 19.—^g Verse 27; 1 Cor. x. 5.
^h Chap. xiii. 31.—ⁱ 1 Cor. x. 10; Heb. iii. 17.

as you have first broken the covenant between you and me, by breaking the conditions of it, so I will make it void on my part, by denying you the blessings promised in that covenant. Thus you shall see that the breach of promise wherewith you charged me, lies at your door, and was forced from me by your perfidiousness.

Verses 37, 38. *By the plague*—Either by the pestilence, or by some other sudden and extraordinary judgment, sent from the cloud in which God dwelt, and from whence he spake to Moses, and wherein his glory at this time appeared before all the people, (verse 10,) who therefore were all, and these spies

tain, saying, Lo, ^m we *be here*, and ⁿ will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, Wherefore now do ye transgress ⁿ the commandment of the LORD? but it shall not prosper.

42 ° Go not up, for the LORD *is not among* you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they presumed to go up unto the hill-top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto ^p Hormah.

^k Chapter xxvi. 65; Joshua xiv. 6, 10.—^l Exodus xxxiii. 4.
^m Deut. i. 41.—ⁿ Verse 25; 2 Chron. xxiv. 20.—^o Deut. i. 42.
^p Chap. xxi. 3; Judg. i. 17.

among the rest, *before the Lord*. But Joshua and Caleb lived still—Death never misses his mark, nor takes any by oversight who were designed for life, though in the midst of those that are to die.

Verses 39, 40. *And the people mourned greatly*—But it was now too late. There was now no place for repentance. Such mourning as this there is in hell; but the tears will not quench the flames. *Gat them up*—Designed or prepared themselves to go up.

Verse 45. *The Canaanites*—Largely so called, but strictly the Amorites. *Hormah*—A place so called afterward, (chap. xxi. 3,) from the slaughter or destruction of the Israelites at this time.

CHAPTER XV.

Laws concerning meat-offerings and drink-offerings, 1–16. Concerning dough for heave-offerings, 17–21. Sacrifices for sins of ignorance, 22–29. Concerning presumptuous sinners, 30, 31. An instance in the sabbath-breaker, 32–36. Concerning fringes on the borders of their garments, 37–41.

A. M. 2514. **AND** the LORD spake unto Moses,
B. C. 1490. saying,

2 ^a Speak unto the children of Israel, and say

^a Verse 18;

NOTES ON CHAPTER XV.

Verses 1, 2. When the following laws were delivered, is uncertain. But it would seem, from verse

unto them, When ye be come into ^{A. M. 2514.}
the land of your habitations, which I ^{B. C. 1490.}
give unto you,

Lev. xxiii. 10.

23, to have been toward the end of their peregrinations, and not long before their settlement in Canaan, consequently at a time when part of that mutinous

A. M. 2514. 3 And ^b will make an offering by
B. C. 1490. fire unto the LORD, ^a burnt-offering,
or a sacrifice ^c in ¹ performing a vow, or in a
free-will-offering, or ^d in your solemn feasts, to
make a ^e sweet savour unto the LORD, of the
herd, or of the flock :

4 Then ^f shall he that offereth his offering unto
the LORD bring. ^g a meat-offering of a tenth-
deal of flour mingled ^h with the fourth *part* of a
hin of oil.

5 ⁱ And the fourth *part* of a hin of wine for a
drink-offering shalt thou prepare with the burnt-
offering or sacrifice, for one lamb.

6 ^k Or for a ram, thou shalt prepare *for* a
meat-offering two tenth-deals of flour mingled
with the third *part* of a hin of oil.

7 And for a drink-offering thou shalt offer the
third *part* of a hin of wine, *for* a sweet savour
unto the LORD.

8 And when thou preparest a bullock *for* a
burnt-offering, or *for* a sacrifice in performing a
vow, or peace-offerings unto the LORD :

9 Then shall he bring ^m with a bullock a
meat-offering of three tenth-deals of flour mingled
with half a hin of oil.

10 And thou shalt bring for a drink-offering
half a hin of wine, *for* an offering made by fire,
of a sweet savour unto the LORD :

^b Leviticus i. 2. — ^c Lev. vii. 16. — ¹ Heb. *separating*, Lev. xxvii. 2. — ^d Lev. xxiii. 8, 12, 36. — ^e Gen. viii. 21; Exodus xix. 18. — ^f Lev. ii. 1; vi. 14. — ^g Exodus xxix. 40; Lev. xxiii. 13.

generation, mentioned in the former chapter, were cut off by death. If this remark be just, these laws were enjoined only to the children of the murderers, who had not forfeited a right to the inheritance in the promised land, as their fathers had done. Le Clerc, however, is of opinion that the laws here recorded were delivered before the rebellion recorded in the former chapter.

Verse 3. *An offering made by fire*—This is a general expression for those offerings which were in whole or in part burned upon the altar. *A sacrifice in performing a vow*—Namely, *peace-offerings*, which are often called sacrifices, in general, as Exod. xviii. 12, and Lev. xvii. 5, 8. See the nature of them explained, Lev. iii. 1, and vii. 11.

Verses 4, 5. *Bring a meat-offering*—Sacrifices, being of the nature of spiritual feasts, were each of them to have מנחה, *mincha*, a *meat* or *meal-offering*, and *drink-offering*, as an appendage annexed to them, consisting of flour, oil, and wine, in the proportion following: for as wine and oil are the most excellent liquors which the earth, through Divine Providence, produces for the use of mankind,

11 ^o Thus shall it be done for one A. M. 2514.
bullock, or for one ram, or for a lamb, B. C. 1490
or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 ^p One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 ^q Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

^b Leviticus xiv. 10; Chap. xxviii. 5. — ⁱ Chap. xxviii. 7, 14 Chapter xxviii. 12, 14. — ¹ Lev. vii. 11. — ^m Chapter xxviii. 12, 14. — ^p Chap. xxviii. — ^o Verse 29; Exod. xii. 49; Chap. ix. 14. — ^q Verse 2; Deut. xxvi. 1.

God would have them to be offered to him in all sacrifices, that men might be continually put in mind of him from whom they received these blessings, and might openly acknowledge their great benefactor.

Verse 14. *If a stranger sojourn with you*—It is plain this is to be understood of such strangers as had renounced idolatry and become proselytes to the worship of the true God. And if strangers, who were intermixed with the Jews, and resided in their country, had not been obliged to conform to the same ceremonies of public worship with the Jews, their example might, by degrees, have produced a change in, and corruption of, that form of worship which God himself had instituted.

Verse 15. *So shall the stranger be before the Lord*—As to the worship of God; his sacrifices shall be offered in the same manner, and accepted by God upon the same terms, as yours; which was a presage of the future calling of the Gentiles. And this is added by way of caution, to show that strangers were not upon this pretence to partake of their civil privileges.

A. M. 2514.
B. C. 1490.

19 Then it shall be, that when ye eat of ^r the bread of the land, ye shall offer up a heave-offering unto the LORD.

20 ^a Ye shall offer up a cake of the first of your dough for a heave-offering: as ye do ^t the heave-offering of the threshing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD a heave-offering in your generations.

22 ¶ And ^a if ye have erred, and not observed all these commandments which the LORD hath spoken unto Moses,

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations;

24 Then it shall be, ^x if *ought* be committed by ignorance ² without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the LORD, ^v with his meat-offering, and his drink-offering, according to the ^h manner, and ^z one kid of the goats for a sin-offering.

25 ^a And the priest shall make an atonement

for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 ¶ And ^b if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering.

28 ^c And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 ^d Ye shall have one law for him that ⁴ sinneth through ignorance, *both* for him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 ¶ ^e But the soul that doeth *ought* ⁵ presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

^r Josh. v. 11, 12.—^s Deut. xxvi. 2, 10.—^t Lev. ii. 14; xxiii. 10, 16.—^a Lev. iv. 2.—^x Lev. iv. 13.—^h Heb. *from the eyes*.—^v Verses 8, 9, 10.—^z Or, *ordinance*.

² Lev. iv. 23; Ezra vi. 17.—^a Lev. iv. 20.—^b Lev. iv. 27, 28.—^c Lev. iv. 35.—^d Verse 15.—⁴ Heb. *doth*.—^e Deut. xvii. 12; Psa. xix. 13; Heb. x. 26.—⁵ Heb. *with a high hand*.

Verses 19, 20. *When ye eat*—When you are about to eat it; for before they eat it, they were to offer this offering to God. *The bread of the land*—That is, the bread-corn. *The threshing-floor*—That is, of the corn in the threshing-floor, when you have gathered in your corn.

Verse 22. *Have erred, and not observed all these commandments*—If the whole body of the people be guilty of any neglect of the public ceremonies of religion, or of any deviation from any of the rites instituted concerning the outward service of God, (for of these only Moses seems here to speak,) which might happen involuntarily, and through ignorance, then the following method is prescribed to expiate the sin of such omissions or deviations upon their being known. It may be observed, however, that this plea of ignorance could not be admitted except in cases that were liable to obscurity. The law in Lev. iv. 13, which appears partly similar to this, probably speaks of some positive miscarriage, or the doing what ought not to have been done; whereas this speaks of an omission of something which ought to have been done.

Verse 25. *It shall be forgiven, for it is ignorance*—Proceeding from some mistake, and not from contempt of God and his laws; for then the guilty person was to be utterly cut off.

Verse 30. *The soul that doeth ought presumptuously*—Hebrew, *With a high hand, or, with violence*. It is meant to express the action or conduct of a man who knowingly and wilfully broke the law, and when admonished, despised the admonition, and set the law at naught. Maimonides and other rabbis think this law is to be restrained to sins of idolatry, which certainly are most properly a *reproaching* of Jehovah, and a *despising of his word*, and therefore were commanded, in the law of Moses, to be punished with greater severity than other crimes, as being high treason against their state, subversive of the essential form of their government, and an implicit rejecting of Jehovah for their God and King, and yielding their allegiance to the idols of the nations. The same *reproacheth the Lord*—He sets God at defiance, and exposeth him to contempt, as if he were unable to punish transgressors. But every wilful sin is, in the nature of things, a reproach or dishonour to the Lord, Rom. ii. 23. It is saying, in effect, that his commandments are not wise, just, and good, and that we know better what is fit for ourselves than he can judge for us. But acts of idolatry, or whatever tended to favour it, whether in a Jew or proselyte, were especially reproachful to God, for the reasons just mentioned. *That soul shall be cut off*—Here this phrase signifies

A. M. 2514. 31 Because he hath ^fdespised the
B. C. 1490. word of the LORD, and hath broken
his commandment, that soul shall utterly be cut
off; ^ghis iniquity *shall be* upon him.

32 ¶ And while the children of Israel were in
the wilderness, ^hthey found a man that gather-
ed sticks upon the sabbath day.

33 And they that found him gathering sticks
brought him unto Moses and Aaron, and unto
all the congregation.

34 And they put him ⁱin ward, because it was
not declared what should be done to him.

35 And the LORD said unto Moses, ^kThe man
shall be surely put to death: all the congregation
shall ^lstone him with stones without the camp.

36 And all the congregation brought him with-
out the camp, and stoned him with stones, and
he died; as the LORD commanded Moses.

^f 2 Samuel xii. 9; Proverbs xiii. 13.—^g Lev. v. 1; Ezek.
xviii. 20.—^h Exod. xxxi. 14, 15.—ⁱ Lev. xxiv. 12.—^k Exod.
xxi. 14, 15.

put to death, though in many other places it seems
to denote only *exclusion from the privileges of the
Jewish community*. Persons sinning thus pre-
sumptuously could have no benefit by the expia-
tory sacrifices of the law, for they blasphemed the
Lawgiver, and disowned the authority of the law.
Thus, (Hebrews x. 29,) *He that despised Moses's
law died without mercy, under two or three wit-
nesses*.

Verse 32. *A man gathered sticks on the sabbath
day*—This seems to be mentioned here as an instance
of sinning presumptuously; and accordingly it is so
understood by the Jews. The law of the sabbath
was plain and positive, and this transgression of it
must therefore have been a known and wilful sin.
And from the connection of this verse with the
former it may be justly inferred that this man had
sinned with a *high hand, despising the word of the
Lord*, and the authority of his law.

Verses 33, 34. *To all the congregation*—That is,
to the rulers of the congregation. *They* (Moses and
Aaron, and the other rulers) *put him in ward*—Till
the will of the Lord concerning him should be de-
clared. *What should be done*—That is, in what
manner, or by what kind of death he was to die,
which, therefore, God here particularly determines:
otherwise it was known in general that sabbath-
breakers were to be put to death.

Verse 35. *The man shall surely be put to death*
—One reason why the breach of the sabbath was
punished with such severity by the Jewish law is,
that it was an implicit denying of God to be the
Creator of the world. For the sabbath being a sign,
(Exod. xxxi. 13,) whereby the worshippers of the
one true God, who created the world, were dis-
tinguished from the idolatrous nations, who believed
the world was eternal, and who worshipped the sun,

37 ¶ And the LORD spake unto A. M. 2514.
Moses, saying, B. C. 1490.

38 Speak unto the children of Israel, and bid
^mthem that they make them fringes in the bor-
ders of their garments throughout their genera-
tions, and that they put upon the fringe of the
borders a riband of blue:

39 And it shall be unto you for a fringe, that
ye may look upon it, and remember all the com-
mandments of the LORD, and do them; and
that ye ⁿseek not after your own heart and
your own eyes, after which ye use ^oto go a
whoring:

40 That ye may remember and do all my
commandments, and be ^pholy unto your God.

41 *I am* the LORD your God, which brought
you out of the land of Egypt, to be your God:
I am the LORD your God.

^l Leviticus xxiv. 14; 1 Kings xxi. 13.—^m Deut. xxii. 12.
ⁿ Deut. xxix. 19.—^o Psalm lxxiii. 27; James iv. 4.—^p Lev.
xi. 44, 45; Rom. xii. 1.

moon, and stars, and a multitude of nominal gods,
the violation of this institution implied or led to a
defection from the true religion to polytheism and
idolatry.

Verse 38. *Fringes*—These were certain threads,
or ends, standing out a little farther than the *rest* of
their garments, left there for this use. *In the borders*
—That is, in the four borders or quarters, as it is.
Deut. xxii. 12. *Of their garments*—Of their upper
garments. This was practised by the Pharisees in
Christ's time, who are noted for making their borders
larger than ordinary. *A riband*—To make it more
obvious to the sight, and consequently more ser-
viceable to the use here mentioned. *Of blue*—Or,
purple.

Verse 39. *That ye may remember*—As circum-
cision in their persons, so this ornament in their garb
was designed as a badge to distinguish them from
all other nations; so that as often as they looked
upon this mark, they might be put in mind of their
being the worshippers of the true God, a holy peo-
ple, and bound to the service of their Maker by pec-
uliar laws and obligations. *That ye seek not*—Or,
inquire not, for other rules and ways of serving me
than I have prescribed you. *Your own heart and
eyes*—Neither after the devices of your own hearts,
as Nadab and Abihu did when they offered strange
fire; nor after the examples of others which your
eyes see, as you did when you were set upon wor-
shipping a calf after the manner of Egypt.

Verse 40. *That ye may remember*—They were
not to mistake the wearing of these fringes or bor-
derings, as if they had real sanctity or religion in
themselves, but to consider them as helps to their
memories, and means of awakening them to a sense
of their special relation to God, as the only object of
their worship, their Governor and Judge. But al

though this, and many other memorial signs among the Jews, seem to have been admirably fitted to keep up in their minds the remembrance of their duty, and one would have imagined that, with such helps, they could scarce ever have omitted the practice of it; yet their example proves to us that all methods are insufficient to affect thoroughly the hearts of men, till God, according to his promise, to be ful-

filled especially under the New Testament dispensation, write his laws on their hearts by his Holy Spirit, Jer. xxxi. 31, and Ezek. xxxvi. 26. This we should look for, and seek with all our hearts. When this is obtained, and not before, we shall be *holy unto God*, as Israel were here exhorted to be, that is, purged from sin, and sincerely devoted to God in soul and body.

CHAPTER XVI.

Korah, Dathan, and Abiram, rise up against Moses, 1-4. Moses reasons with them, 5-11. Sends for Dathan and Abiram, who refuse to come, 12-14. His proposal to Korah, 15-19. The punishment of the rebels, 20-35. Their censers preserved for a memorial, 36-40. A new insurrection stopped by a plague, 41-45. Aaron stays the plague, 46-50.

A. M. 2533.
B. C. 1471.

NOW ^a Korah, the son of Izhar, the son of Kohath, the son of Levi; and Dathan and Abiram, the sons of Eliab; and On, the son of Peleth, sons of Reuben, took *men*;

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, ^b famous in the congregation, men of renown:

^a Exodus vi. 21; Chapter xxvi. 9; Jude 11. — ^b Chap. xxvi. 9.
^c Psalm cvi. 16.

NOTES ON CHAPTER XVI.

Verses 1, 2. The many ample testimonies, nay, the astonishing miracles, whereby God had established the authority of Moses as chief governor, and of Aaron and his family as priests, were not sufficient to restrain the ambition of mutinous and designing men. Korah, cousin-german to Moses and Aaron, a man of some note among the Levites, thinking himself undervalued, it seems, by the post he was in as a mere Levite, and being left without hopes of arriving at the priesthood, as things now stood, resolves upon a mutiny against them, and attempts to raise himself to the priesthood, by forcing them to change their measures, or else putting them down from their authority. *Sons of Reuben*—These are drawn into confederacy with Korah, partly because they were his next neighbours, both being encamped on the south side, partly in hopes to recover their rights of primogeniture, in which the priesthood was comprehended, which was given away from their father. *Rose up*—That is, conspired together, and put their design in execution; *before Moses*—Not obscurely, but openly and boldly, not fearing nor regarding the presence of Moses.

Verse 3. *They*—Korah, Dathan, and Abiram, and the rest, who were all together when Moses spake these words, (verses 5, 6, 7,) but after that, Dathan and Abiram retired to their tents, and then Moses sent for Korah and the Levites, who had more colourable pretences to the priesthood, and treats

3 And ^e they gathered themselves together against Moses and against Aaron, and said unto them, ¹ *Ye take* too much upon you, seeing ^d all the congregation *are* holy, every one of them, ^e and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

4 ¶ And when Moses heard *it*, ^f he fell upon his face:

¹ Heb. *It is much for you.* — ^d Exod. xix. 6. — ^e Exod. xxix. 45; Chap. xiv. 14. — ^f Chap. xiv. 5; xx. 6.

with them apart, and speaks what is mentioned, verses 8, 9, 10, 11. Having despatched them, he sends for Dathan and Abiram, (verse 12,) that he might reason the case with them also apart. *Against Aaron*—To whom the priesthood was confined, and *against Moses*—Both because this was done by his order, and because, before Aaron's consecration, Moses appropriated it to himself. For whatever they intended, they seem not now directly to strike at Moses for his supreme civil government, but only for his influence in the disposal of the priesthood. *Ye take too much upon you*—Hebrew, רב לכם, *Rab lachem*. *It is much or sufficient for you*, as the same phrase is used Deut. i. 6, and ii. 3. Their meaning seems to be, that Moses and Aaron ought not to confine the priesthood to their family alone, but be satisfied with being upon a level with their brethren, who were *all holy*, they said, a kingdom of priests, a holy nation, as they are called, Exod. xix. 6; ■ people separated to the service of God, and, therefore, no less fit to offer sacrifices than you are. The same phrase is retorted upon these rebellious Levites by Moses, verse 7. *The Lord is among them*—By his tabernacle and cloud, the tokens of his gracious presence, and therefore ready to receive sacrifices from their own hands. *Ye*—Thou, Moses, by prescribing what laws thou pleasest about the priesthood, and confining it to thy brother; and thou, Aaron, by usurping it as thy peculiar privilege.

Verse 4. *Moses fell upon his face*—Humbly beg-

A. M. 2533
B. C. 1471.

5 And he spake unto Korah and unto all his company, saying, Even to-morrow the LORD will show who *are* his, and *who is* ^g holy; and will cause *him* to come near unto him: even *him* whom he hath ^h chosen will he cause to ⁱ come near unto him.

6 This do: Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to-morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 *Seemeth it but* ^k a small thing unto you, that the God of Israel hath ^l separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

^g Verse 3; Lev. xxi. 6, 15.—^h Exod. xxviii. 1; Chap. xvii. 5, Psalm cv. 26.—ⁱ Chap. iii. 10; Lev. xxi. 17.—^k 1 Sam. xviii. 23; Isaiah vii. 13.—^l Chap. iii. 41; viii. 14; Deut. x. 8.—Exod. xvi. 8; 1 Cor. iii. 5.

ging that God would direct and vindicate him. Accordingly God answers his prayers, and strengthens him with new courage, and confidence of success.

Verse 5. *To-morrow*—Hebrew, *In the morning*; the time appointed by men for administering justice, and chosen by God for that work. Some time is allowed, partly that Korah and his company might prepare themselves and their censers; and partly to give them space for consideration and repentance. *He will cause him*—He will, by some evident token, declare his approbation of him and his ministry.

Verses 8–11. *Ye sons of Levi*—They were of his own tribe; nay, they were of God's tribe. It was therefore the worse in them thus to mutiny against God and against him. *To minister to them*—So they were the servants both of God and of the church, which was a high dignity, though not sufficient for their ambitious minds. *Against the Lord*—Whose chosen servant Aaron is. You strike at God through Aaron's sides.

Verse 12. *Moses sent to call Dathan and Abiram*—To treat with them, and give them, as he had done Korah and his company, a timely admonition. *We will not come up*—To Moses's tabernacle, whither the people used to go up for judgment. Men are said, in Scripture phrase, to go up to places of judgment.

A. M. 2533.
B. C. 1471.

11 For which cause *both* thou and all thy company *are* gathered together against the LORD: ^m and what *is* Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

13 ⁿ *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou ^o make thyself altogether a prince over us?

14 Moreover, thou hast not brought us into ^p a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou ^q put out the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the LORD, ^r Respect not thou their offering: ^s I have not taken one ass from them, neither have I hurt one of them.

16 ¶ And Moses said unto Korah, ^t Be thou and all thy company ^u before the LORD, thou, and they, and Aaron, to-morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD

ⁿ Verse 9.—^o Exodus ii. 14; Acts vii. 27, 35.—^p Exodus iii. 8; Leviticus xx. 24.—^q Heb. bore out.—^r Gen. iv. 4, 5.
^s 1 Samuel xii. 3; Acts xx. 33; 2 Cor. vii. 4.—^t Verses 6, 7.
^u 1 Sam. xii. 3, 7.

Verse 14. *Wilt thou put out the eyes of these men*—Of all the people who are of our mind? wilt thou make them blind, or persuade them that they do not see what is visible to all that have eyes, to wit, that thou hast deceived them, and broken thy faith and promise given to them?

Verse 15. *Respect not their offering*—Accept not their incense which they are now going to offer, but show some eminent dislike of it. He calls it *their offering*, though it was offered by Korah and his companions, because it was offered in the name and by the consent of all the conspirators, for the decision of the present controversy between them and Moses. *I have not hurt one of them*—I have never injured them, nor used my power to defraud or oppress them, as I might have done; I have done them many good offices, but no hurt; therefore their crime is without any cause or provocation.

Verse 16. *Be thou and thy company before the Lord*—Not in the tabernacle, which was not capable of containing so many persons severally offering incense, but at the door of the tabernacle, where they might offer it by Moses's direction upon this extraordinary occasion. Indeed, this work could not be done in that place, which alone was allowed for the offering up of incense; not only for its smallness, but also because none but priests might enter to do

A. M. 2533. every man his censer, two hundred
B. C. 1471. and fifty censers; thou also and Aaron
each of *you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and ^athe glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 ^xSeparate yourselves from among this congregation, that I may ^yconsume them in a moment.

22 And they ^zfell upon their faces, and said, O God, ^athe God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up, and went A. M. 2533.
B. C. 1471. unto Dathan and Abiram: and the elders of Israel followed him.

26 And he spake unto the congregation, saying, ^bDepart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, ^cHereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them* ^dof mine own mind.

29 If these men die ³the common death of all men, or if they be ^evisited after the visitation of all men; *then* the LORD hath not sent me.

30 But if the LORD ⁴make ^fa new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they ^ggo down quick into the pit; then ye shall understand that these men have provoked the LORD.

^a Exod. xvi. 7, 10; Lev. ix. 6, 23.—^x Verse 45; Acts ii. 40; Rev. xviii. 4.—^y Exodus xxxii. 10; xxxiii. 5.—^z Verse 45; Chap. xiv. 5.—^a Chap. xxvii. 16; Isaiah lvii. 16; Heb. xii. 9; ^b Isaiah lii. 11.—^c Exod. iii. 12; Deut. xviii. 22; Zech. ii. 9;

John v. 36.—^d Chapter xxiv. 13; Ezek. xiii. 17; John v. 30. ^e Heb. *as every man dieth*.—^f Exodus xx. 5; Isaiah x. 3; Jer. v. 9.—^g Heb. *create a creature*, Isaiah xlv. 7.—^h Job xxxi. 3; Isaiah xxviii. 21.—ⁱ Psalm lv. 15.

this work. Here also the people, who were to be instructed by this experiment, might see the proof and success of it.

Verse 18. *They put fire in them*—Taken from the altar which stood in that place, for Aaron might not use other fire. And it is likely the remembrance of the death of Nadab and Abihu deterred them from offering any strange fire.

Verse 19. *Korah gathered all the congregation*—That they might be witnesses of the event, and, upon their success, which they doubted not of, might fall upon Moses and Aaron. And it seems by this that the people were generally incensed against Moses, and inclined to Korah's side. *The glory of the Lord appeared*—In the cloud, which then shone with greater brightness and majesty, as a token of God's approach and presence.

Verse 22. *The God of the spirits of all flesh*—And this is no empty title here, but very emphatical. Thou art the Maker of spirits, destroy not thy own workmanship. O thou who art the preserver of men, and of their spirits, the Lord of spirits, (Job xii. 10,) who, as thou mayest justly destroy this people, so thou canst preserve whom thou pleasest; *the Father of spirits, the souls*. Deal mercifully with thy own children: the Searcher of spirits, thou canst distinguish between those who have maliciously

raised this tumult, and those whose ignorance and simple credulity hath made them a prey to crafty seducers. *Of all flesh*—Of all mankind: the word *flesh* is often put for men. *One man*—Korah, the ringleader of this division.

Verses 24, 25. *Speak unto the congregation*—Whom, for your sakes, I will spare upon the condition following. *Unto Dathan*—Because they refused to come to him. *The elders*—The seventy rulers, whom he carried with him for the greater solemnity of the action, and to encourage them in their work, notwithstanding the obstinate and untractable nature of the people they were to govern.

Verse 27. *Stood in the door*—An argument of their foolish confidence, obstinacy, and impenitence, whereby they declared that they neither feared God nor revered man.

Verse 28. *All these works*—As the bringing of the people out of Egypt; the conducting of them through the wilderness; the exercising authority among them; and giving laws to them concerning the priesthood.

Verse 29. *The death of all men*—By a natural death. *The visitation of all men*—By plague, or sword, or some usual judgment. *The Lord hath not sent me*—I am content that you take me for an impostor, falsely pretending to be sent of God.

A. M. 2533. 31 ¶^h And it came to pass, as he
B. C. 1471. had made an end of speaking all these
words, that the ground clave asunder that *was*
under them :

32 And the earth opened her mouth, and
swallowed them up, and their houses, and ⁱall
the men that *appertained* unto Korah, and
all *their* goods.

33 They, and all that *appertained* to them,
went down alive into the pit, and the earth
closed upon them : and they perished from
among the congregation.

34 And all Israel that *were* round about them,
fled at the cry of them : for they said, Lest the
earth swallow us up *also*.

35 And there ^kcame out a fire from the
LORD, and consumed ^lthe two hundred and fifty
men that offered incense.

36 ¶ And the LORD spake unto Moses, say-
ing,

37 Speak unto Eleazar the son of Aaron the
priest, that he take up the censers out of the
burning, and scatter thou the fire yonder ; for
^mthey are hallowed.

38 The censers of these ⁿsinners against their
own souls, let them make them broad plates
for a covering of the altar : for they offered
them before the LORD, therefore they are hal-

lowed : ^oand they shall be a sign A. M. 2533
unto the children of Israel. B. C. 1471.

39 And Eleazar the priest took the brazen
censers, wherewith they that were burnt had
offered ; and they were made broad *plates* for
a covering of the altar :

40 *To be* a memorial unto the children of
Israel, ^pthat no stranger, which *is* not of the
seed of Aaron, come near to offer incense be-
fore the LORD ; that he be not as Korah, and
as his company : as the LORD said to him by
the hand of Moses.

41 ¶ But on the morrow ^qall the congrega-
tion of the children of Israel murmured against
Moses and against Aaron, saying, Ye have
killed the people of the LORD.

42 And it came to pass when the congrega-
tion was gathered against Moses and against
Aaron, that they looked toward the tabernacle
of the congregation : and behold, ^rthe cloud
covered it, and ^sthe glory of the LORD ap-
peared.

43 And Moses and Aaron came before the
tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 ^tGet you up from among this congrega-
tion, that I may consume them as in a moment.
And ^uthey fell upon their faces.

^h Chap. xxvi. 10 ; xxvii. 3 ; Deut. xi. 6. — ⁱ 1 Chron. vi. 22, 37.
^k Lev. x. 2 ; Psalm cvi. 18. — ^l Verse 17. — ^m Lev. xxvii. 28.
ⁿ Prov. xx. 2 ; Hab. ii. 10.

^o Chap. xvii. 10 ; Ezekiel xiv. 8. — ^p Chap. iii. 10 ; 2 Chron.
xxvi. 18, 19. — ^q Chap. xiv. 2 ; Psal. cvi. 25. — ^r Exod. xl. 34.
^s Ver. 19 ; Ch. xx. 6. — ^t Ver. 21, 24. — ^u Ver. 22 ; Ch. xx. 6.

Verse 32. *All that appertained unto Korah*—That is, all his family that were there, women, children, and servants ; but his sons, who were spared, (Num. xxvi. 11, 58 ; 1 Chron. vi. 22, 37,) were absent either upon some service of the tabernacle, or upon some other occasion, God so ordering it by his providence, either because they disliked their father's act, or upon Moses's intercession for them. Korah himself, it seems, was not here, but continued with his two hundred and fifty men before the Lord, where they were waiting for God's decision of the controversy. Indeed, it is not probable that their chief captain would desert them, and leave them standing there without a head, especially when Aaron, his great adversary, abode there still, and did not go with Moses to Dathan. Korah was probably consumed with those two hundred and fifty, as seems to be intimated, verse 40. Accordingly, when the psalmist relates this history, (Psa. cvi.,) the earth's swallowing them up is confined to Dathan and Abiram, (verse 17,) and for all the rest of that conspiracy, it is added, (verse 18,) *And a fire was kindled in their company, the flame burned up the wicked.*

Verse 35. *From the Lord*—From the cloud, wherein the glory of the Lord appeared.

Verse 38. *Their own souls*—That is, their own lives ; who were the authors of their own destruction. *The altar*—Of burnt-offerings, which was made of wood, but covered with brass before this time, (Exod. xxvii. 1, 2,) to which this other covering was added for further ornament, and security against the fire, continually burning upon it. *A sign*—A warning to all strangers to take heed of invading the priesthood.

Verse 41. *On the morrow*—Prodigious wickedness and madness, so soon to forget such a terrible instance of divine vengeance ! *The people of the Lord*—So they call those wicked wretches and rebels against God ! Though they were but newly saved from sharing in the same punishment, and the survivors were as brands plucked out of the burning, yet they fly in the face of Moses and Aaron, to whose intercession they owed their preservation.

Verses 45, 46. *They fell upon their faces*—To beg mercy for the people ; thus rendering good for evil. *Put on incense*—Which was a sign of intercession, and was to be accompanied with it. *Go unto the*

A. M. 2533. 46 ¶ And Moses said unto Aaron,
B. C. 1471. Take a censer, and put fire therein
from off the altar, and put on incense, and
go quickly unto the congregation, and make
an atonement for them: ^xfor there is wrath
gone out from the LORD; the plague is
begun.

47 And Aaron took as Moses commanded, and
ran into the midst of the congregation; and
behold, the plague was begun among the peo-

^x Leviticus x. 6; Chapter i. 53;

congregation—He went with the incense to stir up
the people to repentance and prayer, to prevent
their utter ruin. This he might do upon this extra-
ordinary occasion, having God's command for his
warrant, though ordinarily incense was to be offered
only in the tabernacle.

Verse 48. *Between the dead and the living*—
Whereby it may seem that this plague, like that
fire, (chap. xi. 1,) began in the uttermost parts of

ple: and he put on incense, and A. M. 2533.
made an atonement for the people. B. C. 1471.

48 And he stood between the dead and the
living; and the plague was stayed.

49 Now they that died in the plague were
fourteen thousand and seven hundred, besides
them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the
door of the tabernacle of the congregation: and
the plague was stayed.

1 Chron. xxvii. 24; Psa. cvi. 29.

the congregation, and so proceeded destroying one
after another in an orderly manner, which gave
Aaron occasion and direction so to place himself
as a mediator with God on their behalf. In this
action Aaron was a most eminent type of Christ,
and the effect of Aaron's oblation of incense
an expressive emblem of the efficacy and happy
fruits of the interposition of our great High-
Priest.

CHAPTER XVII.

The blossoming of Aaron's rod, 1-9. It is laid up for a memorial, 10, 11. The people are terrified, 12, 13.

A. M. 2533. AND the LORD spake unto Moses,
B. C. 1471. saying,

2 Speak unto the children of Israel, and take
of every one of them a rod according to the
house of *their* fathers, of all their princes accord-
ing to the house of their fathers, twelve rods:
write thou every man's name upon his rod.

^aExod. xxv. 22;

NOTES ON CHAPTER XVII.

Verse 2. *Take of every one*—Not of every person,
but of every tribe. *A rod*—A twig, or branch, from
one and the same *almond-tree*, as some infer from
verse 8. Or, according to others, the ordinary rods
which the princes of the tribes carried in their hands,
as tokens of their dignity and authority, Num. xxi.
18. And indeed the miracle would appear the
greater, if neither Aaron's rod, nor any of the rest,
was of the almond-tree. But the miracle was suffi-
ciently great either way to demonstrate the extra-
ordinary interposition of Providence. *Every man's
name*—Every prince's: for they being the firstborn,
and the chief of their tribes, might, above all others,
pretend to the priesthood, if it was communicable to
any of their tribes; and besides, the prince repre-
sented all his tribe: so that this was a full decision
of the question. And this place seems to confirm
the opinion, that not only Korah and the Levites,

3 And thou shalt write Aaron's A. M. 2533.
name upon the rod of Levi: for one B. C. 1471.

rod *shall be* for the head of the house of their
fathers.

4 And thou shalt lay them up in the taber-
nacle of the congregation before the testimony,
^a where I will meet with you.

xxix. 42, 43.

but also those of other tribes, contended with Moses
and Aaron about the priesthood, as that which
belonged to all the congregation, they being all
holy.

Verse 3. *Aaron's name*—Rather than Levi's, for
that would have left the controversy undecided be-
tween Aaron and the other Levites, whereas this
would justify the appropriation of the priesthood to
Aaron's family. *One rod*—There shall be in this, as
there is in all the other tribes, only one rod, and that
for the head of their tribe, who is Aaron in this
tribe: whereas it might have been expected that
there should have been two rods, one for Aaron and
another for his competitors of the same tribe. But
Aaron's name was sufficient to determine both the
tribe, and that branch or family of the tribe to whom
this dignity should be affixed.

Verse 4. *Before the testimony*—That is, before the
ark of the testimony, close by the ark. *I will meet*

A. M. 2533. 5 And it shall come to pass, *that*
B. C. 1471. the man's rod ^b whom I shall choose
shall blossom: and I will make to cease from
me the murmurings of the children of Israel,
^c whereby they murmur against you.

6 ¶ And Moses spake unto the children of
Israel, and every one of their princes gave him
¹ a rod apiece, for each prince one, according to
their fathers' houses, *even* twelve rods: and the
rod of Aaron *was* among their rods.

7 And Moses laid up the rods before the
LORD in ^d the tabernacle of witness.

8 And it came to pass, that on the morrow
Moses went into the tabernacle of witness;
and behold, the rod of Aaron for the house
of Levi was budded, and brought forth buds,
and bloomed blossoms, and yielded almonds.

^b Chap. xvi. 5. — ^c Chap. xvi. 11. — ¹ Heb. *a rod for one prince,*
a rod for one prince. — ^d Exod. xxxviii. 21; Acts vii. 44.

with you—And manifest my mind to you, for the
ending of this dispute.

Verse 6. *The rod of Aaron was among their
rods*—Was laid up with the rest, being either one
of the twelve, as the Hebrews affirm, or the thir-
teenth, as others think.

Verse 8. *Into the tabernacle*—Into the most holy
place, which he might safely do under the protec-
tion of God's command, though otherwise none but
the high-priest might enter there, and that only once
in a year.

Verse 10. *To be kept for a token*—It is probable,
the buds, and blossoms, and fruit, (all which could
never have grown together, but by miracle,) con-

9 And Moses brought out all the ^{A. M. 2533.}
^{B. C. 1471.} rods from before the LORD unto all
the children of Israel: and they looked, and
took every man his rod.

10 ¶ And the LORD said unto Moses, Bring
^a Aaron's rod again before the testimony, to be
kept ^f for a token against the ² rebels; ^g and
thou shalt quite take away their murmurings
from me, that they die not.

11 And Moses did *so*: as the LORD com-
manded him, so did he.

12 And the children of Israel spake unto
Moses, saying, Behold, we die, we perish, we
all perish.

13 ^h Whosoever cometh any thing near unto
the tabernacle of the LORD shall die; shall
we be consumed with dying?

^e Heb. ix. 4. — ^f Chap. xvi. 38. — ² Heb. *children of rebellion.*
^g Verse 5. — ^h Chap. i. 51, 53.

tinued fresh, the same power which produced them
in a night, preserving them for ages.

Verses 12, 13. *Behold we die, we perish*—Words
of consternation, arising from the remembrance of
these severe and repeated judgments, from the
threatening of death upon any succeeding murmur-
ings, and from the sense of their own guilt and
weakness, which made them fear lest they should
relapse into the same miscarriages, and thereby
bring the vengeance of God upon themselves. *Near*
—Nearer than he should do; an error which we
may easily commit. Will God proceed with us ac-
cording to his strict justice, till all the people be cut
off?

CHAPTER XVIII.

*The work of the priests and Levites, 1-7. The maintenance of the priests, 8-20. Of the Levites, 21-24. The portion
they are to pay to the priests, 25-32.*

A. M. 2533. **A**ND the LORD said unto Aaron,
B. C. 1471. ^a Thou, and thy sons, and thy
father's house with thee, shall ^b bear the iniquity

of the sanctuary: and thou and thy ^{A. M. 2533.}
^{B. C. 1471.} sons with thee shall bear the iniquity
of your priesthood.

^a Chap. xvii. 13.

^b Exod. xxviii. 38.

NOTES ON CHAPTER XVIII.

Verse 1. *The Lord said unto Aaron*—Probably
by Moses. Having, by the foregoing miracles, vin-
dicated the honour and authority of the priesthood,
God now lets Aaron know the importance of his
office, wherein he was to behave with great care
and circumspection, and withal he again declares
what was the duty of the Levites, as distinct from
that of the priests, from verse 1 to verse 8. And

from thence he proceeds to tell them what mainte-
nance he had settled upon both, for their encourage-
ment in doing their duty. *Thou and thy sons shall
bear the iniquity of the sanctuary*—Shall suffer the
punishment of all the usurpations, or pollutions of
the sanctuary, or the holy things, by the Levites, or
any of the people, because you have power from
me to keep them all within their bounds. Thus the
people are, in good measure, secured against their

A. M. 2533. B. C. 1471. 2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be ^cjoined unto thee, and ^dminister unto thee: but ^ethou and thy sons with thee *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and ^fthe charge of all the tabernacle: ^gonly they shall not come nigh the vessels of the sanctuary and the altar, ^hthat neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: ⁱand a stranger shall not come nigh unto you.

5 And ye shall keep ^kthe charge of the sanctuary, and the charge of the altar; ^lthat there be no wrath any more upon the children of Israel.

6 And I, behold, I have ^mtaken your brethren the Levites from among the children of Israel: ⁿto you *they are given as a gift* for the

A. M. 2533. B. C. 1471. LORD, to do the service of the tabernacle of the congregation.

7 Therefore ^othou and thy sons with thee shall keep your priest's office for every thing of the altar, and ^pwithin the veil; and ye shall serve: I have given your priest's office *unto you as a service of gift*: and the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, ^qI also have given thee the charge of my heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them ^rby reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things *reserved* from the fire: every oblation of theirs, every ^smeat-offering of theirs, and every ^tsin-offering of theirs, and every ^utrespass-offering of theirs, which they shall render unto me, *shall be most holy* for thee and for thy sons.

10 ^xIn the most holy *place* shalt thou eat it, every male shall eat it: it shall be holy unto thee.

^c Genesis xxix. 34.—^d Chapter iii. 6, 7.—^e Chap. iii. 10. ^f Chapter iii. 25, 31, 36.—^g Chap. xvi. 40.—^h Chap. iv. 15. ⁱ Chap. iii. 10.—^k Exod. xxvii. 21; Lev. xxiv. 3.—^l Chap. xvi. 46.—^m Chap. iii. 12, 45.

ⁿ Chap. iii. 9; viii. 19.—^o Verse 5; Chap. iii. 10.—^p Heb. ix. 3, 6.—^q Lev. vi. 16, 26; vii. 6, 32.—^r Exod. xxix. 29; xl. 13.—^s Lev. ii. 2; x. 12.—^t Lev. iv. 22; vi. 25.—^u Lev. vii. 7; xiv. 13.—^x Lev. vi. 18, 29.

fears. Also they are informed that Aaron's high dignity was attended with great burdens, having not only his own but the people's sins to answer for; and therefore they had no such reason to envy him, if the benefits and dangers were equally considered. *The iniquity of your priesthood*—That is, of all the errors committed by yourselves, or by you permitted in others, in things belonging to your priesthood.

Verses 2, 3. *Minister unto thee*—About sacrifices, and offerings, and other things, according to the rules I have prescribed them. The Levites are said to minister to Aaron here; to the church, Numb. xvi. 9; and to God, Deut. x. 8. They shall not contend with thee for superiority, as they have done, but shall be subordinate to thee. *Thy sons with thee*—Or, *both to thee and to thy sons with thee*—Which translation seems to be favoured by the following words, *before the tabernacle*; which was the proper place where the Levites ministered. Besides, both the foregoing words and the two following verses entirely speak of the ministry of the Levites, and the ministry of the priests is distinctly spoken of, verse 5. *Thy charge*—That which thou shalt command them and commit unto them.

Verses 6, 7. *To you they are given as a gift*—We are to value it as a great gift of the divine bounty, to have those *joined to us* that will be helpful and serviceable to us in the service of God. *The altar*—Of burnt-offering. *Within the veil*—This phrase

here comprehends both the holy and the most holy place. *As a gift*—Which I have freely conferred upon you, and upon you alone; and therefore let no man henceforth dare either to charge you with arrogance in appropriating this to yourselves, or to invade your office.

Verses 8, 9. Having pointed out to him the duties of his function, now follows a detail of the emoluments annexed to it; which emoluments are expressly declared to be for *Aaron and his sons*—That is, for the high-priest, who undoubtedly had a principal portion, and for the inferior priests. *I also have given thee the charge*—I have bestowed them upon thee for thine use, with a charge that none have them but thyself. *By reason of the anointing*—Because thou art anointed with the sacred oil, and thereby consecrated to the office of priest, see Lev. viii. 12. *Most holy things*—Such as were to be eaten only by the priests, and that in the sanctuary. *Reserved from the fire*—That is, such sacrifices, or parts of sacrifices, as were not burned in the fire. *Which they shall render unto me*—By way of compensation for a trespass committed against me, in which case a ram was to be offered, which was a most holy thing, and may be particularly designed here.

Verse 10. *In the most holy place shalt thou eat it*—In the court of the priests, where there were places for this use, which is called *the most holy place*, not simply and absolutely, but in respect of the thing he

A. M. 2533. 11 And this *is* thine; ^v the heave-
B. C. 1471. offering of their gift, with all the
wave-offerings of the children of Israel: I have
given them unto ^z thee, and to thy sons, and
to thy daughters with thee, by a statute for
ever: ^a every one that is clean in thy house
shall eat of it.

12 ^b All the ¹ best of the oil, and all the best
of the wine and of the wheat, ^c the first-fruits
of them which they shall offer unto the LORD,
them have I given thee.

13 And whatsoever is first ripe in the land,
^d which they shall bring unto the LORD, shall
be thine; ^e every one that is clean in thy
house shall eat of it.

14 ^f Every thing devoted in Israel shall be
thine.

15 Every thing that openeth ^g the matrix in
all flesh, which they bring unto the LORD,
whether it be of men or beasts, shall be thine:
nevertheless, ^h the firstborn of man shalt thou
surely redeem, and the firstling of unclean
beasts shalt thou redeem.

16 And those that are to be redeemed from

^v Exodus xxix. 27.—^a Levit. x. 14.—^a Levit. xxii. 2, 11.
^b Exodus xxiii. 19; Deuteron. xviii. 4.—¹ Heb. *fat*, Verse 29
^c Exodus xxii. 29.—^d Deut. xxvi. 2.—^e Verse 11.—^f Lev.
xxvii. 28.—^g Exod. xiii. 2; Lev. xxvii. 26.

speaks of, because this was the most holy of all the
places appointed for eating holy things, whereof
some might be eaten in any clean place in the camp,
or in their own houses.

Verse 13. *Whatsoever is first ripe*—Not only the
first-fruits of the oil, and wine, and wheat, now men-
tioned, but all other first-fruits of all other grains, and
all fruit-trees. *Every one that is clean*—And none
else, because these fruits were first offered to God,
and by consequence given to the priests; but for
those which were immediately given to the priests,
the clean and unclean might eat of them.

Verses 14, 15. *Every devoted thing*—Dedicated to
God by vow or otherwise, provided it be such a
thing as might be eaten: for the vessels or treasures
of gold and silver which were dedicated by Joshua,
David, or others, were not the priests', but appro-
priated to the use of the temple. *Whether it be of
men*—Which were offered to God in his temple, and
to his service and disposal.

Verse 16. *Those that are to be redeemed*—Namely,
of men only, not of unclean beasts, as is manifest
from the time and price of redemption here men-
tioned, both which agree to men; the time, Num.
xviii. 16; the price, Num. iii. 46, 47; but neither
agree to unclean beasts, which were to be redeemed
with a sheep, (Exod. xiii. 13,) and that after it was
eight days old.

Verses 17, 18. *They are holy*—Namely, in a pe-

month old shalt thou redeem, ⁱ ac- A. M. 2533.
cording to thine estimation, for the B. C. 1471.
money of five shekels, after the shekel of the
sanctuary, ^k which is twenty gerahs.

17 ¹ But the firstling of a cow, or the first-
ling of a sheep, or the firstling of a goat, thou
shalt not redeem; they *are* holy: ^m thou shalt
sprinkle their blood upon the altar, and shalt
burn their fat *for* an offering made by fire, for
a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as
the ⁿ wave-breast and as the right shoulder
are thine.

19 ^o All the heave-offerings of the holy things,
which the children of Israel offer unto the
LORD, have I given thee, and thy sons and thy
daughters with thee, by a statute for ever: ^p it
is a covenant of salt for ever before the LORD
unto thee and to thy seed with thee.

20 And the LORD spake unto Aaron, Thou
shalt have no inheritance in their land, neither
shalt thou have any part among them: ^q *I am*
thy part and thine inheritance among the
children of Israel.

^h Exod. xiii. 13; xxxiv. 20.—ⁱ Lev. xxvii. 2, 6; Chap. iii. 47.
^k Exod. xxx. 13; Lev. xxvii. 25.—¹ Deut. xv. 19.—^m Lev.
jii. 2, 5.—ⁿ Exod. xxix. 26; Leviticus vii. 31.—^o Verse 11
^p Lev. ii. 13; 2 Chron. xiii. 5.—^q Deut. x. 9; xii. 12.

culiar manner, consecrated to a holy use, even to
be sacrificed to God, Deut. xv. 19. *The flesh*—All
the flesh of them, and not only some parts, as in
other sacrifices.

Verse 19. *A covenant of salt*—A durable and per-
petual covenant; so called here, and 2 Chron. xiii. 5,
either because salt is of singular use to preserve
things from corruption, and was an emblem of friend-
ship; or because it was ratified on their part by salt,
which is therefore called *the salt of the covenant*, for
which the priests were obliged to take care that it
should never be *lacking from any meal-offering*,
Lev. ii. 13. And this privilege conferred upon the
priests is called a *covenant*, because it was given
them conditionally, upon condition of their service
and care about the worship of God.

Verse 20. *Thou shalt have no inheritance in their
land*—In the land of the children of Israel. You
shall not have a distinct portion of land, as the other
tribes shall. The reason of this law was partly be-
cause God would have them wholly devoted to his
service, and therefore free from worldly encum-
brances, partly because God had abundantly provided
for them otherwise, by tithes, and first-fruits, and
oblations, and partly that, by this means, being dis-
persed among the several tribes, they might have
the better opportunity for teaching and watching
over the people. *I am thy part*—I have appointed
thee a liberal maintenance out of my oblations

A. M. 2533. 21 ¶ And behold, ^rI have given
B. C. 1471. the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* ^sthe service of the tabernacle of the congregation.

22 ^tNeither must the children of Israel henceforth come nigh the tabernacle of the congregation, ^ulest they bear sin, ^vand die.

23 ^wBut the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *It shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 ^yBut the tithes of the children of Israel, which they offer *as* a heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, ^zAmong the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up a heave-offering of it for the LORD, *even* ^aa tenth *part* of the tithe.

^r Verses 24, 26; Lev. xxvii. 30, 32; Heb. vii. 5. — ^s Chap. iii. 7, 8. — ^t Chap. i. 51. — ^u Lev. xxii. 9. — ^v Heb. *to die*. — ^w Chap. iii. 7. — ^y Verse 21.

Verses 21, 22. *The tenth*—For the tithes were all given to the Levites, and out of their tithes the tenth was given to the priests. *Come nigh the tabernacle*—So nigh as to do any proper act to the priests or Levites.

Verse 23. *Their iniquity*—The punishment due not only for their own, but also for the people's misdeeds, if it be committed through their connivance or negligence. And this was the reason why the priests withstood King Uzziah, when he would have burnt incense to the Lord.

Verse 24. *A heave-offering*—An acknowledgment that they have all their land and the fruits of it from God's bounty. Note, the word *heave-offering*, which is for the most part understood of a particular kind of offerings heaved or lifted up to the Lord, is here used for any offering.

Verse 26. *Ye shall offer up a heave-offering*—They who are employed in assisting the devotions of others, must be sure to pay their own as a heave-offering. Prayers and praises, or rather the heart lifted up in them, are now our heave-offerings.

Verses 27, 28. *As though it were the corn*—It shall be accepted of you as much as if you offered it out of your own lands and labours. *To Aaron*—And to his children, who were all to have their share herein

27 ^bAnd *this* your heave-offering shall be reckoned unto you, as though *it were* the corn of the threshing-floor, and as the fulness of the wine-press.

28 Thus ye also shall offer a heave-offering unto the LORD of all your tithes which ye receive of the children of Israel; and ye shall give thereof the LORD's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the LORD, of all the ^cbest thereof, *even* the hallowed part thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, ^dthen it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the wine-press.

31 And ye shall eat it in every place, ye and your households: for it is ^eyour reward for your service in the tabernacle of the congregation.

32 And ye shall ^fbear no sin by reason of it, when ye have heaved from it the best of it neither shall ye ^gpollute the holy things of the children of Israel, lest ye die.

^z Verse 20; Deut. x. 9. — ^a Nehemiah x. 38. — ^b Verse 30. — ^c Heb. *fat*, Verse 12. — ^d Verse 27. — ^e Matt. xx. 10; Luke x. 7. — ^f Lev. xix. 8; xxii. 16. — ^g Lev. xxii. 2, 15.

Verse 29. *Your gifts*—Not only out of your tithes, but out of the other gifts which you receive from the people, and out of those fields which shall belong to your cities. *Offer*—To the priest. As many gifts, so many heave-offerings; you shall reserve a part out of each of them for the priest. *The hallowed part*—The tenth part, which was the part or proportion that God hallowed or sanctified to himself as his proper portion.

Verse 32. *Neither shall ye pollute the holy things*—As you will do, if you abuse their holy offerings, by reserving that entirely to yourselves which they offer to God, to be disposed as he hath appointed, namely, part to you, and part to the priests. Thus we learn in what manner God regulated the offices of the priests and Levites, and how he provided for their subsistence. The tribe of Levi had no part nor inheritance in the land of Canaan as the other tribes had; but had for their share the tithes of the whole country; and the priests, in particular, had their portions of the sacrifices and offerings, and a tenth part of the tithes. By these means the ministers of religion were supported in a comfortable, decent manner, without being forced to neglect the duties of their function to provide for the necessities of the body. This proves that, in the Christian Church, provision should be made for the maintenance

nance of those that serve in the sacred ministry, as St. Paul teaches: "They which minister about holy things, live by the things of the temple; and they

which wait at the altar are partakers with the altar; even so hath the Lord ordained that they which preach the gospel, should live by the gospel."

CHAPTER XIX.

Of preparing the water of purification with the ashes of a red heifer burnt without the camp, 1-10. Of the way of using it, 11-22.

A. M. 2533.
B. C. 1471. **AND** the LORD spake unto Moses and unto Aaron, saying,

2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, ^a and upon which never came yoke :

^a Deut. xxi. 3; 1 Sam. vi. 7.

NOTES ON CHAPTER XIX.

Verse 1. The people had complained of the strictness of the law which forbade their near approach to the tabernacle, (chap. xvii. 13,) and the sudden death of so many by the late plague had put such numbers of their friends and relations into a state of legal uncleanness, which rendered them incapable of approaching it, and filled them with a fear of perishing in their uncleanness; in answer, therefore, to their complaints, and to free them from this fear, they are here shown how they might be purified from the greatest legal uncleanness, so as to approach God in his ordinances and among his people, without either fear or danger.

Verse 2. *This is the law which the Lord hath commanded*—Or rather, *had commanded*. For it is probable that the water of purification had been made before, although the manner of making it is here first described. *That they bring thee a red heifer*—Provided at the expense of the congregation, because they were all to have a joint interest in it; as all believers, the spiritual Israel, have in Christ, typified by it. Here a question arises, why this sacrifice (if it may be so called) must be a heifer, when in other cases bullocks are appointed, and, in general, the male is preferred to the female. According to St. Austin and Theodoret, the weaker sex was to signify that infirmity of the flesh where-with Christ was clothed. But the reason which Dr. Spencer assigns seems to be more plausible, which is, that it was in opposition to the Egyptian superstition. For though the Egyptians offered bullocks in sacrifice, they had cows in great veneration; as Herodotus, Diodorus Siculus, Ælian, Porphyry, and others, unanimously declare. Porphyry says they would rather have eaten human flesh than that of cows. In order, therefore, to expose this folly of Egypt in the eyes of the Israelites, God directs Moses to appoint one solemn institution wherein a

3 And ye shall give her unto Eleazar the priest, that he may bring her

A. M. 2533.
B. C. 1471

^b forth without the camp, and *one* shall slay her before his face :

4 And Eleazar the priest shall take of her blood with his finger, and ^c sprinkle of her blood directly before the tabernacle of the congregation seven times :

^b Lev. iv. 12, 21; xvi. 27.—^c Lev. iv. 6; Heb. ix. 13.

heifer was to be the victim. *A red heifer*—A fit colour to shadow forth the nature of sin, and the blood of Christ, from which this water and all other rites had their purifying virtue. The Jews say, that it was necessary the heifer should be entirely red, without the least mixture of any other colour, and that if but two hairs were black or white it was unfit for this sacrifice. *Without spot*—Hebrew, *תמימה*, *temima*, perfect; wherein is no blemish—Thus typifying the spotless purity and sinless perfection of the Lord Jesus. *Upon which never came yoke*—This was not necessary in other sacrifices; but may here be considered as signifying the perfect freedom of the Lord Jesus from every obligation to undertake our cause and die in our stead, save that which love laid him under. For when he said, *Lo, I come*, he was bound by no other cords than those of his great love to us.

Verse 3. *Ye shall give her unto Eleazar*—Who was the second priest, and in some cases the deputy of the high-priest. To him this service was committed, and not to Aaron, because it was not fit that Aaron should be engaged in any thing that would render him ceremonially unclean, although but *till the evening*, verse 8. Yet as it was an affair of great moment, especially as typifying the sufferings and death of Christ, and purification through his blood, it was proper it should be performed by him who was next to Aaron in dignity. The chief priests of our Lord's time had the principal hand in his death. *That he may bring her forth without the camp*—Partly because this heifer was reputed an unclean and accursed thing, being laden with the sins of all the people, and partly to signify that Christ should suffer *without the gate*, (Heb. xiii. 12,) in the place where malefactors suffered.

Verse 4. *Sprinkle of her blood directly before the tabernacle*—This made it in some sort an expiation of sin; for the sprinkling of the blood before the

A. M. 2533. 5 And *one* shall burn the heifer in
B. C. 1471.

his sight; ^d her skin, and her flesh, and her blood, with her dung, shall he burn:

6 And the priest shall take ^e cedar-wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

7 ^f Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* clean shall gather up ^g the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel ^h for a water of separation: *it is* a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean

^d Exodus xxix. 14; Lev. iv. 11, 12.—^e Lev. xiv. 4, 6, 49.
^f Lev. xi. 25; xv. 5.—^g Heb. ix. 13.—^h Verses 13, 20, 21; Chap. xxxi. 23.—ⁱ Ver. 16; Lev. xxi. 1; Chap. v. 2; xxxi. 19;

Lord was the chief solemnity in all the sacrifices of atonement: therefore, though this was not done at the altar, yet, being done toward the sanctuary, it was intimated hereby that the virtue and validity of it depended upon the sanctuary, and were derived from it. Thus, in the satisfaction that was made to God by the death of Christ, our great High-Priest, who, *by the eternal Spirit*, (called, Luke xii. 20, the *finger of God*,) *offered himself without spot to God*; he did, as it were, sprinkle his own blood directly before the sanctuary, when he said, "Father, into thy hands I commit my spirit." This also signifies how necessary it was, to the purifying our hearts, that satisfaction should be made to divine justice. This sprinkling of the blood put virtue into the ashes.

Verses 5, 6. *One shall burn the heifer in his sight*—This typified the extreme sufferings of our Lord, both in soul and body, as a sacrifice made by fire. *Cedar-wood, hyssop, and scarlet*—These were used in the cleansing of lepers, (Lev. xiv. 6, 7,) and were all here burned, and, as it were, offered to God, that they might be sanctified to this holy use in future.

Verse 7. *The priest shall be unclean*—Partly to teach us the imperfection of the Levitical priesthood, in which the priest himself was defiled by some parts of his work, and partly to show that Christ himself, though he had no sin of his own, yet was reputed by men, and judged by God, as a sinful person, by reason of our sins, which were laid upon him.

Verse 9. *A man shall gather up the ashes*—The ashes of the heifer were separated as well as they could be from the ashes of the wood wherewith it

until the even: and it shall be unto ^{A. M. 2533.} the children of Israel, and unto the ^{B. C. 1471.} stranger that sojourneth among them, for a statute for ever.

11 ⁱ He that toucheth the dead body of any ¹ man shall be unclean seven days.

12 ^k He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, ^l defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because ^m the water of separation was not sprinkled upon him, he shall be unclean; ⁿ his uncleanness *is* yet upon him.

14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent shall be unclean seven days.

Lam. iv. 14.—¹ Hebrew *soul of man*.—^k Chapter xxxi. 19.
^l Lev. xv. 31.—^m Verse 9; Chap. viii. 7.—ⁿ Lev. vii. 20; xxii. 3.

was burned, were pounded and sifted, and laid up for the use of the congregation as there was occasion, not only for that generation, but for posterity; for the ashes of this one heifer, the Jews tell us, were sufficient to season as many vessels of water as the people of Israel would need for many ages. Nay, they say this one served till the captivity, near one thousand years, and that there never was another heifer burned till the time of Ezra. But to this tradition of theirs, grounded probably on the silence of ancient records, there seems to be no good reason to give credit, since, in the latter ages of their church, when they had more full records, they find an account of eight burned between Ezra's time and the destruction of the second temple, which was only a space of about five hundred years. In the sacrifice of the body and blood of Christ, however, offered only once for all, we have an inexhaustible fund of merit, to which, by faith, his church may have recourse from generation to generation, for the purification of their consciences from dead works.

Verse 12. *He shall purify himself with it*—With the water of separation. *On the third day*—To typify Christ's resurrection on that day, by which we are cleansed or sanctified.

Verse 13. *Whosoever toucheth*—If this transgression be done presumptuously; for if it was done ignorantly, he was only to offer a sacrifice. *Defileth the tabernacle*—By approaching to it in his uncleanness: for holy things or places were ceremonially defiled with the touch of any unclean person or thing. *Is upon him*—He continues in his guilt, not now to be washed away by this water, but to be punished by cutting off.

A. M. 2533. 15 And every ° open vessel which
B. C. 1471. hath no covering bound upon it, is
unclean.

16 And ° whosoever toucheth one that is slain
with a sword in the open fields, or a dead body,
or a bone of a man, or a grave, shall be unclean
seven days.

17 And for an unclean *person* they shall take
of the ° ashes ° of the burnt heifer of purification
for sin, and ° running water shall be put thereto
in a vessel :

18 And a clean person shall take ° hyssop, and
dip it in the water, and sprinkle it upon the
tent, and upon all the vessels, and upon the per-
sons that were there, and upon him that touched
a bone, or one slain, or one dead, or a grave :

19 And the clean *person* shall sprinkle upon
the unclean on the third day, and on the

seventh day : ° and on the seventh A. M. 2533
day he shall purify himself, and wash B. C. 1471.
his clothes, and bathe himself in water, and
shall be clean at even.

20 But the man that shall be unclean, and
shall not purify himself, that soul shall be cut
off from among the congregation, because he
hath ° defiled the sanctuary of the LORD : the
water of separation hath not been sprinkled
upon him ; he is unclean.

21 And it shall be a perpetual statute unto
them, that he that sprinkleth the water of
separation shall wash his clothes ; and he that
toucheth the water of separation shall be un-
clean until even.

22 And ° whatsoever the unclean *person*
toucheth shall be unclean ; and ° the soul that
toucheth it shall be unclean until even.

° Lev. xi. 32 ; Chapter xxxi. 20.—° Verse 11.—° Heb. *dust*.
° Verse 9.—° Heb. *living waters shall be given*, Gen. xxvi. 19.

° Psalm li. 7.—° Lev. xiv. 9.—° Verse 13.—° Hag. ii. 13.
° Lev. xv. 5.

Verses 16, 17. *With a sword*—Or by any other
violent way. *Running water*—Waters flowing
from a spring or river, which are the purest. These
manifestly signify God's Spirit, which is oft com-
pared to water, and by which alone, through the
sacrifice of Christ, true purification is obtained.
Those who promise themselves benefit by the right-
eousness of Christ, while they submit not to the in-
fluence of his Spirit, do but deceive themselves, for
they cannot be purified by the ashes, otherwise than
in the running water.

Verse 18. *A clean person shall take hyssop*—In
allusion to this David prays, *Purge me with hyssop*.
Faith is the bunch of hyssop, wherewith the con-
science is sprinkled and the heart purified. And the
blood of Christ, being applied by faith, is termed,
(Heb. xii. 24,) the blood of sprinkling, and with it we
are said to be sprinkled from an evil conscience,
(Heb. x. 22,) that is, we are freed from the burden

of distress, which arises from a sense of our guilt.
And it is foretold that Christ should sprinkle many
nations, Isa. lii. 15.

Verses 20, 21. *That shall not purify himself*—
Shall contemptuously refuse to submit to this way
of purification. *Shall wash his clothes*—Because he
is unclean. It is strange, that the same water should
cleanse one person, and defile another. But God
would have it so, to teach us that it did not cleanse
by any virtue in itself, or in the work done, but only
by virtue of God's appointment ; and to show that
the efficacy of God's ordinances doth not depend
upon the person or quality of his ministers, because
the same person who was polluted himself could and
did, in the use of God's appointed means, cleanse
others. *He that toucheth the water*—Either by sprink-
ling of it, or by being sprinkled with it ; for even he
that was cleansed by it was not fully cleansed as soon
as he was sprinkled, but only at the even of that day.

CHAPTER XX.

This chapter begins the history of the fortieth year of the Israelites wandering in the wilderness. Little is recorded of them from the beginning of their second year till this, which brought them to the borders of Canaan. Here is, (1.) The death of Miriam, 1. (2.) The fetching water out of the rock, 2-13. (3.) The treaty with the Edomites, 14-21. (4.) The death of Aaron and instalment of Eleazar, 22-29.

A. M. 2551. THEN ° came the children of Is-
B. C. 1453. rael, even the whole congrega-

tion, into the desert of Zin in the A. M. 2551.
first month : and the people abode B. C. 1453.

° Chapter

xxxiii. 36.

NOTES ON CHAPTER XX.

Verse 1. *Then*—To wit, after many stations and
long journeys here omitted, but particularly de-

scribed, chap. xxxiii., and occupying the space of
thirty-eight years, during which time the Lord was
executing judgment upon the rebels, whose carcasses

A. M. 2551. in Kadesh; and ^b Miriam died there, B. C. 1453. and was buried there.

2 ¶ ^c And there was no water for the congregation: ^d and they gathered themselves together against Moses and against Aaron.

3 And the people ^e chode with Moses, and spake, saying, Would God that we had died ^f when our brethren died before the LORD!

4 And ^g why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and ^h they fell upon their faces: and ⁱ the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

^b Exod. xv. 20; Chap. xxvi. 59.—^c Exod. xvii. 1.—^d Chap. xvi. 19, 42.—^e Exod. xvii. 2; Chap. xiv. 2.—^f Chap. xiv. 37; xvi. 32, 49.—^g Exod. xvii. 3.—^h Chap. xiv. 5; xvi. 4, 22, 45.—ⁱ Chap. xiv. 10.

were sentenced to fall in the wilderness. *The desert of Zin*—A place near the land of Edom, distinct and distant from that *Sin*, mentioned Exod. xvi. 1. *The first month*—Of the fortieth year, as is evident, because the next station to this was in mount Hor, where Aaron died, which was in the fifth month of the fortieth year, chap. xxxiii. 38. If it should appear strange to us that Moses should pass in silence the transactions of these eight and thirty years that the Israelites wandered in the wilderness, and give us only the history of the two first years of their peregrinations, we must remember, as Le Clerc justly observes, “that he writes, not so much in the character of an historian as in that of a legislator, whose intention it was to deliver down to posterity all those laws which he had received from God; and that system of laws being completed in the two first years after their leaving Egypt, and no new law being delivered during these eight and thirty years, it did not fall in with his design to insert the history of those years in the Pentateuch.” *Miriam died*—Four months before Aaron, and but a few more before Moses.

Verse 2. *No water*—Which, as is generally thought, having followed them through all their former journeys, began to fail them here, because they were now come near countries where waters might be had by ordinary means, and therefore God would not use extraordinary, lest he should seem to prostitute the honour of miracles. This story, though like that Exod. xvii., is different from it, as appears by divers circumstances.

8 ^k Take the rod, and gather thou ^{A. M. 2551.} the assembly together, thou and Aaron ^{B. C. 1453.} thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and ^l thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod ^m from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, ⁿ Hear now; ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and ^o the water came out abundantly, and the congregation drank, and their beasts *also*.

12 ¶ And the LORD spake unto Moses and Aaron, Because ^p ye believed me not, to ^q sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

^k Exod. xvii. 5.—^l Neh. ix. 15; Psa. xviii. 15; Isa. xliii. 20; xlviii. 21.—^m Chap. xvii. 10.—ⁿ Psa. cvi. 33.—^o Exod. xvii. 6; Deuter. viii. 15; 1 Cor. x. 4.—^p Deuter. xxxii. 51. ^q Lev. x. 3.

Verse 3. *Before the Lord*—Suddenly, rather than to die such a lingering death. Their sin was much greater than that of their parents, because they should have taken warning by their miscarriages, and by the terrible effects of them, which their eyes had seen.

Verses 8, 9. *Take the rod*—That which was laid up before the Lord in the tabernacle; whether it was Aaron's rod, which was laid up there, (chap. xvii. 10,) or Moses's rod, by which he wrought so many miracles. For it is likely that wonder-working rod was laid up in some part of the tabernacle, though not in or near the ark, where Aaron's blossoming rod was put. *From before the Lord*—Out of the tabernacle.

Verse 12. *Ye believed me not*—But showed your infidelity; which they did, either by smiting the rock, and that twice, which is emphatically noted, as if they doubted whether once smiting would have done it; whereas, they were not commanded to smite so much as once, but only to speak to it: or by the doubtfulness of these words, (verse 10,) *Must we fetch water out of the flock?* which implied a suspicion of it; whereas they should have spoken positively and confidently to the rock to give forth water. And yet they did not doubt of the power of God, but of his will, whether he would gratify these rebels with this further miracle, after so many of the like kind. *To sanctify me*—To give me the glory of my power in doing this miracle, and of my truth in punctually fulfilling my promise, and of my goodness in doing it, notwithstanding the people's per-

A. M. 2551. 13 * This is the water of ¹ Meribah ;
B. C. 1453. because the children of Israel strove
with the LORD, and he was sanctified in them.

14 ¶ And Moses sent messengers from Kadesh unto the king of Edom, * Thus saith thy brother Israel, Thou knowest all the travail that hath ² befallen us :

15 ³ How our fathers went down into Egypt, ⁴ and we have dwelt in Egypt a long time ;
⁵ and the Egyptians vexed us, and our fathers :

16 And ⁶ when we cried unto the LORD, he heard our voice, and ⁷ sent an angel, and hath brought us forth out of Egypt : and behold, we are in Kadesh, a city in the uttermost of thy border :

17 ⁸ Let us pass, I pray thee, through thy country : we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells : we will go by the king's high-way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

^r Deut. xxxiii. 8 ; Psalm cvi. 32.—¹ That is, *strife*, Exodus xvii. 7.—^s Judg. xi. 16, 17.—^t Deut. ii. 4 ; xxii. 7.—² Heb. *found us*, Exodus xviii. 8.—^u Genesis xli. 6 ; Acts vii. 15.
^w Exod. xii. 40.—^x Exod. i. 11 ; Deut. xxvi. 6.—^y Exod. ii. 23 ; iii. 7.—^z Exod. iii. 2 ; xiv. 19.

verseness. *In the eyes of Israel*—This made their sin a cause of stumbling to the Israelites, who of themselves were too prone to infidelity ; and, to prevent the contagion, God leaves a monument of his displeasure upon them, and inflicts a punishment as public as their sin.

Verse 13. *Meribah*—That is, *strife*. *In them*—Or, *among them, the children of Israel*, by the demonstration of his omnipotency, veracity, and clemency toward the Israelites, and of his impartial holiness and severity against sin, even in his greatest friends and favourites.

Verse 14. *All the travail*—All the wanderings and afflictions of our parents, and of us their children, which doubtless have come to thine ears.

Verse 16. *An angel*—The angel of the covenant, who first appeared to Moses in the bush, and afterward in the cloudy pillar, who conducted Moses and the people out of Egypt, and through the wilderness. For though Moses may be called an angel or messenger, yet it is not probable that he is meant ; partly because Moses was the person that sent this message, and partly because another angel above Moses conducted them ; and the mention hereof to the Edomites, was likely to give more authority to the present message. *In Kadesh*—Or near it, as the particle *in* is often used.

19 And the children of Israel said unto him, We will go by the high-way : and if I and my cattle drink of thy water, ^b then I will pay for it : I will only, without *doing any thing else*, go through on my feet.

20 And he said, ^c Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom ^d refused to give Israel passage through his border : wherefore Israel ^e turned away from him.

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from ^f Kadesh, ^g and came unto mount Hor.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be ^h gathered unto his people : for he shall not enter into the land which I have given unto the children of Israel, because ⁱ ye rebelled against my ³ word at the water of Meribah.

25 ^k Take Aaron and Eleazar his son, and bring them up unto mount Hor :

26 And strip Aaron of his garments, and

^a Chap. xxi. 22 ; Deut. ii. 27.—^b Deut. ii. 6, 28.—^c Judg. xi. 17.—^d Deut. ii. 27, 29.—^e Deut. ii. 4 ; Judges xi. 18.
^f Chap. xxxiii. 37.—^g Chap. xxi. 4.—^h Chap. xxvii. 13 ; Deut. xxxii. 50.—ⁱ Verse 12.—³ Heb. *mouth*.—^k Chap. xxxiii. 38 ; Deut. xxxii. 50.

Verse 17. *The wells*—Or *pits*, which any of you have digged for your private use, not without paying for it, verse 19 ; but only of the water of common rivers, which are free to all passengers. No man's property ought to be invaded, under colour of religion. Dominion is founded in providence, not in grace.

Verses 18, 19. *By me*—Through my country : I will not suffer thee to do so ; which was an act of policy, to secure themselves from so numerous a host. *Said*—That is, their messengers replied *what* here follows.

Verse 23. *And the Lord spake unto Moses and Aaron*—So these two dear brothers must part ! Aaron must die first ; but Moses is not likely to be long after him. So that it is only for a while, a little while, that they are separated.

Verse 24. *Because ye rebelled*—This was one, but not the only reason. God would not have Moses and Aaron to carry the people into Canaan, for this reason also, to signify the insufficiency of the Mosaic law and Aaronical priesthood to make them perfectly happy, and the necessity of a better dispensation, and to keep the Israelites from resting in them, so as to be taken off from their expectation of the Messiah.

Verses 26, 27. *His garments*—His priestly garments.
(28*)

A. M. 2551. put them upon Eleazar his son : and
B. C. 1453. Aaron shall be gathered unto his people, and shall die there.

27 And Moses did as the LORD commanded : and they went up into mount Hor in the sight of all the congregation.

28 ¹ And Moses stripped Aaron of his gar-

¹ Exod. xxix. 29, 30.

ments, in token of his resignation of his office. *Put them upon Eleazar*—By way of admission and inauguration to his office. *In the sight of all the congregation*—That their hearts might be more affected with their loss of so great a pillar, and that they all might be witnesses of the translation of the priesthood from Aaron to Eleazar.

Verse 28. *And Moses stripped Aaron*—And death will strip us. Naked we came into the world ; naked we must go out. We shall see little reason to be proud of our clothes, our ornaments, or marks of honour if we consider how soon death will strip us of all our glory, and take the crown off from our

ments, and put them upon Eleazar A. M. 2551.
his son ; and ^m Aaron died there in B. C. 1453.
the top of the mount ; and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron ⁿthirty days, even all the house of Israel.

^m Chap. xxxiii. 38 ; Deut. x. 6.—ⁿ Deut. xxxiv. 8.

head! *Aaron died there*—He died in Mosera, Deut. x. 6. Mosera was the general name of the place where that station was, and mount Hor a particular place in it. Presently after he was stripped of his priestly garments, he lay down and died. A good man would desire, if it were the will of God, not to outlive his usefulness. Why should we covet to continue any longer in this world, than while we may do God and our generation some service?

Verse 29. *Saw*—Understood by the relation of Moses and Eleazar, and by other signs. *Thirty days*—The time of public and solemn mourning for great persons.

CHAPTER XXI.

The defeat of Arad, 1-3. The people murmur and are plagued with fiery serpents, 4-6. They are healed by looking on the brazen serpent, 7-9. They journey forward, 10-20. Conquer Sihon, 21-31. And Og, 33-35.

A. M. 2552. **AND** when ^a King Arad the Canaanite, which dwelt in the south, heard tell that Israel came ^b by the way of the spies ; then he fought against Israel, and took some of them prisoners.

^a Chap. xxxiii. 10 ; Judg. i. 16.—^b Chap. xiii. 21.

NOTES ON CHAPTER XXI.

Verse 1. The armies of Israel now begin to emerge out of the wilderness, and to come into a land inhabited ; to enter upon action, and take possession of the frontiers of the land of promise. *King Arad*—Or rather, according to the Hebrew, and all the ancient versions, *The Canaanitish king of Arad* ; for Arad was not the name of a man, but of a city or territory, Judges i. 16 ; and he seems to be called a Canaanite in a general sense, as the Amorites and others. *Which dwell in the south*—Of Canaan, toward the east, and near the Dead sea. *By the way of the spies*—For though the spies, whom Moses had sent thirty-eight years before, then went into Canaan, and returned unobserved, yet their coming, and their errand, it is likely, were afterward known to the Canaanites, gave them an alarm, and obliged them to keep an eye on Israel, and get intelligence of their motions. The Seventy, however, and others, take the word *Atharim*, which we render *spies*, for the name of a place. *Took some of them prisoners*

2 ^c And Israel vowed a vow unto A. M. 2552.
the LORD, and said, If thou wilt B. C. 1452.
indeed deliver this people into my hand, then
^d I will utterly destroy their cities.

3 And the LORD hearkened to the voice of

^c Judg. xi. 30.—^d Lev. xxvii. 28.

—God permitting it for Israel's humiliation, and to teach them not to expect the conquest of that la from their own wisdom or valour.

Verse 2. *Israel vowed a vow unto the Lord*—Being inexperienced in war, and sensible of their own weakness, they were afraid of these Canaanites, and therefore thus endeavour to engage God to help them in the war which they intended to renew. *I will utterly destroy their cities*—I will reserve no person or thing for my own use, but devote them all to total destruction. The Israelites knew that the destruction of the seven nations of Canaan was predetermined in the counsels of heaven, on account of their excessive national wickedness, (Gen. ix. 25-27,) and that it had only been deferred till their incorrigible iniquity, having baffled all the gentler methods of Providence, which, during the course of some hundreds of years, had been employed for their reformation, had proved itself to be *full*, as God himself expresses it, Gen. xv. 16. They believed, it seems, that the time for effecting this de-

A. M. 2552. Israel, and delivered up the Canaan-
B. C. 1452. ites; and they utterly destroyed them
and their cities: and he called the name of the
place ¹ Hormah.

4 ¶ And ^e they journeyed from mount Hor
by the way of the Red sea, to ^f compass the
land of Edom: and the soul of the people
was much ² discouraged ³ because of the
way.

¹ That is, utter destruction.—^e Chapter xx. 22; xxxiii. 41.
^f Judg. xi. 18.—² Or, grieved.—³ Heb. shortened, Ex. vi. 9.

struction was now come, and hence made the vow
here recorded.

The reader will observe, that it appears from all
historical records of the seven Canaanitish nations,
that before they were given up to utter destruction
they were sunk into the deepest degeneracy and
depravity. Thus (Lev. xviii.) where the Israelites are
cautioned against the commission of several enormous
crimes, such as *offering their children to Moloch, lying with mankind as with womankind, lying with beasts, and women standing before beasts to lie down to them*, it is added, *For in all these the nations are defiled which I cast out before you*. And again,—*For all these abominations have the men of the land done, which were before you*. Thus it appears that the destined period for their extirpation was arrived; *their iniquities were full*, and they brought down this desolation upon themselves. It must be observed, however, that this decree of utter destruction only extended to the seven nations of Canaan, all, it seems, equally sunk in guilt and depravity. The Israelites were at liberty to offer, nay, were commanded to offer, peace to other cities or states that were not of those nations, on condition that they became tributaries to them. See the whole command on this subject, (Deut. xx. 10–18,) with the reason assigned for destroying the seven nations, which is thus expressed: *That they teach you not to do after their abominations, which they have done unto their gods, so should you sin against the Lord your God*. It may be proper to observe further here, that the extirpation of this people, so sunk in idolatry and wickedness, was intended to be a warning to the Israelites themselves, and a most awful one it certainly was; and it was one which they had great need of; for such was their proneness to idolatry in that age of the world, that nothing less seemed likely to be effectual to restrain them from it, than to impress their minds with the most horrid idea of that crime, as what rendered nations accursed in the sight of God and men, and destined to be utterly extirpated from the face of the earth.

Verse 3. *They utterly destroyed them*—That is, as many of them as they took at that time; but it is plain that all these Canaanites were not destroyed at this time, for we find the king of Arad and the king of Hormah mentioned among the kings whom Joshua smote some time after this, Josh. xii. 14; and several of their cities were not taken and de-

5 And the people ^e spake against A. M. 2552
God, and against Moses, ^h Wherefore B. C. 1452
have ye brought us up out of Egypt to die in
the wilderness? for *there is no bread, neither is there any water*; and ⁱ our soul loatheth
this light bread.

6 And ^k the LORD sent ¹ fiery serpents among
the people, and they bit the people; and much
people of Israel died.

^e Psalm lxxviii. 19.—^h Exod. xvi. 3; xvii. 3.—ⁱ Chap. xi. 6.
^k 1 Cor. x. 9.—¹ Deut. viii. 15.

stroyed till after the death of Joshua, Judges i. 16, 17. Indeed, all that the Hebrew here (יָחָרֵם, *jacharem*) signifies is, that they now devoted them and their cities to destruction, and when their cities came into their possession they fulfilled their vow. He called the name of the place *Hormah*—That is, devoted to destruction, or, *Anathema*.

Verse 4. *By the way of the Red sea*—The way which led to the Red sea, which they were under a necessity of taking, that they might compass the land of Edom. But as they had gained an advantage over the king of Arad, why did they not pursue their victory, and now enter Canaan? Because God would not permit it, there being several works yet to be done; other people must be conquered, the Israelites must be further humbled, tried, and purged, Moses must die, and then they shall enter, and that in a more glorious manner, even over Jordan, which shall be miraculously divided to give them passage. *The soul of the people was much discouraged*—Or, they grew fretful and impatient, as the words import. Having met with so many difficulties and discouragements in their way to Canaan; particularly being now obliged, by the Edomites refusing to give them a passage through their country, to retire back southward, and thence again to turn eastward, and to take a round by the territories of the Moabites; they began to think they should never come to the promised land, and so fell into their old spirit of murmuring against God, and throwing reflections on Moses. They seem to have been the more excited to this by the successful entrance and victorious progress which some of them had made in the borders of Canaan; because they concluded from this that they might speedily have gone in and taken possession of it, and so have saved the tedious travels, and further difficulties, into which Moses had again brought them.

Verse 5. *The people spake against God*—Against Christ, their chief conductor, whom they tempted. *Our soul loatheth this light bread*—Thus contemptuously did they speak of manna, whereas it appears it yielded excellent nourishment, because in the strength of it they were able to go so many and such tedious journeys.

Verse 6. *Fiery serpents*—Hebrew, נָחָשִׁים, *nechashim*, the plural of the word translated *serpent*, Gen. iii. 1, where Moses speaks of the temptation and fall of our first parents, and which, when intended of a

A. M. 2552. 7 ¶ Therefore the people came
B. C. 1452. to Moses, and said, We have sinned,
for we have spoken against the LORD, and
against thee; ° pray unto the LORD, that he
take away the serpents from us. And Moses
prayed for the people.

8 And the LORD said unto Moses, Make thee
a fiery serpent, and set it upon a pole: and it
shall come to pass, that every one that is bitten,
when he looketh upon it, shall live.

9 And ¶ Moses made a serpent of brass, and
put it upon a pole, and it came to pass, that if
a serpent had bitten any man, when he beheld
the serpent of brass, he lived.

10 ¶ And the children of Israel set forward,
and^a pitched in Oboth.

11 And they journeyed from Oboth, and

^m 1 sa. lxxviii. 34.—ⁿ Verse 5.—^o 1 Sam. xii. 19; 1 Kings
xiii. 4.—^p 1 Kings xviii. 4; Josh. iii. 14, 15.—^q Chap. xxxiii.
43.—^r Chap. xxxiii. 44.—^s Or, *heaps of Abarim*.

living creature, we believe, always means a *serpent*
of one species or other, and is accordingly uniformly
rendered, not only by our translators, in the
Scriptures, but by the Seventy, and in most or all
other versions whatever; and, what certainly ought
to have great weight with Christians, by the evange-
lists and apostles, whenever they quote or refer to
those passages of the Old Testament where the word
occurs: see on Gen. iii. 1. There were many such
serpents as Moses here speaks of in this wilderness,
which, having been hitherto restrained by God, were
now let loose and sent among them: see Jer. viii. 17.
They are called *fiery* from their effects, because their
poison caused an intolerable heat, burning, and thirst,
which was aggravated with this circumstance of the
place, that there was *no water*, verse 5.

Verses 8, 9. *A fiery serpent*—That is, the figure
of a serpent in brass, which is of a fiery colour. This
would require some time: God would not speedily
take off the judgment, because he saw they were not
thoroughly humbled. *Upon a pole*—That the people
might see it from all parts of the camp, and there-
fore the pole must be high, and the serpent large.
When he looketh—This method of cure was pre-
scribed, that it might appear to be God's own work,
and not the effect of nature or art: and that it might
be an eminent type of our salvation by Christ. The
serpent signified Christ, who was *in the likeness of*
sinful flesh, though without sin, as this brazen ser-
pent had the outward shape, but not the inward
poison of the other serpents: the pole resembled the
cross upon which Christ was lifted up for our salva-
tion: and looking up to it designed our believing in
Christ. *He lived*—He was delivered from death, and
cured of his disease.

Verses 10-13. *In Oboth*—Not immediately, but
after two other stations, mentioned chap. xxxiii.
The valley of Zared—Or rather, *by the brook of*

pitched at ⁴ Ije-abarim, in the wilder-
ness which is before Moab, toward
the sun-rising.

12 ° From thence they removed, and pitched
in the valley of Zared.

13 From thence they removed, and pitched
on the other side of Arnon, which is in the wil-
derness that cometh out of the coasts of the
Amorites: for ^t Arnon is the border of Moab,
between Moab and the Amorites.

14 Wherefore it is said in the book of the
wars of the LORD, ° What he did in the Red
sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth
down to the dwelling of Ar, ^u and ^v lieth upon
the border of Moab.

16 And from thence *they went* ^x to Beer:

^s Deut. ii. 13.—^t Chapter xxii. 26; Judges xi. 18.—^u Or,
Vahab in Suphah.—^v Deut. ii. 18, 29.—^w Hebrew, *leaneth*.
^x Judg. ix. 21.

Zared, which ran into the Dead sea. *On the other*
side—Or rather, *on this side of Arnon*, for so it now
was to the Israelites, who had not yet passed over it.
Between Moab and the Amorites—Though formerly
it and the land beyond it belonged to Moab, yet after-
ward it had been taken from them by Sihon. This
is added to reconcile two seemingly contrary com-
mands of God; the one, that of not meddling with
the land of the Moabites, (Deut. ii. 9,) the other, that
of going over Arnon and taking possession of the
land beyond it, (Deut. ii. 24,) because, saith he, it is
not now the land of the Moabites, but of the Amo-
rites.

Verse 14. *The book of the wars of the Lord*—This
seems to have been some poem or narration of the
wars and victories of the Lord, either by, or relating
to the Israelites: which may be asserted without any
prejudice to the integrity of the holy Scripture, be-
cause this book doth not appear to have been written
by a prophet, or designed for a part of the canon,
but which Moses might quote, as St. Paul doth some
of the heathen poets. And, as St. Luke assures us
that many did write a history of the things done
and said by Christ, (Luke i. 1,) whose writings were
never received as canonical, the like may be con-
ceived concerning this and some few other books
mentioned in the Old Testament. *The brooks*—The
brook, the plural number for the singular, as the
plural number, *rivers*, is used concerning Jordan,
(Psa. lxxiv. 15,) and concerning Tigris, (Nah. ii. 6,)
and concerning Euphrates, (Psa. cxxxvii. 1,) all
which may be so called because of the several little
streams into which they were divided.

Verses 15, 16. *Ar*—A chief city in Moab. *Beer*
—This place, and Mattanah, Nahaliel, and Bamoth,
named here, (verse 19,) are not mentioned among
those places where they pitched or encamped, chap.
xxxiii. Probably they did not pitch or encamp in

A. M. 2552. that is the well whereof the LORD
B. C. 1452. spake unto Moses, Gather the people
together, and I will give them water.

17 ^v Then Israel sang this song, ⁷ Spring up,
O well; ⁸ sing ye unto it.

18 The princes digged the well, the nobles of
the people digged it, by the *direction* of ² the
lawgiver, with their staves. And from the wil-
derness *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and
from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley, that is in
the ⁹ country of Moab, to the top of ¹⁰ Pisgah,
which looketh ^a toward ¹¹ Jeshimon.

21 ¶ And ^b Israel sent messengers unto Sihon
king of the Amorites, saying,

22 ^c Let me pass through thy land: we will
not turn into the fields, or into the vineyards;
we will not drink of the waters of the well:
but we will go along by the king's *high-way*,
until we be past thy borders.

^v Exod. xv. 1; Psa. cv. 2; cvi. 12.—⁷ Heb. *Ascend*.—^a Or,
answer.—² Isaiah xxxiii. 22.—⁹ Heb. *field*.—¹⁰ Or, *the hill*.
—^b Chap. xxiii. 28.—¹¹ Or, *the wilderness*.

these places, but only pass by or through them. *I will give them water*—In a miraculous manner. Before they prayed, God granted, and prevented them with the blessings of goodness. And as the brazen serpent was the figure of Christ, so is this well a figure of the Spirit, who is poured forth for our comfort, and from him flow *rivers of living waters*.

Verses 17, 18. *Spring up*—Hebrew, *ascend*; that is, let thy waters, which now lie hid below in the earth, ascend for our use. It is either a prediction that it should spring up, or a prayer that it might. *With their staves*—Probably as Moses smote the rock with his rod, so they struck the earth with their staves, as a sign that God would cause the water to flow out of the earth where they smote it, as he did before out of the rock. Or, perhaps, they made holes with their staves in the sandy ground, and God caused the water immediately to spring up.

Verse 20. *Pisgah*—This was the top of those high hills of *Abarim*.

Verses 21, 22. *Sent messengers*—By God's allowance, that so Sihon's malice might be the more evident and inexcusable, and their title to his country more clear in the judgment of all men, as being gotten by a just war, into which they were forced for their own defence. *Let me pass*—They spoke what they seriously intended, and would have done, if he had given them a quiet passage.

Verse 24. *From Arnon*—Or, which reached from *Arnon*; and so here is a description or limitation of Sihon's conquest and kingdom, that it extended only from *Arnon* unto the children of Ammon—And then

23 ^d And Sihon would not suffer ^{A. M. 2552.}
Israel to pass through his border: ^{B. C. 1452.}
but Sihon gathered all his people together, and
went out against Israel into the wilderness:
^e and he came to Jahaz, and fought against
Israel:

24 And ^f Israel smote him with the edge of
the sword, and possessed his land from Arnon
unto Jabbok, even unto the children of Ammon:
for the border of the children of Ammon *was*
strong.

25 And Israel took all these cities: and Israel
dwelt in all the cities of the Amorites, in Hesh-
bon, and in all the ¹² villages thereof.

26 For Heshbon *was* the city of Sihon the
king of the Amorites, who had fought against
the former king of Moab, and taken all his
land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs
say, Come into Heshbon, let the city of Sihon
be built and prepared.

^b Deut. ii. 26, 27; Judg. xi. 19.—^c Chap. xx. 17.—^d Deut.
xxix. 7.—^e Deut. ii. 33; Judg. xi. 20.—^f Deut. ii. 33; Josh.
xii. 1.—¹² Heb. *daughters*.

the following words, *for the border of the children of Ammon was strong*, come in very fitly, not as a reason why the Israelites did not conquer the Ammonites, for they were absolutely forbidden to meddle with them, (Deut. iii. 8,) but as a reason why Sihon could not enlarge his conquests to the Ammonites, as he had done to the Moabites. *Jabbok*—A river by which the countries of Ammon and Moab were in part bounded and divided. *Strong*—Either by the advantage of the river, or by their strong holds in their frontiers.

Verse 26. *Heshbon was the city of Sihon*—This is added as a reason why Israel took possession of this land, because it was not now the land of the Moabites, but in the possession of the Amorites. ³ *The former king*—The predecessor of Balak, who was the present king. See the wisdom of God's providence, which prepares long before for the accomplishment of his purposes in their season! This country, being designed for Israel, is beforehand put into the hand of the Amorites, who little think they have it but as trustees, till Israel comes of age. We understand not the vast schemes of Providence: but *known unto God are all his works!*

Verse 27. *In proverbs*—The poets or other ingenious persons of the Amorites or Canaanites, who made this following song over the vanquished Moabites, which is here brought in as a proof that this was now Sihon's land, and as an evidence of the just judgment of God in spoiling the spoilers, and subduing those who insulted over their conquered enemies. *Come into Heshbon*—These are the words either of Sihon speaking to his people, or of the

A. M. 2552. 28 For there is ^g a fire gone out of
B. C. 1452. Heshbon, a flame from the city of
Sihon: it hath consumed ^h Ar of Moab, and
the lords of the high places of Arnon.

29 Wo to thee, Moab! thou art undone, O
people of ⁱ Chemosh: he hath given his sons
that escaped, and his daughters, into captivity
unto Sihon king of the Amorites.

30 We have shot at them: Heshbon is per-
ished even ^k unto Dibon, and we have laid
them waste even unto Nophah, which *reacheth*
unto ^l Medeba.

31 Thus Israel dwelt in the land of the Amo-
rites.

32 And Moses sent to spy out ^m Jaazer, and

^g Jeremiah xlviii. 45, 46.—^h Deut. ii. 9, 18; Isaiah xv. 1.
ⁱ Judges xi. 24; 1 Kings xi. 7, 33.—^k Jeremiah xlviii. 18, 22.
Isaiah xv. 2.

people exhorting one another to come and possess
the city which they had taken. *Of Sihon*—That
which once was the royal city of the king of Moab,
but now is the city of Sihon.

Verse 28. *A fire*—The fury of war, which is fitly
compared to fire. *Out of Heshbon*—That city which
before was a refuge and defence to all the country,
now is turned into a great annoyance. *It hath con-
sumed Ar*—This may be understood not of the city
Ar, but of the people or the country subject or be-
longing to that great and royal city. *The lords of
the high places*—The princes or governors of the
strong holds, which were frequently in high places,
especially in that mountainous country, and which
were in divers parts all along the river Arnon. So
the Amorites triumphed over the vanquished Moab-
ites. *But the triumphing of the wicked is short!*

Verse 29. *People of Chemosh*—The worshippers
of Chemosh; so the god of the Moabites was called.
He—That is, their god, hath delivered up his own
people to his and their enemies; nor could he se-
cure even those that had escaped the sword, but
suffered them to be carried into captivity. The
words of this and the following verse seem to be,

they took the villages thereof, and ^{A. M. 2552.}
drove out the Amorites that *were* ^{B. C. 1452.}
there.

33 ¶ ⁿ And they turned and went up by the
way of Bashan: and Og the king of Bashan
went out against them; he, and all his people
to the battle ^o at Edrei.

34 And the LORD said unto Moses, ^p Fear
him not: for I have delivered him into thy
hand, and all his people, and his land; and
^q thou shalt do to him as thou didst unto Sihon
king of the Amorites, which dwelt at Heshbon.

35 ^r So they smote him, and his sons, and all
his people, until there was none left him alive:
and they possessed his land.

^m Chap. xxxii. 1; Jer. xlviii. 32.—ⁿ Deut. iii. 1; xxix. 7.
^o Joshua xiii. 12.—^p Deuteron. iii. 2.—^q Psalm cxxxv. 10.
^r Deuteron. iii. 3.

not a part of that triumphant song, made by some
Amoritish poet, which seems to be concluded verse
28, but of the Israelites making their observation
upon it. And here they scoff at the impotency, not
only of the Moabites, but of their god also, who could
not save his people from the sword of Sihon and the
Amorites.

Verse 30. Though you, feeble Moabites, and your
god too, could not resist Sihon, we Israelites, by the
help of our God, *have shot*—With success and vic-
tory; *at them*—At Sihon and his Amorites. *Hesh-
bon*—The royal city of Sihon, and by him lately
repaired; *is perished*—Is taken away from Sihon,
and so is all his country, even as far as Dibon.

Verse 32. *Jaazer*—One of the cities of Moab, for-
merly taken from them by Sihon, and now taken
from him by the Israelites.

Verse 33. *Og*—Who was also a king of the Amo-
rites. And it may seem that Sihon and Og were
the leaders or captains of two great colonies which
came out of Canaan, and drove out the former in-
habitants of these places. *Bashan*—A rich country,
famous for its pastures and breed of cattle, and for
its oaks.

CHAPTER XXII.

Balak's fear of Israel, 1-4. His message to Balaam, who refuses to come, 5-14. On the second message he goes, 15-21.
He is rebuked by an angel, 22-35. His interview with Balak, 36-41.

A. M. 2552. **A**ND ^a the children of Israel set
B. C. 1452. forward, and pitched in the plains

^a Chapter

NOTES ON CHAPTER XXII.

Verse 1. *The plains of Moab*—Which still retain-
ed their ancient title, though they had been taken

of Moab on this side Jordan by Je- ^{A. M. 2552.}
richo. ^{B. C. 1452.}

xxxiii. 48.

from the Moabites by Sihon, and from him by
the Israelites. *By Jericho*—That is, over against
Jericho.

A. M. 2552. 2 ¶ And ^bBalak the son of Zippor
B. C. 1452. saw all that Israel had done to the
Amorites.

3 And ^cMoab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel.

4 And Moab said unto ^dthe elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

5 ^eHe sent messengers therefore unto Balaam the son of Beor to ^fPethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a

^b Judges xi. 25.—^c Exod. xv. 15.—^d Chap. xxxi. 8; Joshua xiii. 21.—^e Deut. xxiii. 4; Josh. xiii. 22.

Verse 3. *Moab was sore afraid*—As Moses had foretold of Moab in particular, (Exod xv. 15,) and as the Lord himself had promised concerning all nations in general, Deut. ii. 25. The Moabites were afraid lest the Israelites should destroy or expel them out of their country, as they had done the Amorites; for they knew nothing of God's command, prohibiting them from disturbing the Moabites in their possessions.

Verse 4. *The elders*—Called the kings of Midian, chap. xxxi. 8; and princes of Midian, Josh. xiii. 21; who, though divided into their kingdoms, yet were now united upon the approach of the Israelites, their common enemy, and being, as it seems, a potent and crafty people, and neighbours to the Moabites, these seek confederacy with them. We read of Midianites near mount Sinai, Exod. ii. and iii.; which seem to have been a colony of this people, that went out to seek new quarters, as the manner of those times was; but the body of that people were seated in those parts. *Lick up*—That is, consume and utterly destroy, in which sense the fire is said to *lick up* the water and sacrifices, 1 Kings xviii. 38; *all that are round about us*—All our people, who live in the country adjoining to each city, where the princes reside. A lively metaphor to signify the facility with which the Israelites should conquer them without a timely opposition, and likewise what a universal desolation they should make.

Verse 5. *He sent messengers*—Ancient history informs us that it was a general custom among most of the heathen nations, before they took up arms, to consult their gods by oracles and other methods of divination, about the event of the war. Thus the king of Moab is desirous, before he engaged in this war, to know the event, to interest the gods in his cause, and turn their power against his enemies. *Unto Balaam*—He is called a *soothsayer*, or *diviner*, Josh. xiii. 22; and is thought by some to have used enchantments; see on chap. xxiv. 1. And it was the opinion of the generality of the fathers, as it is

people come out from Egypt: behold, A. M. 2552
they cover the ¹ face of the earth, and B. C. 1452.
they abide over against me:

6 Come now therefore, I pray thee, ^gcurse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blestest *is* blessed, and he whom thou curstest is cursed.

7 And the elders of Moab and the elders of Midian departed with ^hthe rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, ⁱLodge here this

^f Chap. xxxiii. 7.—¹ Heb. *eye*.—^g Chap. xxxiii. 7.—^h 1 Sam. ix. 7, 8.—ⁱ Verse 49.

of numbers of commentators, that he was a mere magician, a false prophet, and idolater. But that he was a true prophet, or one who had revelations from the true God, is evident from 2 Pet. ii. 16, compared with Num. xxii. 8–13, and xxiv. 1. And indeed no prophet in Israel could speak of God more reverently, and yet in more familiar terms, than he does, verse 18. The Jewish writers say that he had been a great prophet, who, for the accomplishment of his predictions, and the answers of his prayers, had been justly looked upon as a man having great interest with God. But the history shows that afterward his covetousness and ambition got the better of his piety, and that God departed from him. *Beor*—Or *Bosor*, (2 Pet. ii. 15,) for he had two names, like many others. *Pethor*—A city of Mesopotamia. *By the river*—Euphrates, called *the river*, by way of eminence, and here *the river* of Balaam's land, or country, namely, of Mesopotamia.

Verse 6. *Curse me this people*—Agreeably to a superstitious opinion which prevailed in ancient times, that some men were so much in favour with the gods, that by prayers or imprecations they were able to prosper or blast the designs, not only of particular persons, but of whole armies. Among the worshippers of the true God, the blessings or imprecations of the inspired prophets were, indeed, very justly to be regarded, as being proper predictions of prosperity or disaster; see Gen. xlix. 1, 2; and 2 Kings ii. 24. But it is certain that false prophets, or the worshippers of idols, having no intercourse with God, who alone presides over futurity, but relying only upon delusive and diabolical arts, were mere pretenders to that privilege, which the truly inspired prophets enjoyed.

Verse 7. *With the rewards of divination*—It was customary for those who came to consult the prophets, to bring them gifts or gratuities to reward them for their trouble, 1 Sam. ix. 7.

Verse 8. *This night*—The night was the time when God used to reveal his mind by dreams. *As the Lord shall speak unto me*—Hebrew, *Jehovah*.

A. M. 2552. night, and I will bring you word
B. C. 1452. again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

9 ^k And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure ² I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for ¹ they *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

^k Gen. xx. 3; Verse 20.—¹ Heb. *I shall prevail in fighting against him.*—² Chapter xxiii. 20; Rom. xi. 29.—³ Heb. *Be not thou letted from, &c.*

the true God. Though he was mercenary and addicted to superstitious rites, he might still have some revelations from the true God, even as Laban had, though he used *teraphim*, or idol gods, Gen. xxxvi. 24–30. Thus, though termed a soothsayer, he here acknowledges the true God, by his incommunicable name *Jehovah*, and yet with that profession he both loved the wages of unrighteousness, 2 Pet. ii. 15, and joined in offering sacrifices on the high places of Baal, verse 41, and chap. xxiii. 2. Some think that he mentioned *Jehovah* either for his own greater reputation, as if he consulted not with inferior spirits, but with the Supreme God; or rather, because *Jehovah* was Israel's God, and the only possible way of ruining them was by engaging their God against them. Thus the Romans and other heathens, when they went to besiege any city, used enchantments, to call forth that god under whose peculiar protection it was supposed to be.

Verse 9. *What men are these?*—He asks this that Balaam, by repeating the thing in God's presence, might be convinced and ashamed of his sin and folly, in offering his service in such a business, and for a foundation to the following answer.

Verse 12. *They are blessed*—They are conducted under the banner of heaven, and no imprecations can hinder their progress. Though Balaam's cursing Israel signified nothing of itself, yet God would not permit it, because the Moabites would have paid so great a regard to it, that they would thereupon

15 ¶ And Balak sent yet again A. M. 2552.
B. C. 1452. princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, ³ Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: ^m come, therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, ⁿ If Balak would give me his house full of silver and gold, ^o I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, ^p tarry ye also here this night, that I may know what the LORD will say unto me more.

20 ^a And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but ^r yet the word which I shall say unto thee, that shalt thou do.

^m Verse 6.—ⁿ Chap. xxiv. 13.—^o 1 Kings xxii. 14; 2 Chron. xviii. 13.—^p Verse 8.—^a Verse 9.—^r Verse 35; Chapter xxiii. 12.

have attacked the Israelites in hopes of being able to overcome and drive them back, verse 11; and so this would have brought on a war between them, which God did not design at this time to permit, Deut. ii. 9.

Verse 13. *The Lord refuseth to give me leave to go with you*—He ought to have informed them that the Lord had strictly forbidden him to curse this people, and assured him that they were blessed. Such a declaration would probably have prevented any further message from Balak, and have preserved Balaam from running into more sin. God, however, overruled it all to his own glory and the good of his people Israel.

Verse 19. *Tarry ye also this night*—“Here,” says Bishop Butler, p. 123 of his *Sermons at the Rolls*, “the iniquity of his heart begins to disclose itself. An honest man would, without hesitation, have repeated his former answer, that he could not be guilty of so infamous a prostitution of the sacred character with which he was invested, as, in the name of a prophet, to curse those whom he knew to be blessed: but instead of this he desires the princes of Moab to tarry that night with him also; and, for the sake of the reward, deliberates whether, by some means or other, he might not be able to obtain leave to curse Israel.”

Verses 20, 21. *If the men come to call thee, rise up and go with them*—He had no leave to go at all unless the messengers came again in the morning

A. M. 2552. 21 And Balaam rose up in the morn-
B. C. 1452. ing, and saddled his ass, and went
with the princes of Moab.

22 ¶ And God's anger was kindled because
he went: ^s and the angel of the LORD stood in
the way for an adversary against him. Now he
was riding upon his ass, and his two servants
were with him.

23 And ^t the ass saw the angel of the LORD
standing in the way, and his sword drawn in
his hand: and the ass turned aside out of the
way, and went into the field; and Balaam
smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path
of the vineyards, a wall *being* on this side, and
a wall on that side.

25 And when the ass saw the angel of the
LORD, she thrust herself unto the wall, and
crushed Balaam's foot against the wall: and
he smote her again.

26 And the angel of the LORD went further,
and stood in a narrow place, where *was* no
way to turn either to the right hand or to the
left.

27 And when the ass saw the angel of the
LORD, she fell down under Balaam: and Ba-
laam's anger was kindled, and he smote the ass
with a staff.

^{*} Exodus iv. 24.—^t 2 Kings vi. 17; Dan. x. 7.—^u 2 Peter
ii. 16.—^x Prov. xii. 10.—^y 2 Peter ii. 16.—^a Heb. *who hast*
ridden upon me.—^s Or, *ever since thou wast*, &c.

to him. And, perhaps, if he had not gone to them,
after having promised them an answer, they might
have thought their master's great offers neglected,
and have gone away without him. But his head
and heart were too full of expectations from the
journey, to run the hazard of not being further in-
vited into it. And so he *rose early in the morning,*
and saddled his ass—Or commanded it to be sad-
dled, for he had servants to wait upon him; and went
to them, directly contrary to God's express order,
and was opposed by the angel for the breach of his
duty.

Verse 22. *Because he went*—Namely, of his own
accord, and did not wait till the princes of Moab
came to call him, which was the sign and condition
of God's permission, but rather himself rose and
went to call them. The apostle describes Balaam's
sin here to be, that he ran *greedily into an error for*
reward, Jude 11. *For an adversary*—To oppose,
if not to kill him. *His servants with him*—The rest
of the company being probably gone before them.
For in those ancient times there was more of sim-
plicity, and less of ceremony, and therefore it is not
strange that Balaam came at some distance after
the rest, and attended only by his own servants.

28 And the LORD ^u opened the ^{A. M. 2552}
mouth of the ass, and she said unto ^{B. C. 1452}
Balaam, What have I done unto thee, that thou
hast smitten me these three times?

29 And Balaam said unto the ass, Because
thou hast mocked me: I would there were a
sword in my hand, ^x for now would I kill thee.

30 ^y And the ass said unto Balaam, *Am* not
I thine ass, ^z upon which thou hast ridden
^a ever since *I was* thine unto this day? was I
ever wont to do so unto thee? And he said,
Nay.

31 Then the LORD ^b opened the eyes of
Balaam, and he saw the angel of the LORD
standing in the way, and his sword drawn in
his hand: and he ^c bowed down his head, and
^d fell flat on his face.

32 And the angel of the LORD said unto him,
Wherefore hast thou smitten thine ass these
three times? behold, I went out ^e to withstand
thee, because *thy* way is ^f perverse before me:

33 And the ass saw me, and turned from me
these three times: unless she had turned from
me, surely now also I had slain thee, and saved
her alive.

34 And Balaam said unto the angel of the
LORD, ^g I have sinned; for I knew not that thou
stoodest in the way against me: now there-

^z 2 Kings vi. 17; Luke xxiv. 16, 31.—^a Exodus xxxiv. 8.
^b Or, *bowed himself.*—^c Heb. *to be an adversary unto thee.*
^d 2 Peter ii. 14, 15.—^e Job xxxiv. 31.

Verses 28, 29. *Opened the mouth*—Conferred upon
her the power of speech and reasoning for that time.
Balaam said—Balaam was not much terrified with
the ass's speaking, because perhaps he was accus-
tomed to converse with evil spirits, who appeared
to him and discoursed with him in the shape of dif-
ferent creatures. Or, perhaps, he was so blinded by
passion that he did not consider the strangeness of
the thing.

Verses 31, 32. *The Lord opened the eyes of Ba-
laam*—He presented the angel to his view, who had
hitherto been invisible to him. *He fell flat on his*
face—In token of reverence and submission. *Thy*
way is perverse—Springing from covetousness.

Verse 33. *I had slain thee*—Thee alone, and not
the ass; therefore her turning aside and falling down
was wholly for thy benefit, not for her own, and thy
anger against her was unjust and unreasonable.

Verse 34. *I have sinned*—He confesses his passion
and thoughtlessness in his ill treatment of the ass,
and excuses himself for so wilfully persisting in his
journey, from his ignorance of the angel's standing
in the way to oppose him; but he makes no confession
of his covetousness, which was the dishonest prin-
ciple that influenced him in all his steps.

A. M. 2552. fore, if it ^gdisplease thee, I will get
B. C. 1452. me back again.

35 And the angel of the LORD said unto Balaam, Go with the men: ^dbut only the word that I shall speak unto thee, that thou shalt speak: so Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, ^ehe went out to meet him unto a city of Moab, ^fwhich is in the border of Arnon, which is in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able

^g Heb. *be evil in thine eyes*.—^d Verse 20.—^e Gen. xiv. 17.
^f Chap. xxi. 13.

Verse 35. *Go with the men*—I allow thee to go upon the following terms. It must have tended to convince the Moabites how much Israel was under the divine protection, to see that Balaam, covetous as he was, and even after such great rewards were set before him, durst not imprecate evil against that people. *Only the word that I shall speak, &c.*—These words may be understood as a prediction, as well as a command; importing that he would find himself unable to pronounce either more or less about Israel than what God would put in his mouth.

Verses 36–38. *In the utmost coast*—Not far from the camp of the Israelites, whom he desired him to curse. *Have I now any power at all, &c.*—He here lets Balak know he was under the overruling power of God, whose commands he could not gainsay.

Verse 40. *Sent to Balaam, and to the princes, &c.*—Either to invite them to partake of the feast upon

indeed ^gto promote thee to honour? A. M. 2552.
B. C. 1452.

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? ^hthe word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto ⁱKirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the ⁱhigh places of Baal, that thence he might see the utmost *part* of the people.

¶ Verse 17; Chapter xxiv. 11.—^h Chap. xxiii. 26; xxiv. 13.
ⁱ Or, *a city of streets*.—ⁱ Deut. xii. 2.

the sacrifice, or, having sacrificed, he sent portions of the sacred banquet to him, and the princes whom he had left to attend him. Balaam, who professed to be a worshipper of the true God, was very blame-worthy in partaking of meat offered to idols.

Verse 41. *The high places of Baal*—Consecrated to the worship of Baal, that is, of *Baal-peor*, who was their *Baal*, or *lord*, as the word signifies, a name given to several gods, both male and female. Their god, like those of other nations, it appears, was worshipped on *high places*, which were generally planted with groves, whose solemn gloom served to inspire the worshippers with serious thoughts. To several of these high places Balak brought Balaam, that he might see where he could take the fullest view of the Israelites; for in those solemn imprecations it was judged necessary to have the persons devoted present to the view of him who pronounced the malediction.

CHAPTER XXIII.

Balaam's first attempt to curse Israel turned into a blessing, 1–10. His second attempt with like success, 11–24. The preparation for a third attempt, 25–30.

A. M. 2552. **AND** Balaam said unto Balak,
B. C. 1452. ^aBuild me here seven altars, and

prepare me here seven oxen and A. M. 2552.
seven rams. B. C. 1452.

^a Verse 29.

NOTES ON CHAPTER XXIII.

Verse 1. *Build me seven altars*—To the true God, otherwise he would not have mentioned it to God as an argument why he should grant his requests, as he does, verse 4. And though Balak was averse from God and his worship, yet he would be easily overruled by Balaam, who doubtless told him that it was in vain to make an address to any other than the God of Israel, who alone was able either to bless

or curse them, as he pleased. *Seven*—This being the usual number in the more solemn and important sacrifices, even among those worshippers of the true God who were not of the seed of Abraham, nor favoured with a written revelation, Job xlii. 8. Perhaps it was intended to show that they worshipped Him who had in a manner consecrated the number *seven*, by ceasing from his works of creation on the seventh day. It may not be improper to no-

A. M. 2552. 2 And Balak did as Balaam had
B. C. 1452.

spoken; and Balak and Balaam

^b offered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, ^c Stand by thy burnt-offering, and I will go: peradventure the LORD will come ^d to meet me: and whatsoever he sheweth me I will tell thee. And ^e he went to a high place.

4 ^e And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD ^f put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

^b Verses 14, 30.—^c Verse 15.—^d Chap. xxiv. 1.—^e Or, *he went solitary*.—^f Verse 16.—^f Verse 16; Chap. xxii. 35; Deut. xviii. 18.

tice here how much the number *seven* is regarded in the sacred writings. The blood of atonement was to be sprinkled *seven times* before the mercy-seat, Lev. xvi. 14; the consecrating oil was to be sprinkled *seven times* upon the altar, Lev. viii. 11; the leper was to be sprinkled *seven times*, and *seven days* were appointed for his cleansing, Lev. xiv. 7-9; *seven days* were to be employed in consecrating the priests, (Lev. viii. 35,) and for purifying the unclean, Lev. xii. 2; Num. xix. 19; *seven times* Naaman washed in Jordan, 2 Kings v. 10, 14; *seven days* Jericho was besieged, and *seven priests* with *seven trumpets* blew, and the walls fell down, Joshua vi.; *seven priests* blew trumpets before the ark when David brought it home, 1 Chron. xv. 24; every *seventh day* was a sabbath; the *seventh year* a year of rest; and *seven times seven years* brought the jubilee. The principal events that should befall the world and the church, from the time of the banishment of St. John to the isle of Patmos, in the reign of Domitian, (A. D. 96,) to the consummation of all things, are comprehended in that wonderful book of prophecy termed the Revelation, by St. John, under the emblems of *seven seals* of a book opened, *seven trumpets* sounded by *seven angels*, and *seven vials* poured out also by *seven angels*. Now what more solid reason can be assigned for this peculiar regard shown by God himself to the number *seven*, than that it was intended to hold him forth to mankind as that Jehovah who had created the world in six days, and by resting on the seventh, had consecrated that number, and rendered it in some sense sacred to all nations and ages?

Verse 3. *Stand by thy burnt-offering*—As in God's presence; as one that offers himself, as well as his sacrifices, to obtain God's favour. *I will go*—To some solitary and convenient place, where I may prevail with God to appear to me. From this passage it is inferred, that in those early times it was customary for prophets, and other pious persons, after performing the sacred rites, to retire into some

6 And he returned unto him, and A. M. 2552.
lo, he stood by his burnt-sacrifice, he, B. C. 1452.
and all the princes of Moab.

7 ¶ And he ^g took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, ^h Come, curse me Jacob, and come, ⁱ defy Israel.

8 ^k How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, ^l the people shall dwell alone, and ^m shall not be reckoned among the nations.

^g Verse 18; Chap. xxiv. 3, 15, 23.—^h Chap. xxii. 6, 11, 17.
ⁱ 1 Sam. xvii. 10.—^k Isa. xlvii. 12, 13.—^l Deut. xxxiii. 28.
^m Exod. xxxiii. 16; Ezra ix. 2; Eph. ii. 14.

solitary place, there to wait for an answer from God. *Whatsoever he sheweth me*—Reveals to me, either by word or sign. *He went to a high place*—Some, considering that he was already in a *high place*, would render it, *He went into the plain, or valley*. But it must be observed the original word שפִּי, *shephi*, from שפִּה *shephah*, eminere, eminens, excelsus esse, properly means, *a high and rocky place*. See Hebrew, Isa. xiii. 2; Jer. iii. 2. And, no doubt, Balaam ascended into a higher part of the mountain, for the greater convenience of retirement, and beholding Israel, as he says, (verse 9,) *From the top of the rocks I see him*.

Verse 7. *His parable*—That is, his oracular and prophetic speech; which he calls a *parable*, because of the weightiness of the matter, and the liveliness of the expressions which is usual in parables. *Jacob*—The posterity of Jacob.

Verse 9. *From the hills I behold him*—The hills on which he then stood. This and the former expression may relate not only to the present view he had of the camp of Israel, but to their future settlement in Canaan; wherein they were represented to the eye of his mind, as dwelling securely under the protection of the Almighty.

The people shall dwell alone—Separated from other nations by peculiar laws, religion, and manners. See on Exod. xix. 5; Lev. xx. 24, 25, 26; Exod. iii. 8. By which means they had so little communication with the Gentiles, that they were called an unsociable people, and thought to have an enmity to the rest of the world, as we may read in Diodorus Siculus, Tacitus, and others.

And here we may reflect with the greatest admiration upon what Balaam said on this occasion; and be convinced that he was indeed under the influence of that Spirit to whom all things are known, at all times, from the beginning to the end. For how could he otherwise, as Bishop Newton properly argues, “upon a distant view only of a people whom he had never seen or known before, have discovered

A. M. 2552.
B. C. 1452.

10 ^a Who can count the dust of Jacob, and the number of the fourth part of Israel? Let ² me die ^o the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? ^p I took thee to curse mine enemies, and behold, thou hast blessed them altogether.

12 And he answered and said, ^a Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence

^a Genesis xiii. 16; xxii. 17.—² Heb. *my soul*, or, *my life*.
^o Psalm cxvi. 15.

the genius and manners, not only of the people then living, but of their posterity to the latest generations? What renders it more extraordinary is, the singularity of the character, that they should differ from all the people in the world, and should dwell by themselves among the nations, without mixing and incorporating with any. The time too when this was affirmed increases the wonder, it being before the people were well known in the world, before their religion and government were established, and even before they had obtained a settlement anywhere; but yet that the character was fully verified in the event, not only all history testifies, but we have even ocular demonstration at this day. The Jews, in their religion and laws, their rites and ceremonies, their manners and customs, were so totally different from all other nations, that they had little intercourse or communication with them. An eminent author hath shown that there was a general intercommunity among the gods of paganism; but no such thing was allowed between the God of Israel and the gods of the nations. There was to be no fellowship between God and Belial, though there might be between Belial and Dagon. And hence the Jews were branded for their inhumanity and unsociableness; and they as generally hated, as they were hated by, the rest of mankind. Other nations, the conquerors and the conquered, have often associated and united, as one body, under the same laws; but the Jews, in their captivities, have commonly been more bigoted to their own religion, and more tenacious of their own rites and ceremonies, than at other times. And even now, while they are dispersed among all nations, they yet live distinct and separate from all, trading only with others, but eating, marrying, and conversing chiefly among themselves. We see, therefore, how exactly and wonderfully Balaam characterized the whole race, from the first to the last, when he said, *Lo, the people shall dwell alone, and shall not be reckoned among the nations.*"

Verse 10. *Who can count the dust of Jacob?*—Who can count a people which is like the dust of the earth for number? Thus was God's promise to Abraham. (Gen. xiii. 16.) *I will make thy seed as*

thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of ³ Pisgah, ^r and built seven altars, and offered a bullock and a ram on every altar.

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet the LORD yonder.

16 And the LORD met Balaam, and ^s put a word in his mouth, and said, Go again unto Balak, and say thus.

^p Chapter xxii. 17.—^a Chapter xxii. 38.—³ Or, *the hill*.
^r Verses 1, 2.—^s Verse 5.

the dust of the earth, already fulfilled. *The number of the fourth part of Israel*—Referring, probably, to the division of Israel into four camps, which lay now in his view, as if he had said, How vast is the number of this people, when even one of their camps is so numerous as to be almost past reckoning! *Of the righteous*—Of this righteous and holy people. The sense is, they are not only happy above other nations in this life, and therefore in vain should I curse them, but they have this peculiar privilege, that they are happy after death: their happiness begins where the happiness of other people ends; and therefore I heartily wish that my soul may have its portion with theirs when I die. Was not God now striving with him, not only for the sake of Israel, but of his own soul? And had he not probably some forebodings of his own coming to an untimely end, as he really did afterward, being slain with the five kings of Midian by the sword of Israel? Alas! what did this wish, however sincere and passionate, signify while he was pursuing his covetous and ambitious designs, and seeking the wages of unrighteousness? And what will a similar desire in any of us avail, unless we break off every known sin, by repentance toward God, and sincerely turn to him in heart and life, by a faith in Christ, which *worketh by love*, and is of the operation of his Spirit? That we may *die the death of the righteous*, we must live his life; and in order thereto must *win Christ*, as the apostle's expression is, (Phil. iii. 8, 9,) *and be found in him, not having our own righteousness, but that which is through faith in Christ*—Being hereby both justified and regenerated, and made practically obedient to God's holy law.

Verses 12, 13. *Must I not*—Ought I not? Is it not my duty? Canst thou blame me for it? *Thou shalt not see them all*—Perhaps he thought the sight of all of them might discourage him, or, as it did before, raise his fancy to an admiration of the multitude and felicity of the people.

Verse 15. *While I meet the Lord*—To consult him and receive an answer from him, if peradventure these renewed sacrifices will prevail with him to comply with our desires.

A. M. 2552. 17 And when he came to him, be-
B. C. 1452. hold, he stood by his burnt-offering,
and the princes of Moab with him. And Balak
said unto him, What hath the LORD spoken?

18 ¶ And he took up his parable, and said,
‘Rise up, Balak, and hear; hearken unto me,
thou son of Zippor:

19 ^a God is not a man, that he should lie;
neither the son of man, that he should repent:
hath he said, and shall he not do it? or hath
he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to
bless; and ^x he hath blessed, and I cannot
reverse it.

21 ^y He hath not beheld iniquity in Jacob,

neither hath he seen perverseness in A. M. 2552.
Israel: ^z the LORD his God is with B. C. 1452.
him, ^a and the shout of a king is among
them.

22 ^b God brought them out of Egypt; he
hath as it were ^c the strength of a unicorn.

23 Surely *there is* no enchantment ^d against
Jacob, neither *is there* any divination against
Israel: according to this time it shall be said
of Jacob and of Israel, ^d What hath God
wrought!

24 Behold, the people shall rise up ^e as a great
lion, and lift up himself as a young lion: ^f he
shall not lie down until he eat of the prey, and
drink the blood of the slain.

^t Judges iii. 20.—^u 1 Sam. xv. 29; Rom. xi. 29.—^x Gen.
xii. 2; xxii. 17; Numbers xxii. 12.—^y Romans iv. 7, 8.
^z Exodus xiii. 21; xxix. 45.

^a Psa. lxxxix. 15.—^b Chap. xxiv. 8.—^c Deut. xxxiii. 17;
Job xxxix. 10, 11.—^d Or, *in*.—^e Psalm xxxi. 19; xlv. 1.
^f Gen. xlix. 9.—^f Gen. xlix. 27.

Verse 18. *Rise up, Balak*—In these words Balaam calls on the king to receive the message of the great God with reverence and diligent attention; as if he had said, Rouse up thyself and carefully mind what I say.

Verse 19. *That he should lie*—Break his promise made to his people for their preservation and benediction. *Neither the son of man that he should repent*—Change his counsels or purposes, as men change theirs, either because they are not able to execute them, or because they are better informed, or their minds are changed by some unexpected occurrence, or by their passions, none of which things have place in God. When the inspired writers speak of God's repenting, as Jer. xviii. 8, and Amos vii. 3-6, they are to be understood as speaking figuratively, and adapting their language to our apprehensions. They only mean that God changes the course of his providence toward mankind, according as he sees a change in their dispositions and actions. See note on Gen. vi. 6.

Verse 21. *Iniquity in Jacob*—Not such as in the Canaanites: such as he will punish with a curse, with utter destruction. *The Lord is with him*—He hath a favour for this people, and will defend and save them. *The shout of a king*—That is, such joyful and triumphant shouts as those wherewith a people congratulate the approach and presence of their king, when he appears among them upon some solemn occasion, or when he returns from battle with victory. This expression implies God's being their King and Ruler, and their abundant security and confidence in him.

Verse 22. *Out of Egypt*—Namely, by a strong hand, and in spite of all their enemies, and therefore it is in vain to seek or hope to overcome them. *He hath the strength of a unicorn*—He, Israel, whom God brought out of Egypt, such change of numbers being very common in the Hebrew language. The sense is, Israel is not now what he was in Egypt, a poor, weak, dispirited, unarmed people,

but high, and strong, and invincible. The only difficulty is, what creature is here meant by אֶרְעוֹם *reem*, which we translate *unicorn*. Bochart, who is followed by Le Clerc, Patrick, and others, is of opinion that it is a kind of mountain goat, or wild goat, of a very tall size, well known in Arabia. Others, with the learned Scheuchzer, suppose the rhinoceros to be meant, concerning one species of which, the unicorn is, Buffon informs us in his *Natural History*, that its length, from the extremity of the muzzle to the origin of the tail, is at least twelve feet, and the circumference of the body nearly the same. Of one of this species, sent to London from Bengal in the year 1739, Dr. Parsons observes, “The vivacity and promptitude of his movements led me to think that he is altogether unconquerable, and that he could easily overtake any man who should offend him.”—See *Ency. Brit.* It seems very probable this is the animal here alluded to, and in verse 8 of the next chapter.

Verse 23. *No enchantment against Jacob*—Nor against any that truly believe in Christ! *What hath God wrought!*—How wonderful and glorious are those works which God is now about to do for Israel! These things will be a matter of discourse and admiration to all ages.

Verse 24. *As a great lion*—As a lion rouseth up himself to fight, or to go out to the prey, so shall Israel stir up themselves to warlike attempts against their enemies. *He shall not lie down until he eat of the prey*—They shall not lay down their arms until they have made an entire conquest of their enemies; just as the lion, risen up to pursue his prey, doth not usually lie down till he hath taken that prey, and drunk the blood of the beasts he has slain. The prophecy seems to have a peculiar respect to the conquest of the Canaanites. This was the condition of Israel at present, and during the days of Joshua and David. But alas! their sins and follies often so enfeebled them that they themselves became an easy prey to their enemies! And there

A. M. 2552. 25 ¶ And Balak said unto Balaam,
B. C. 1452. Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, " All that the LORD speaketh, that I must do?

27 And Balak said unto Balaam, ^h Come, I pray thee, I will bring thee unto another place; peradventure it will please God that

^h Verse 12; Chap. xxii. 38; 1 Kings xxii. 14.

is no truth more plain or more incontestable than this, that piety and virtue are at once the strength and glory of a nation, and that ungodliness and vice are the surest and saddest presages of the ruin of any people.

Verse 28. *Unto the top of Peor*—The most famous high-place in all the country of Moab, where, as Seiden conjectures, Baal had a temple, called *Beth-peor*, or the house of Peor, (Deut. iii. 29,) and was therefore named *Baal-peor*. Balak seems to have chosen this place in hope that, being the residence, as he fancied, of Baal, the god of Moab, the God of Israel would not or could not come thither to hinder the operation; or that, being a place acceptable to his god, it must be so to Jehovah, and that there he would be induced to favour their designs. Such are the idle conceits that foolish men have of the

thou mayest curse me them from A. M. 2552.
thence. B. C. 1452.

28 And Balak brought Balaam unto the top of Peor, that looketh ⁱ toward Jeshimon.

29 And Balaam said unto Balak, ^k Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

^h Verse 13.—ⁱ Chap. xxi. 20.—^k Verse 1.

living and true God, and so *vain are their imaginations concerning him!* Thus the Syrians fancied Jehovah to be the *God of the hills*, but not of the *valleys*, (1 Kings xx. 28,) as if he were more powerful in one place than he is in every place! Here they repeat their expensive sacrifice of *seven bullocks and seven rams, upon seven altars*, although they had no promise on which to build their hopes of success. And shall we, who have many and faithful promises, from Him who cannot lie, that the vision at the end shall speak, not persevere to ask that we may receive the divine favour and blessing, and to seek that we may find them? Shall we not *continue instant in prayer*, without weariness or fainting, and by a *patient continuance in well-doing, seek glory, honour, and immortality?*

CHAPTER XXIV.

Balaam, inspired by God, blesses Israel again, 1-9. Answers Balak's reproof, 10-13. Utters several prophecies, 14-24. Goes home, 25.

A. M. 2552. AND when Balaam saw that it
B. C. 1452. pleased the LORD to bless Israel, he went not, as at ^a other times, ⁱ to seek for

^a Chap. xxiii. 3, 15.

enchantments, but he set his face A. M. 2552.
toward the wilderness. B. C. 1452.

2 And Balaam lifted up his eyes, and he

^h Heb. to the meeting of divinations.

NOTES ON CHAPTER XXIV.

Verse 1. *He went not as at other times*—At former times; to seek for enchantments—The word נחש, from which נחש, *necashim*, here rendered *enchantments*, is derived, signifies to *augur, conjecture, search, make trial, find out*: 1 Kings xx. 33, it is translated, to *observe diligently*; Gen. xxx. 27, to *learn by experience*, and, in the margin of Gen. xlv. 5, to *make trial*, although in the text there it is rendered to *divine*. It certainly is not necessary to understand the word of *enchantments*. Nor is there any proof that Balaam had had recourse to any on either of the two former occasions. On the contrary, the sacred historian informs us, that he retired both times, not to meet evil spirits, and receive communications from them, but to meet JEHOVAH, and

receive intimations of his will, saying to Balak on the first occasion, *Whatsoever he sheweth me I will tell thee*. And both times we read that *Jehovah put a word in Balaam's mouth*. All, therefore, that we can reasonably conclude from the passage before us is, that Balaam omitted to do now what he had done before. *He went not*—Retired not, as he had done the former times, for the *meeting*, or *obtaining of divinations*, that is, for the purpose of obtaining information from the Lord concerning future things, or to make inquiries about them. M. Saurin seems to be clearly of this opinion, and to consider the expression as signifying no more here than "the revelations which Balaam desired of God concerning the destiny of the Israelites." Houbigant is of the same mind, observing that the word נחש *necashim*

A. M. 2452. saw Israel ^b abiding in his tents according to their tribes, and ^c the Spirit of God came upon him.

3 ^d And he took up his parable, and said, Balaam the son of Beor hath said, and the man ^e whose eyes are open hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, ^f falling into a trance, but having his eyes open:

^b Chapter ii. 2, &c.—^c Chapter xi. 25; 1 Samuel x. 10. ^d Chapter xxiii. 7, 18.—^e Heb. who had his eyes shut, but now opened.—^f Dan. viii. 18; x. 15; 2 Cor. xii. 2.

shim, auguries, is here to be understood in a good sense, because Balaam interpreted the will of the true God, and not the will of the god of Moab, from these auguries. Thus also Le Clerc, paraphrasing the passage, says, "He judged it superfluous to inquire further into the mind of God, as God had sufficiently declared his purpose to bless Israel." Indeed, as Christ is known to have no communion with Belial, it seems strange that any Christian should ever have imagined that God would thus have made known his will, and thus lay open the secrets of futurity, to a man that had or attempted to have intercourse with evil spirits. See Isa. viii. 19; and xlv. 25; and xlvii. 12. *He set his face toward the wilderness*—Where Israel lay encamped, expecting what God, of his own accord, would suggest to him concerning this matter.

Verses 2, 3. *The Spirit of God came upon him*—And is it likely that the Spirit of God would have come upon a sorcerer or enchanter? A prophetic influence from God came upon him, whereby he was enabled to foresee future events, and inspired to utter the following words: *The man whose eyes are open*—Some, confounding שֶׁתִּם *shetum*, with סֶתֶם, or סֶתֶם *setum*, would translate the words, *Whose eyes are or were shut*, for which there does not seem to be sufficient authority. The Seventy render them, ο αληθινως οραν, *seeing truly*. His eyes indeed had been shut, and he had been blind and stupid, *having eyes but not seeing*, nor understanding; but God had opened them in a peculiar and prophetic manner. Hence the prophets were called *seers*, from God's having opened their eyes.

Verse 4. *The vision of the Almighty*—So called properly, because he was awake when the following things were revealed to him. *Falling into a trance*—In the Hebrew it is only *falling*, namely, fainting and falling to the ground, as the prophets sometimes used to do. Our translators supply the words, *into a trance*, supposing him to have been in an ecstasy or rapture when he had the vision, as it is probable he was; because it follows, *having his eyes open*—Which implies, that when all his outward senses were locked up, his mind had a clear apprehension of the things which God revealed to him.

Verses 5, 6. *How goodly are thy tents, &c.*—Having seen them pitched in the plains of Moab,

5 How goodly are thy tents, O Jacob, ^{A. M. 2552.} and thy tabernacles, O Israel! ^{B. C. 1452.}

6 As the valleys are they spread forth, as gardens by the river's side, ^f as the trees of lign-aloes ^g which the Lord hath planted, and as cedar-trees beside the waters.

7 He shall pour the water out of his buckets, and his seed *shall be* ^h in many waters, and his king shall be higher than ⁱ Agag, and his ^k kingdom shall be exalted.

^f Psa. i. 3; Jer. xvii. 8.—^g Psa. civ. 16.—^h Jer. li. 13; Revelations xvii. 1, 15.—ⁱ 1 Sam. xv. 9.—^k 2 Samuel v. 12; 1 Chron. xiv. 2.

(verse 2,) he thus breaks forth into admiration of their beautiful order, as they lay ranged under their several standards. *As the valleys*—Which often from a small beginning are spread forth far and wide. *As gardens*—Pleasant and fruitful, and secured by a fence. *As lign-aloes*—An Arabian and Indian tree of a sweet smell, yielding shade and shelter both to man and beast; such is Israel, not only safe themselves, but yielding shelter to all that join themselves to them. *Which the Lord hath planted*—Nature, not art.

Verse 7. *He shall pour the water*—That is, God will abundantly water the valleys, gardens, and trees, which represent the Israelites; he will wonderfully bless his people, not only with outward blessings, of which a chief one in those parts was plenty of water, but also with higher gifts and graces, with his word and Spirit, which are often signified by water, and at last with eternal life, the contemplation whereof made Balaam desire to die the death of the righteous. *His seed shall be in*—Rather, *by*; *many waters*—This may mean, His seed shall be sown in a ground well watered, and consequently shall bring forth a plentiful crop. Or, as *many waters* are frequently put figuratively for *many people*, (see Jer. xlvii. 2; Rev. xvii. 15; Isa. xxxii. 20,) and the *flowing out* of waters signifies an increase of posterity, the words may here be intended to express, by a metaphor, the great increase of Israel. *His king shall be higher than Agag*—It has been supposed, with great probability, by most commentators, that Agag was the common name of the kings of Amalek, as Pharaoh was of the Egyptian kings, and Abimelech of those of the Philistines. "Amalek was a neighbouring country, and therefore is fitly introduced upon the present occasion, and it was likewise at that time a great and flourishing kingdom, being styled (verse 20) the first of the nations; and therefore for the king of Israel to be exalted above the king of Amalek was really a wonderful exaltation. But, wonderful as it was, it was accomplished by Saul, who smote the Amalekites from Havilah, &c., and took Agag, the king of the Amalekites, alive, and utterly destroyed all the people with the edge of the sword, 1 Sam. xv. 7, 8. The first king of Israel subdued Agag, the king of the Amalekites. So that it might truly and properly

A. M. 2552. 8 ¹ God brought him forth out of
B. C. 1452.

Egypt: he hath as it were the strength of a unicorn: he shall ^m eat up the nations his enemies, and shall ⁿ break their bones, and ^o pierce *them* through with his arrows.

9 ^p He couched, he lay down as a lion, and as a great lion: who shall stir him up? ^q Blessed is he that blesseth thee, and cursed is he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and he ^r smote his hands together: and Balak said unto Balaam, ^s I called thee to curse mine enemies, and behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: ^t I thought to promote thee unto great honour; but lo, the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

¹ Chap. xxiii. 22.—^m Chap. xiv. 9; xxiii. 24.—ⁿ Psalm ii. 9; Isa. xxxviii. 13.—^o Psa. xlv. 5; Jer. l. 9.—^p Gen. xlix. 9. ^q Gen. xii. 3; xxvii. 29.—^r Ezek. xxi. 14, 17; xxii. 13.—^s Deut. xxiii. 4; Josh. xxiv. 9, 10.—^t Chap. xxii. 17.—^u Chap. xxii. 18.

be said, His king shall be higher than Agag, and his kingdom shall be exalted, as it was afterward greatly by David and Solomon."—Newton.

Verses 8, 9. *He shall eat up the nations, &c.*—The expressions in these verses are intended to signify the victories which the Israelites should gain over their enemies, and particularly the Canaanites, and the secure and quiet possession they should have of the land afterward, all which was fulfilled especially in the days of David and Solomon. *He couched, he lay down as a lion*—It is remarkable that God here put into the mouth of Balaam nearly the same expressions which Jacob had used concerning Judah, (Gen. xlix. 9,) and Isaac concerning Jacob, Gen. xxvii. 29. And what wonder, considering that all these prophecies proceeded from one and the same spirit?

Verse 15. *He took up his parable*—A weighty and solemn speech, delivered in figurative and majestic language, is often termed a parable in Scripture. Such are these prophecies of Balaam; we cannot peruse them without being struck, not only with their beauty, but with their uncommon force and energy.

Verse 17. *I shall see him, &c.*—"Rather," says Bishop Newton, from whose exposition of the prophecies of Balaam many of the following explanatory observations are extracted, "*I see him, but not now; I behold him, but not nigh*," the future tense in Hebrew being often used for the present. He saw with the eyes of prophecy, and prophets are emphatically styled *seers*. *There shall come a star out of Jacob, and a sceptre shall rise out of Israel*—

13 ^u If Balak would give me his house full of silver and gold, I can—
A. M. 2552.
B. C. 1452.
not go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my people: come *therefore*, and ^x I will advertise thee what this people shall do to thy people ^y in the latter days.

15 ¶ ^z And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the Most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 ^a I shall see him, but not now: I shall behold him, but not nigh: there shall come ^b a Star out of Jacob, and ^c a Sceptre shall rise out of Israel, and shall ^d smite the corners of Moab, and destroy all the children of Sheth.

^{*} Mic. vi. 5; Rev. ii. 14.—^y Dan. ii. 28; x. 14.—^z Verses 3, 4.—^a Rev. i. 7.—^b Matt. ii. 2; Rev. xxii. 16.—^c Gen. xlix. 10; Psa. cxiii. 2.—^d Or, *smite through the princes of Moab*, 2 Sam. viii. 2; Jer. xlviii. 45.

The *star* and the *sceptre* are probably metaphors borrowed from the ancient hieroglyphics, which much influenced the language of the East; and they evidently denote some eminent and illustrious king or ruler, whom he particularizes in the following words: *And shall smite the corners of Moab—Or the princes of Moab*, according to other versions. This was executed by David; for he smote *Moab*, and measured *them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive*; that is, he destroyed two-thirds, and saved one-third alive. *And the Moabites became David's servants, and brought gifts.*" See 2 Sam. viii. 2.

And destroy all the children of Sheth—"If by *Sheth* was meant the son of Adam, then *all the children of Sheth* are all mankind; the posterity of Cain and Adam's other sons having all perished in the deluge. But it is very harsh to say that any king of Israel would destroy all mankind; and therefore the Syriac and Chaldee soften it, that he shall subdue all the sons of Sheth, and rule over all the sons of men. But the Jerusalem Targum translates it, *the sons of the east*, namely, the Moabites, lying east of Judea. Rabbi Nathan says that *Sheth* is the name of a city in the border of Moab. Grotius imagines *Sheth* to be the name of some famous king among the Moabites. Our Poole says, *Sheth* seems to be the name of some, then eminent, though now unknown, place or prince in Moab, there being innumerable instances of such places or persons, some time famous, but now utterly lost, as to all monuments and remembrances of them."

A. M. 2552. 18 And ^dEdom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek was ⁴the first

^d 2 Samuel viii. 14; Psalm lx. 8, 9, 12.—^e Genesis xlix. 10.—⁴ Or, the first of the nations that warred against Israel, Exod. xvii. 8.

Verse 18. *Edom shall be a possession*—"This was also fulfilled by David; for throughout all Edom put he garrisons, and all they of Edom became David's servants, 2 Sam. viii. 14. David himself, in two of his Psalms, (Psa. lx. 8; and cviii. 9.) hath mentioned together his conquest of Moab and Edom, as they are also joined together in this prophecy." *Seir* is the name of the mountains of Edom, which were also possessed by David. *Israel shall do valiantly*—As they did, particularly under the command of David.

Verse 19. *Out of Jacob*—Out of his loins. *He that shall have dominion*—David, and especially Christ. *Shall destroy him that remaineth of the city*—Not only defeat them in the field, but destroy them even in their strongest cities.

"We see," Bishop Newton further observes, "how exactly this prophecy hath been fulfilled in the person and actions of David; but most Jewish as well as Christian writers apply it, primarily, perhaps, to David, but ultimately to the Messiah, as the person chiefly intended, in whom it was to receive its full and entire completion. Onkelos interprets it of the Messiah. Maimonides understands it partly of David, and partly of the Messiah, and with him agree other rabbis. It appears to have been generally understood by the Jews as a prophecy of the Messiah, because the false Christ, who appeared in the reign of the Roman emperor Adrian, assumed the title of *Barchochebas*, or *Son of the Star*, in allusion to this prophecy, and in order to have it believed that he was the star that Balaam had seen afar off. The Christian fathers, I think, are unanimous in applying this prophecy to our Saviour, and to the star which appeared at his nativity. Origen, in particular, produces it as one of the plainest and clearest prophecies of the Messiah; and both he and Eusebius affirm, that it was in consequence of Balaam's prophecies, which were known and believed in the East, that the magi, upon the appearance of a new star, came to Jerusalem to worship him who was born king of the Jews. The stream of modern divines and commentators apply the prophecy principally to our Saviour; and by Moab and Edom they understand the enemies and persecutors of the church."

Verse 20. *He looked upon Amalek*—From the top of Pisgah, which was exceeding high, and gave him the prospect of part of all these kingdoms, he turned his eyes from the Moabites more to the south and

of the nations, but his latter end ⁵shall be that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.

22 Nevertheless, ⁶the Kenite shall be wasted, ⁷until Asshur shall carry thee away captive.

⁵ Or, shall be even to destruction, Exod. xvii. 14; 1 Sam. xv. 3, 8.—⁶ Heb. *Kain*; Gen. xv. 19.—⁷ Or, how long shall it be ere Asshur carry thee away captive?

west, and looked on their neighbours the Amalekites. *Amalek was the first of the nations*—Hebrew, the beginning, or first-fruits, so called, either because they were the first of all the neighbouring nations which were imbodied together in one government, or because they were the first who fought against Israel and were vanquished by them. That victory was an earnest and first-fruit of the large harvest of victories which the Israelites should, in due time, get over all their enemies. "The Amalekites appear to have been a very ancient nation. They are mentioned as early as the wars of Chedorlaomer, (Gen. xiv. 7,) and therefore must have been a nation before the times of Abraham and Lot, and consequently much older than the Moabites or Edomites, or any of the nations descended from those patriarchs. But though they were the most ancient and powerful of the neighbouring nations, yet, says Balaam, *their latter end shall be that they perish for ever*—Here he confirms what God had before denounced by Moses: see Exod. xvii. 14. Balaam had before declared that the king of Israel should prevail over the king of Amalek; but here the menace is carried further, and Amalek is consigned to utter destruction. And this sentence was in a great measure executed by Saul, 1 Sam. xv. 7; afterward more fully by David, 1 Sam. xxvii. 8, 9; and xxx. 1. And at last, in the days of Hezekiah, *the sons of Simeon smote the rest of the Amalekites that were escaped, and dwelt in their habitations*, 1 Chron. iv. 41–43. And where is the name or nation of Amalek subsisting at this day? What history, what tradition of them is remaining anywhere? They are but just enough known and remembered to show that what God hath threatened he hath punctually fulfilled." How incontrovertible is the argument arising from hence in favour not only of the truth of Balaam's prophecy, but of the assurance which Moses had of its truth, and of the certainty of its accomplishment, inasmuch as he recorded it while Amalek was yet a very powerful nation, and thereby risked on its truth and fulfilment all his credit as an historian, and his authority as a lawgiver and messenger of God!

Verses 21, 22. *He looked on the Kenites*—Commentators are much at a loss to say, with any certainty, who these Kenites were. The most probable account of them, Bishop Newton thinks, is as follows: "Jethro, the father-in-law of Moses, is called the priest of Midian, Exod. iii. 1; and Judg. i. 16, the

A. M. 2552. 23 And he took up his parable, and
B. C. 1452. said, Alas, who shall live when God
doeth this!

24 And ships *shall come* from the coast of
Chittim, and shall afflict Asshur, and shall

^f Gen. x. 4; Dan. xi. 30.

Kenite. We may infer, therefore, that the Midianites and Kenites were the same, or at least that the Kenites were some of the tribes of Midian. Now of the Kenites, part followed Israel, Judg. i. 6; but the greater part, we may presume, remained among the Midianites and Amalekites, 1 Sam. xv. 6. Their situation is said to be strong and secure among the mountains: *Strong is thy dwelling-place, and thou puttest thy nest in a rock*—Wherein is an allusion to the name, the same word in the Hebrew signifying a nest and a Kenite. Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive—The Amalekites were to be utterly destroyed, but the Kenites were to be carried captive. Accordingly, when Saul was sent by divine commission to destroy the Amalekites, he ordered the Kenites to depart from among them; for the kindness which some of them showed to Israel, their posterity was saved, 1 Sam. xv. 6. This passage shows that they were *wasted*, and reduced to a low and weak condition; and as the kings of Assyria carried captive not only the Jews, but also the Syrians and several other nations, (2 Kings xvi. 9; xix. 12, 13,) it is most highly probable that the Kenites shared the same fate with their neighbours, and were carried away by the same torrent; and especially as we find some Kenites mentioned among the Jews after their return from captivity," 1 Chron. ii. 55.

Verse 23. *Alas, who shall live*—How calamitous and miserable will the state of the world be, when the Assyrian, and after him the Chaldean, shall overrun and overturn all these parts of the world! Who will be able to keep his heart from fainting under such grievous pressures? Nay, how few will escape the destroying sword!

Verse 24. *From the coast of Chittim*—A place or people, so called from Chittim, the son of Javan, (Gen. x. 4,) whose posterity were very numerous, and were first seated in the lesser Asia, and from thence sent forth colonies into the islands of the Ægean sea, and into Cyprus; afterward into Macedonia and other parts of Greece, and then into Italy. Whence it comes to pass that by this name is understood sometimes Macedonia, as 1 Mac. i. 1, and 1 Mac. viii. 5; sometimes Italy, as Dan. xi. 29, 30; and sometimes both, as in this place: for he speaks here of the scourge that God had appointed for the Assyrian after he had done God's work in punishing of his people and the bordering nations. *Shall afflict Asshur*—"Asshur signifies the descendants of Asshur, the Assyrians; but their name was of as large extent as their empire, and the Syrians and Assyrians are often confounded together, and mentioned

afflict ^g Eber, and he also shall perish A. M. 2552.
for ever. B. C. 1452.

25 And Balaam rose up, and went and ^h returned to his place: and Balak also went his way.

^g Gen. x. 21, 25.—^h Chap. xxxi. 8.

as one people." Now although the Assyrian and Chaldean empire was subdued by the Medes and Persians, yet the chief afflictions of that people came from two hands, both beyond the sea, and brought to them by ships; first from the Greeks, and then from the Romans. "It is so well known as to require no particular proof that the Grecians, under Alexander, subdued all these countries. The Romans afterward" (who subdued the whole Grecian empire) "extended their conquests into the same regions; and, as Dion informs us, Assyria, properly so called, was conquered by Trajan." *And shall afflict Eber*—That is, the posterity of Eber, the Hebrews, who were the flower and chief of Eber's children. "The Hebrews were afflicted, though not much, by Alexander himself, yet by his successors the Seleucidæ, and particularly by Antiochus Epiphanes, 1 Mac. i. They were worse afflicted by the Romans, who not only subdued and oppressed them, but at last took away their place and nation, and sold and dispersed them over the face of the earth." So that, although Balaam was commissioned chiefly to bless and prophesy good concerning Israel, yet he here at last foretels that they should be scourged for their sins. *He also shall perish for ever*—Not the Hebrews; they shall have a better end: *all Israel shall be saved*; but the afflicter or scourge of Asshur and Eber; namely, the Grecian and Roman empire. Thus Balaam, instead of cursing the church, curses Amalek, the first, and Rome, the last enemy of it. "It appears, then," adds the bishop, "that Balaam was a prophet divinely inspired, or he could never have foretold so many distant events, some of which are fulfilling in the world at this time. And what a singular honour was it to the people of Israel, that a prophet, called from another country, and at the same time a wicked man, should bear testimony to their righteousness and holiness! The commendations of an enemy, among enemies, are commendations indeed. And Moses did justice to himself as well as to his nation in recording these transactions. They are not only a material part of his history, but likewise a strong confirmation of the truth of his religion. Balaam's bearing witness to Moses, is somewhat like Judas's attesting the innocence of Christ." See *Dissert. on Prophecies*, vol. i. p. 130, and seq.

Verse 25. *Balaam went to his place*—To Mesopotamia; though afterward he returned to the Midianites, and gave them that wicked counsel which was put in practice, chap. xxv. And it appears, from chap. xxxi. 8, that he was slain among the Midianites.

CHAPTER XXV.

The sin of Israel, 1-3. Their punishment, 4, 5. The zeal of Phinehas, with the promise annexed to it, 6-15. The command to slay the Midianites, 16-18.

A. M. 2552.
B. C. 1452.

AND Israel abode in ^aShittim, and ^bthe people began to commit whoredom with the daughters of Moab.

2 And ^cthey called the people unto ^dthe sacrifices of their gods: and the people did eat, and ^ebowed down to their gods.

3 And Israel joined himself unto Baal-peor: and ^fthe anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, ^gTake all

^a Chap. xxxiii. 49; Josh. ii. 1.—^b Chap. xxxi. 16; 1 Cor. x. 8.
^c Hos. ix. 10.—^d Exod. xxxiv. 15; 1 Cor. x. 20.

NOTES ON CHAPTER XXV.

Verse 1. *Israel abode in Shittim*—And this was their last station, from whence they passed immediately into Canaan. This is noted as a great aggravation of their sin, that they committed it when God was going to put them into the possession of their long-expected land. *The people*—Many of them. *Whoredom*—Either because these women prostituted themselves to them upon condition of worshipping their god, or because their filthy god was worshipped by such filthy acts as Priapus and Venus were. *The daughters of Moab*—And of Midian too; for both these people being confederated in this wicked design, the one is put for the other, and the daughters of Moab may be named, either because they began the transgression, or because they were the chief persons, probably the relations, or courtiers of Balak.

Verse 2. *They called*—The Moabites, being now neighbours to the Israelites, and finding themselves unable to effect their design by war and divination, fell another way to work, by contracting familiarity with them, and, perceiving their evil inclinations, they, that is, their daughters, invited them *unto the sacrifices*—Unto the feasts which were made of their parts of the sacrifices, after the manner of the Jews and Gentiles too, the participation whereof was reckoned a participation in the worship of that God to whom the sacrifices were offered. *Of their gods*—Of their god Baal-peor, the plural Elohim being here used, as commonly it is for one God.

Verse 3. *Joined himself*—The word implies a forsaking God, to whom they were joined, and a turning to, and strict conjunction with, this false god. *Baal-peor*—Called Baal, by the name common to many false gods, and especially to those that represented any of the heavenly bodies; and Peor, either from the hill Peor, where he was worshipped, Num. xxiii. 28; or rather from a verb signifying to open and uncover, because of the obscene posture in which the idol was set, as Priapus was; or because of the filthiness which was exercised in his worship.

Verse 4. *Take*—That is, apprehend; *all the heads* (or chief) of the people—Such as were chief in this

A. M. 2552.
B. C. 1452.

the heads of the people, and hang them up before the LORD against the sun, ^hthat the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto ⁱthe judges of Israel, ^kSlay ye every one his men that were joined unto Baal-peor.

6 ¶ And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the

^e Exod. xx. 5.—^f Psa. cvi. 29.—^g Deut. iv. 3; Josh. xxii. 17.
^h Deut. xiii. 17.—ⁱ Exod. xviii. 21, 25.—^k Exod. xxxii. 27.

transgression, and in place and power. These are singled out to this exemplary punishment for their concurrence with others in this wickedness, which was more odious, and of more pernicious tendency in them. *Hang them up before the Lord*—That is, either before the sanctuary, as men who had forsaken the worship of God, and were by his sentence adjudged to die; or, to the vindication of his honour and justice. Others interpret the words thus: *Take unto thee*, or to thine assistance, *the heads*, or judges of the people, and hang them up; that is, hang up such as have joined themselves to Baal-peor. This interpretation seems to be justified by the next verse, in which Moses directs the judges to do their duty by punishing the offenders. *Against the sun*—Publicly and openly, as their sin was public and scandalous, that all the people might see, and fear to sin; and speedily, before the sun went down. It was provided by the Jewish law, that the bodies of malefactors should hang no longer than till the evening of the day on which they suffered, Deut. xxi. 22, 23.

Verse 5. *Slay ye every one his men*—Moses having, in conjunction with the judges, searched out such as had been guilty of this lewdness and idolatry, allots to each magistrate his number of malefactors for execution, that they might either put them to death with their own hands, as Phinehas did, (verse 7,) or by proper officers. It seems probable that the judges were dilatory in executing this order, since God himself thought fit to visit the heads of the idolaters with exemplary punishment, verse 8.

Verse 6. *Behold one came*—This was done when Moses had given the charge to the judges, and, as it may seem, before the execution of it; otherwise it is probable he would not have been so foolish as to have run upon certain ruin, when the examples were frequent before his eyes. *To his brethren*—Into the camp of the Israelites. *In the sight of Moses*—An argument of intolerable impudence and contempt of God and of Moses. *Weeping*—Bewailing the wickedness of the people, and the dreadful judgments of God, and imploring God's mercy and favour.

A. M. 2552. sight of all the congregation of the
B. C. 1452. children of Israel, ¹ who *were* weep-
ing *before* the door of the tabernacle of the
congregation.

7 And ^m when Phinehas, ⁿ the son of Eleazar,
the son of Aaron the priest, saw *it*, he rose up
from among the congregation, and took a javelin
in his hand;

8 And he went after the man of Israel into
the tent, and thrust both of them through, the
man of Israel, and the woman through her
belly. So ^o the plague was stayed from the
children of Israel.

9 And ^p those that died in the plague were
twenty and four thousand.

10 ¶ And the LORD spake unto Moses, say-
ing,

¹ Joel ii. 17.—^m Psa. cvi. 30.—ⁿ Exod. vi. 25.—^o Psa.
cvi. 30.—^p Deuter. iv. 3; 1 Cor. x. 8.—^q Psalm cvi. 30.
¹ Heb. *with my zeal*, 2 Cor. xi. 2.

Verse 7. *Phinehas rose up*—The psalmist says, *He stood up and executed judgment*; which seems to import that he acted as a judge; but in a crime so presumptuous, and so openly committed, he thought it not necessary to wait for a judicial process against the offenders, but cut them off directly with his own hand. It is thought too, not without reason, that the number and dignity of the offenders intimidated the judges from executing their office. So that unless Phinehas, by this seasonable zeal for God, and the interests of the public, had supported the authority of the laws, either a total anarchy had ensued, or the whole body of the people been exposed to the severest judgments from God.

Verse 8. *Thrust them both through*—Phinehas was himself a man in great authority, and did this after the command given by Moses to the rulers to slay these transgressors, and in the very sight, and no doubt by the consent of Moses himself, and also by the special direction of God's Spirit.

Verse 9. *Twenty and four thousand*—St. Paul mentions only *twenty and three thousand*, who, he says, fell in one day, 1 Cor. x. 8. But it seems that one thousand were slain by the judges, (verse 5,) and twenty-three thousand by the hand of God. For what we render plague does not signify pestilence only, but any other sudden stroke. Thus did the people fall by their own wickedness, whom Balaam and Balak could never have harmed any other way.

Verse 11. *That I consumed not the children of Israel in my jealousy*—When God ascribes jealousy and the passions to himself, in Scripture, he speaks after the manner of men, and in conformity to our apprehension. The meaning is, that his own glory and the salvation of mankind render it necessary that he should proceed with severity against some particular crimes, like that wherewith men proceed

11 ^a Phinehas, the son of Eleazar, ^{A. M. 2552.}
the son of Aaron the priest, hath ^{B. C. 1452.}
turned my wrath away from the children of
Israel (while he was zealous ¹ for my sake
among them) that I consumed not the children
of Israel in ^r my jealousy.

12 Wherefore say, ^s Behold, I give unto him
my covenant of peace:

13 And he shall have it, and ^t his seed after
him, *even* the covenant of ^u an everlasting
priesthood; because he was ^x zealous for his
God, and ^y made an atonement for the children
of Israel.

14 Now the name of the Israelite that was
slain, *even* that was slain with the Midianitish
woman, *was* Zimri, the son of Salu, a prince
of a ² chief house among the Simeonites.

^r Exodus xx. 5; Deut. xxxii. 16, 21.—^s Mal. ii. 4, 5; iii. 1.
^t 1 Chron. vi. 4.—^u Exod. xl. 15.—^x Acts xxii. 3; Rom. x. 2.
^y Heb. ii. 17.—² Heb. *house of a father*.

when they are prompted by jealousy and other angry passions.

Verse 12. *My covenant of peace*—That is, the covenant of an everlasting priesthood, as it is expounded verse 13, which is called a covenant of peace, partly with respect to the happy effect of this heroic action of his, whereby he made peace between God and his people, and partly with regard to the principal end of the priestly office, which was constantly to do that which Phinehas now did, even to mediate between God and men, in order to their peace and reconciliation with him, by offering up sacrifices and prayers to God on their behalf; as also by turning them away from iniquity, which is the only peace-breaker; and by teaching and pressing upon them the observation of that law, which is the only bond of their peace.

Verses 13, 14. *An everlasting priesthood*—To continue as long as the law and commonwealth of the Jews did. But this promise was conditional, and therefore might be made void by the miscarriages of Phinehas's sons, as it seems it was, and thereupon a like promise was made to Eli, of the line of Ithamar, that he and his should walk before the Lord, namely, in the office of high-priest, for ever, which also for his and their sins was made void, 1 Sam. ii. 30. And the priesthood returned to Phinehas's line in the time of Solomon, 1 Kings ii. 26, 27, 34. *Because he was zealous for his God*—God, who searches the heart, saw that this emotion proceeded not from private passion, but from just indignation against such infamous lewdness, and a truly pious zeal for the honour of God. *And made an atonement for Israel*—Procured pardon and peace for them from God. *Zimri, a prince of a chief house*—This is mentioned to do honour to Phinehas, who in this brave act feared not the dignity of a man of so great interest in his tribe.

A. M. 2552. 15 And the name of the Midianitish
B. C. 1452. woman that was slain *was* Cozbi the daughter of ²Zur; he *was* head over a people, and of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,
17 ^a Vex the Midianites, and smite them :

^a Chap. xxxi. 8; Josh. xiii. 21.—^a Chap. xxxi. 2.

Verse 17 *Vex the Midianites*—It is probable, from verse 6, compared with chap. xxi. 16, that the Midianites had had the principal hand in seducing the Israelites into this shameful revolt from the worship of God to the vile sacrifices of Baal-peor, and in causing this open and impudent affront to be put upon the professors of the true religion in the matter of Zimri, to whom they prostituted a daughter of one of their most honourable families, to procure the disgrace and destruction of the Israelites; therefore, in just retribution for their wickedness, God commands Moses to be ready at a time he should appoint to attack their country with his whole force, and give them a fatal overthrow.

Verse 18. *With their wives*—For under pretence of kindred, and friendship, and leagues, which they offered to them, instead of that war which the Israelites expected, they sought only an opportunity to insinuate themselves into their familiarity, and ex-

18 For they vex you with their A. M. 2552.
^b wives, wherewith they have be- B. C. 1452.
guiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

^b Chap. xxxi. 16; Rev. ii. 14.

cute their hellish plot of bringing that curse upon the Israelites which they had in vain attempted to bring another way. We see here that we have more to fear from our passions than from the malice of our enemies, and that it is a very dangerous thing to suffer ourselves to be seduced by voluptuousness and the desires of the flesh. This is the application which St. Paul makes of this history in the passage above referred to; where he tells us that "these things were written for our admonition, on whom the ends of the world are come." Again, the zeal which Moses and Phinehas showed on this occasion, and God's rewarding Phinehas, prove that we must zealously oppose, by all just and lawful means, those that offend God openly; that this is in particular the duty of magistrates and ministers of religion; and that God rewards the fidelity of those who thus express their zeal for his glory.

CHAPTER XXVI.

Orders for numbering the people, 1-4. Their families and number, 5-51. Directions for dividing the land between them, 52-55. The families and number of the Levites, 56-62. Notice taken of the death of them that were first numbered, 62-65.

A. M. 2552. AND it came to pass after the
B. C. 1452. plague, that the LORD spake unto Moses, and unto Eleazar the son of Aaron the priest, saying,

2 ^a Take the sum of all the congregation of the children of Israel, ^b from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them ^c in the plains of Moab by Jordan near Jericho, saying,

4 *Take the sum of the people*, from twenty

^a Exod. xxx. 12; xxxviii. 25.—^b Chap. i. 3.—^c Verse 63;

NOTES ON CHAPTER XXVI.

Verse 2. *Take the sum of all the congregation*—They were numbered twice before, Exod. xxx. 11, 12; chap. i. 1, 2. Now they are numbered a third time, to demonstrate the faithfulness of God, both in cutting all those off whom he had threatened to cut off (chap. xiv. 29,) and in a stupendous increase of the

years old and upward; as the LORD A. M. 2552.
^d commanded Moses and the children B. C. 1452.
of Israel, which went forth out of the land of Egypt.

5 ¶ ^a Reuben, the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 *These are the families of the Reubenites: and they that were numbered of them were*

Chap. xxii. 1.—^d Chap. i. 1.—^e Gen. xlv. 8; Exod. vi. 14.

people, according to his promise, notwithstanding all their sins, and the sweeping judgments inflicted upon them; and to prepare the way for the equal division of the land, which they were now going to possess.

Verse 7. *Families*—The chief houses, which were subdivided into divers lesser families. *Forty-three thousand seven hundred and thirty*—Whereas, in

A. M. 2552. forty and three thousand and seven
B. C. 1452. hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* ^f famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 ^g And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: ^h and they became a sign.

11 Notwithstanding ⁱ the children of Korah died not.

12 ¶ The sons of Simeon after their families: of ^k Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of ^l Jachin, the family of the Jachinites:

13 Of ^m Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 ¶ The children of Gad after their fami-

^f Chap. xvi. 1, 2.—^g Chap. xvi. 32, 35.—^h Chap. xvi. 38; 1 Cor. x. 6; 2 Pet. ii. 6.—ⁱ Exod. vi. 24.—^k Gen. xlv. 10; Exod. vi. 15, *Jemuel*.—^l 1 Chron. iv. 24, *Jarib*.

their last numbering they were forty-six thousand five hundred; for Korah's conspiracy, as well as other provocations of theirs, had cut off many of them.

Verse 10. *Together with Korah*—These words seem to import that Korah was swallowed up with Dathan and Abiram. But it being more probable, as was observed on chap. xvi. 32, that Korah was consumed by the *fire of God* with those who offered incense, the words may be otherwise translated thus: *The earth swallowed them up*; namely, Dathan and Abiram; and as for Korah, he died *with that company, what time the fire devoured, &c.*—To the same purpose speak the Samaritan text and Josephus. "Also we have the testimony of the apostolical constitutions, and in effect of Clement of Rome, of Ignatius and Eusebius, that the Septuagint version originally gave the same account."—Whiston. Junius and Tremellius render the passage, *The earth swallowed them up, and what things belonged to Korah*; namely, his tent, and goods, and family, his children excepted, as they are here. The psalmist seems to confirm the opinion that Korah was burned with his Levites, mentioning only Dathan and Abiram as being swallowed up, *Psa. cvi. 17. They became a sign*—A monument of divine vengeance against daring sinners, warning them not to rebel against God, or magistrates, his deputies, nor to usurp the priestly office.

lies: of ⁿ Zephon, the family of the ^{A. M. 2552.}
Zephonites: of Haggi, the family of ^{B. C. 1452.}
the Haggites: of Shuni, the family of the Shunites:

16 Of ^o Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of ^p Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad, according to those that were numbered of them, forty thousand and five hundred.

19 ¶ ^q The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

20 And ^r the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharezites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those that were numbered of them, three-score and sixteen thousand and five hundred.

^m Gen. xlv. 10, *Zobar*.—ⁿ Gen. xlv. 16, *Ziphion*.—^o Or, *Ezbon*, Gen. xlv. 16.—^p Gen. xlv. 16, *Arodi*.—^q Genesis xxxviii. 2, &c.—^r 1 Chron. ii. 3.

Verse 11. *The children of Korah died not*—God being pleased to spare them, because they disowned their father's act, and separated themselves from his tent and company. Hence the sons of Korah are mentioned 1 Chron. vi. 22, 38, and often in the book of Psalms.

Verse 12. *Jachim*—Called also Jarib, 1 Chron. iv. 24. And such names might be either added or changed upon some special occasion not recorded in Scripture.

Verse 14. *Twenty-two thousand and two hundred*—No tribe decreased so much as Simeon's. From fifty-nine thousand and three hundred it sunk to twenty-two thousand and two hundred, little more than a third of what it was. One whole family of that tribe (Ohad, mentioned Exod. vi. 15) was extinct in the wilderness. Some think most of the twenty-four thousand, cut off by the plague for the iniquity of Peor, were of that tribe. For Zimri, a ringleader in that iniquity, was a prince of that tribe. Simeon is not mentioned in Moses's blessing, Deut. xxxiii. And the lot of that tribe in Canaan was inconsiderable, only a canton out of Judah's lot, Josh. xix. 9.

Verse 18. *Children of Gad*—Fewer by above five thousand than there were in their last numbering.

Verse 22. *The families of Judah*—About two thousand more than they were, chap. i. 27; whereas the foregoing tribes were all diminished,

A. M. 2552. 23 ¶^r Of the sons of Issachar after
B. C. 1452. their families: of Tola, the family
of the Tolaites: of ²Pua, the family of the
Punites:

24 Of ³Jashub, the family of the Jashubites:
of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar accord-
ing to those that were numbered of them, three-
score and four thousand and three hundred.

26 ¶^s Of the sons of Zebulun after their
families: of Sered, the family of the Sardites:
of Elon, the family of the Elonites: of Jahleel,
the family of the Jahleelites.

27 These *are* the families of the Zebulunites
according to those that were numbered of them,
threescore thousand and five hundred.

28 ¶^t The sons of Joseph after their families
were Manasseh and Ephraim.

29 Of the sons of Manasseh: of ^uMachir, the
family of the Machirites: and Machir begat
Gilead: of Gilead *come* the family of the
Gileadites.

30 These *are* the sons of Gilead: of ^xJeezer,
the family of the Jeezerites: of Helek, the fami-
ly of the Helekites:

31 And of Asriel, the family of the Asrielites:
and of Shechem, the family of the Shechem-
ites:

32 And of Shemida, the family of the She-
midaites: and of Hephher, the family of the
Hephherites.

33 And ^yZelophehad the son of Hephher had
no sons, but daughters: and the names of the
daughters of Zelophehad *were* Mahlah, and
Noah, Hoglah, Milcah, and Tirzah.

^r Genesis xlv. 13.—² Or, *Phuvah*.—^u Or, *Job*.—^s Gen.
xlv. 14.—^t Gen. xlv. 20.—^u Josh. xvii. 1; 1 Chron. vii. 14.
^x Called *Abiezer*, Josh. xvii. 2.—^y Chap. xxvii. 1; xxxvi. 11.
^z 1 Chron. vii. 20, *Bered*.

Verse 33. *Zelophehad had no sons, but daughters*
—It is remarkable that in so many heads of families
there was only one to whom no sons were born.
To what other cause can this be ascribed but to a
peculiar providence, whereby many more males
than females were born, for the strength and increase
of the Jewish nation?

Verse 34. *Fifty-two thousand seven hundred*—
Whereas they were but thirty-two thousand and two
hundred, in chap. i. 35. So that they had increased
twenty thousand and five hundred, according to the
promise made to Joseph's posterity, Gen. xlix. 22.

Verses 37, 38. *The sons of Ephraim*—Ephraim,
though in future times a tribe flourishing much more
than its brother-tribe Manasseh, (Deut. xxxiii 17,) 456

34 These *are* the families of Ma- A. M. 2552.
nasseh, and those that were num- B. C. 1452.
bered of them, fifty and two thousand and
seven hundred.

35 ¶ These *are* the sons of Ephraim after
their families: of Shuthelah, the family of the
Shuthalhites: of ^zBecher, the family of the
Bachrites: of ^tTahan, the family of the Ta-
hanites.

36 And these *are* the sons of Shuthelah: of
Eran, the family of the Eranites.

37 These *are* the families of the sons of
Ephraim according to those that were num-
bered of them, thirty and two thousand and five
hundred. These *are* the sons of Joseph after
their families.

38 ¶^a The sons of Benjamin after their fami-
lies: of Bela, the family of the Belaites: of
Ashbel, the family of the Ashbelites: of ^bAhi-
ram, the family of the Ahiramites:

39 Of ^cShupham, the family of the Shu-
phamites: of Hupham, the family of the Hu-
phamites.

40 And the sons of Bela were ^dArd and Naa-
man: of *Ard*, the family of the Ardites: and
of Naaman, the family of the Naamites.

41 These *are* the sons of Benjamin after their
families: and they that were numbered of them
were forty and five thousand and six hundred.

42 ¶^e These *are* the sons of Dan after their
families: of ^fShuham, the family of the Shu-
hamites. These *are* the families of Dan after
their families.

43 All the families of the Shuhamites, accord-
ing to those that were numbered of them, *were*

^a Genesis xlv. 21; 1 Chron. vii. 6.—^b Gen. xlv. 21, *Ehi*;
1 Chronicles viii. 1, *Aharah*.—^c Gen. xlv. 21, *Muphim* and
Huphim.—^d 1 Chronicles viii. 3, *Addar*.—^e Gen. xlv. 23.
^f Or, *Hushim*.

was now, for some cause, it appears, upon the de-
clension, their poll being decreased eight thousand.
See chap. i. 33. *The sons of Benjamin*—When
they went into Egypt the sons of Benjamin were
ten, Gen. xlv. 21. Half of these, it seems, had no
children, or their families were become extinct, as
only five are here named. In amends for the rest,
two of his grand-children by the eldest, Bela,
namely, Ard and Naaman, became heads of very
large families; so that, upon the whole, the sons of
Benjamin had increased since the last poll ten thou-
sand two hundred. Compare verse 41 with chap. i. 37.

Verse 42. *The sons of Dan*—Under the name of
sons his descendants are included, he having but one
immediate son. But from him this tribe multiplied

A. M. 2552. threescore and four thousand and
B. C. 1452. four hundred.

44 ¶ ^f Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

48 ¶ ^g Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of ^h Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.

51 ⁱ These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

52 ¶ And the LORD spake unto Moses, saying,

53 ^k Unto these the land shall be divided for

^f Gen. xlv. 17; 1 Chron. vii. 30.—^g Gen. xlv. 24; 1 Chron. vii. 13.—^h 1 Chronicles vii. 13, *Shallum*.—ⁱ Chapter i. 46.
^k Josh. xi. 23; xiv. 1.—^j Chap. xxxiii. 54.

into very great divisions and subdivisions of families, and was now increased since the last poll seventeen hundred.

Verses 47-50. *The families of the sons of Asher*—They had increased eleven thousand nine hundred since they were numbered last; but those of Naphtali had decreased eight thousand. See chapter i. 41, 43.

Verse 51. *Six hundred thousand and a thousand seven hundred, &c.*—Very nigh as many as they were before, chap. i. 46. So wisely and marvellously did God at the same time manifest his justice in cutting off so vast a number, his mercy in giving such a speedy and numerous supply, and his truth in both

Verse 53. *The land shall be divided*—The land was divided into nine parts and a half, respect being had in such division to the goodness as well as to the largeness of the several portions, and the lot gave each tribe their part. *Of names*—Of persons: the share of each tribe was divided among the several families, to some more, to some less, according to the

an inheritance, according to the number of names. A. M. 2552. B. C. 1452.

54 ^l To many thou shalt ^m give the more inheritance, and to few thou shalt ⁿ give the less inheritance: to every one shall his inheritance be given, according to those that were numbered of him.

55 Notwithstanding, the land shall be ^o divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ ^p And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife was ^q Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram, Aaron and Moses, and Miriam their sister.

60 ^r And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

61 And ^s Nadab and Abihu died, when they offered strange fire before the LORD.

^l Heb. *multiply his inheritance*.—^m Heb. *diminish his inheritance*.
ⁿ Chap. xxxiii. 54; xxxiv. 13.—^o Gen. xlv. 11; Exod. vi. 16.
^p Exod. ii. 1, 2.—^q Chap. iii. 2.—^r Lev. x. 1, 2; Chap. iii. 4.

number of persons of each family. And withal, if one of the portions proved too large or too little for the families and persons of that tribe, they might give part of their portion to another tribe, (as Simeon and Dan had part of Judah's share,) or take away a part from the portion belonging to another tribe.

Verse 55. *By lot*—The quantity of land, it seems, was to be assigned according to the number in each tribe, but the situation was to be determined by lot, both as to the tribes and as to individuals. For instance, it was determined by lot which of the tribes were to inherit in the south, which in the north, &c. But in that quarter where their lot fell a larger or smaller portion of land was appointed them, according to the goodness of the soil, and in proportion as they were more or less numerous. By these means all ground of quarrel among the several tribes was removed, and each acquiesced in his portion, as assigned by God himself, to whom the appeal was made by lot.

Verse 56. *Between many and few*—The share

A. M. 2552. 62 ^r And those that were numbered
B. C. 1452. of them were twenty and three thousand, all males from a month old and upward :
^s for they were not numbered among the children of Israel, because there was ^t no inheritance given them among the children of Israel.

63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel ^u in the plains

¶ Chapter iii. 39.—^s Chap. i. 49.—^t Chap. xviii. 20, 23, 24 ; Deut. x. 9.

that shall by lot fall to each tribe, shall be distributed to the several families and persons in such proportions as their numbers shall require.

Verse 65. *There was not left a man*—Except of

of Moab by Jordan *near* Jericho. A. M. 2552.
B. C. 1452. 64 ^x But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They ^y shall surely die in the wilderness. And there was not left a man of them, ^z save Caleb the son of Jephunneh, and Joshua the son of Nun.

¶ Verse 3.—^x Chap. i. ; Deut. ii. 14, 15.—^y Chap. xiv. 28, 29. ^z Chap. xiv. 30.

the Levites, who, not being guilty of that sin, did not partake of their judgment. *Save Caleb and Joshua*—Whom God promised to spare, in reward of their steady faith and piety.

CHAPTER XXVII.

The case of Zelophehad's daughters determined, 1–11. Notice given to Moses of his death, 12–14. His successor provided, 15–23.

A. M. 2552. THEN came the daughters of ^a Ze-
B. C. 1452. lophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph : and these *are* the names of his daughters ; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes, and all the congregation, *by* the door of the tabernacle of the congregation, saying,

¶ Ch. xxvi. 33 ; xxxvi. 1, 11.—^b Ch. xiv. 35.—^c Ch. xvi. 1, 2.

NOTES ON CHAPTER XXVII.

Verse 2. *Before the princes*—By *princes*, it seems, are meant the heads of the tribes, or the highest of the judges appointed Exod. xviii. 25, called there the heads of the people ; and by *all the congregation* is intended the seventy elders or representatives of the people, chap. xi. 24. At the head of all these sat Moses, and next to him the high-priest. *By the door of the tabernacle*—Nigh unto which, it appears, was the place where Moses and the chief rulers assembled for the administration of public affairs. This was very convenient, because they had frequent occasion of having recourse to God for his direction.

Verse 3. *But died in his own sin*—The sin for which he alone was to suffer in his person, and not in his posterity, meaning, as some think, that incredulity for which all that generation was sentenced to die in the wilderness ; and which, though, with respect to the rest of the people, it was not merely

3 Our father ^b died in the wilderness, and he was not in the company ^a of them that gathered themselves together against the LORD ^c in the company of Korah ; but died in his own sin, and had no sons.

4 Why should the name of our father be ¹ done away from among his family, because he hath no son ? ^d Give unto us *therefore* a possession among the brethren of our father.

5 And Moses ^e brought their cause before the LORD.

¹ Heb. *diminished*.—^d Josh. xvii. 4.—^e Exod. xviii. 15.

his own sin, since they were generally alike guilty ; yet with respect to his children it was *his own sin*, a personal guilt, which God himself had declared should not affect his children, chap. xiv. 31. But, perhaps, by his *dying in his own sin*, we are only to understand that he died by a common ordinary death, not such a one as they shared who were partakers of the guilt of Korah and his companions.

Verse 4. *Be done away*—As it will be, if it be not preserved by an inheritance given to us in his name and for his sake. Hence some gather, that the first son of each of these heiresses was called by their father's name, by virtue of that law, (Deut. xxv. 6.) by which the brother's first son was to bear the name of his elder brother, whose widow he married. *Give us a possession*—In the land of Canaan, upon the division of it, which, though not yet conquered, they concluded would certainly be so, and thereby they gave glory to God.

A. M. 2552. 6 ¶ And the LORD spake unto
B. C. 1452. Moses, saying,

7 The daughters of Zelophehad speak right: ^fthou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel ^ga statute of judgment, as the LORD commanded Moses.

12 ¶ And the LORD said unto Moses, ^hGet thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

^f Chap. xxxvi. 2.—^g Chap. xxxv. 29.—^h Chap. xxxiii. 47; Deut. iii. 27.—ⁱ Chap. xx. 24, 28; Deut. x. 6.—^k Chap. xx. 12, 24; Deut. i. 37; Psa. cvi. 32.—^l Exod. xvii. 7.—^m Chap. xvi. 22; Heb. xii. 9.

Verse 7. *Cause the inheritance of their father to pass unto them*—They were to enjoy what would have fallen to their father's share, had he been alive; because they stood in his place, and represented his person. Accordingly they had their portion in the land, Josh. xvii. 1-3, &c.

Verses 10, 11. *No brethren*—Nor sisters, as appears from verse 8. *A statute of judgment*—A standing law or rule, whereby to judge of succession to inheritances in all future times, and whereby the magistrates should give judgment in such cases.

Verse 12. *Abarim*—The whole tract of mountains was called Abarim, whereof one of the highest was called Nebo, and the top of that Pisgah.

Verse 13. *Thou shalt be gathered unto thy people*—Moses must die; but death does not cut him off; it only gathers him to his people, brings him to rest with the holy patriarchs that were gone before him. Abraham, Isaac, and Jacob were his people, the people of his choice, and to them death gathered him.

Verse 15. *And Moses spake unto the Lord*—Concerning his successor. We should concern ourselves both in our prayers and in our endeavours for the rising generation, that God's kingdom may be advanced among men, when we are in our graves.

Verse 16. *The God of the spirits of all flesh*—God of all men; the Searcher of spirits, that knowest who is fit for this great employment; the Father,

13 And when thou hast seen it, thou ^{A. M. 2552.} also ^{B. C. 1452.} shalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye ^krebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the ^lwater of Meribah in Kadesh in the wilderness of Zin.

15 ¶ And Moses spake unto the LORD, say ing,

16 Let the LORD, ^mthe God of the spirits of all flesh, set a man over the congregation,

17 ⁿWhich may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not ^oas sheep which have no shepherd.

18 ¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man ^pin whom *is* the spirit, and ^qlay thy hand upon him;

19 And set him before Eleazar the priest, and before all the congregation: and ^rgive him a charge in their sight.

^a Deut. xxxi. 2; 1 Sam. viii. 20; 2 Chron. i. 10.—^b 1 Kings xxii. 17; Zech. x. 2; Matt. ix. 36; Mark vi. 34.—^c Gen. xli. 38; Judges iii. 10; xi. 29; 1 Sam. xvi. 13, 18.—^d Deut. xxxiv. 9.—^e Deut. xxxi. 7.

and Giver, and Governor of spirits, who canst raise and suit the spirits of men to the highest and hardest works.

Verse 17. *Go out before them*—That is, who may wisely conduct them in all their affairs, both when they go forth to war, or upon other occasions, and when they return home and live in peace. A metaphor from shepherds, who in those places used not to go behind their sheep, as ours now do, but before them, and to lead them forth to their pasture, and, in due time, to lead them home again.

Verse 18. *In whom is the spirit*—Or spiritual endowments from the Holy Ghost; for it is by the influence of the Spirit of God that all good gifts are communicated to the sons of men. It particularly means here, the spirit of wisdom, courage, and the fear of God, with other gifts necessary for a well-qualified governor. Hence Joshua is said to have been full of the spirit of wisdom, Deut. xxxiv. 9. *Lay thy hand upon him*—By which ceremony Moses did both design the person and confer the power, and by his prayers, which accompanied that rite, obtain from God all the spiritual gifts and graces necessary for his future employment.

Verse 19. *Before all the congregation*—That they may be witnesses of the whole action, and may acknowledge him for their supreme ruler. *Give him charge*—Thou shalt give him counsels and instructions for the right management of that great trust.

A. M. 2552. 20 And ^sthou shalt put *some* of
B. C. 1452. thine honour upon him, that all the
congregation of the children of Israel ^tmay be
obedient.

21 ^uAnd he shall stand before Eleazar the
priest, who shall ask *counsel* for him ^xafter the
judgment of Urim before the LORD: ^yat his
word shall they go out, and at his word they
shall come in, *both* he, and all the children of

Israel with him, even all the congre- A. M. 2552.
gation. B. C. 1452.

22 And Moses did as the LORD commanded
him: and he took Joshua, and set him before
Eleazar the priest, and before all the congre-
gation:

23 And he laid his hands upon him, ^zand
gave him a charge, as the LORD commanded
by the hand of Moses.

* Chap. xi. 17; 1 Sam. x. 6; 2 Kings ii. 15.—^t Josh. i. 16, 17.
^u Josh. ix. 14; Judg. i. 1.

= Exod. xxviii. 30.—^y 1 Sam. xxii. 10, 13, 15.—^z Deut. iii.
28; xxxi. 7.

Verse 20. *Put some of thine honour upon him*—That is, communicate some of thy authority to him at present; no longer use him as a servant, but as a brother, and as thy associate in the government. This was enjoined in order that the people, being used to obey him while Moses lived, might do it afterward the more cheerfully.

Verse 21. *Who shall ask counsel for him*—When he requires him so to do, and in important and difficult matters. From this and similar passages, it appears that the authority of the judge, or chief magistrate in Israel, however great, was not arbitrary, since in great emergencies he was obliged to have recourse to the high-priest, who was to ask counsel for him at the oracle. And some weighty matters were proposed to the congregation and princes, or senate of Israel, for their consent or decision. *After the judgment of Urim*—It appears from several passages, particularly 1 Sam. xiv. 18, and xxiii. 2, and xxviii. 6, and xxx 7; 2 Sam v. 19, that the high-priest, in consulting the oracle, was clothed with the ephod, or the sacerdotal vestment, to which belonged the breast-plate, and the Urim and Thummim. Thus, when David wanted to consult the oracle, he said to the priest, Bring hither the ephod: see 1 Sam. xxx. 7. In this and other places God is said to have answered him, but in what manner we

are not told, only it appears to have been by a voice, 1 Sam. xxx. 3. But who uttered that voice, is a question. Spencer is of opinion that it was God himself, or an angel acting by commission from God. Le Clerc again contends that it was the high-priest himself that pronounced the words, but that he spake by divine inspiration: see on Exod. xxviii 30. *At his word shall they go out, &c.*—That is, at the word of the Lord, delivered by the mouth of the priest. This shows the nature of the Jewish government, and that it is not without reason called a *theocracy*, or divine government; since no enterprise of moment was to be undertaken without first consulting the oracle of God by the priest. However, this is to be understood principally of their going out, or not going out, to war; upon which occasion chiefly the oracle was consulted, especially to know the event of it: see Judg. i. 1, and xx. 18; 1 Sam. xiv. 18, and xxviii. 6. We may observe, that though Joshua was greatly inferior to Moses in this respect, he generally consulted God by the high-priest; whereas Moses had immediate access to God himself, and spake with him face to face; (Deuteronomy xxxiv. 10;) yet God sometimes vouchsafed the same honour to Joshua, and spake to him without the mediation of the priest: see Josh. iii. 7, and iv. 1, 15, and v. 13.

CHAPTER XXVIII.

Laws concerning the daily, 1-8; weekly, 9, 10; monthly, 11-15; yearly sacrifices, 16-31.

A. M. 2552. **A**ND the LORD spake unto Moses,
B. C. 1452. saying,

2 Command the children of Israel, and say
unto them, My offering, *and* ^amy bread for

^a Lev. iii. 11; Mal. i. 7, 12.

NOTES ON CHAPTER XXVIII.

Verse 2. *Command the children of Israel*—God here repeats some of the former laws about sacrifices, not without great reason; 1st, Because they had been generally discontinued for thirty-eight years together. 2d, Because the generation to which the

my sacrifices made by fire, *for* A. M. 2552.
¹a sweet savour unto me, shall ye B. C. 1452.
observe to offer unto me in their due season.

¹ Heb. a savour of my rest.

former laws had been given about these things was wholly dead, and it was fit the new generation should be instructed about them, as their parents were. 3d, To renew the testimonies of God's grace and mercy, notwithstanding their frequent forfeitures thereof by their rebellion. And, 4th, and princi-

A. M. 2552. 3 ¶ And thou shalt say unto them,
B. C. 1452. ^bThis is the offering made by fire
which ye shall offer unto the LORD; two lambs
of the first year without spot ²day by day, for
a continual burnt-offering.

4 The one lamb shalt thou offer in the
morning, and the other lamb shalt thou offer
³at even:

5 And ^ca tenth *part* of an ephah of flour for
a ^dmeat-offering, mingled with the fourth *part*
of a ^ehin of beaten oil.

6 *It is* ^fa continual burnt-offering, which was
ordained in mount Sinai for a sweet savour, a
sacrifice made by fire unto the LORD.

7 And the drink-offering thereof *shall be* the
fourth *part* of a hin for the one lamb: ^gin the
holy *place* shalt thou cause the strong wine
to be poured unto the LORD for a drink-
offering:

8 And the other lamb shalt thou offer at even:
as the meat-offering of the morning, and as the
drink-offering thereof, thou shalt offer *it*, a
sacrifice made by fire, of a sweet savour unto
the LORD.

9 ¶ And on the sabbath day two lambs of
the first year without spot, and two tenth-deals
of flour for a meat-offering, mingled with oil,
and the drink-offering thereof:

^b Exodus xxix. 38.—² Heb. *in a day*.—³ Heb. *between the two evenings*, Exodus xii. 6.—^c Exod. xvi. 36.—^d Lev. ii. 1.
^e Exod. xxix. 40.—^f Exod. xxix. 42; Amos v. 25.—^g Exod. xxix. 43.—^h Ezek. xli. 4.

pally, Because they were now ready to enter into that land, in which they were obliged to put these things in practice. It is observable that God commands Moses to repeat them in the following order of daily, weekly, monthly, and anniversary sacrifices.

Verse 3. *Two lambs day by day*—This first national sacrifice was to be offered every day, morning and evening, throughout the whole year, Exod. xii. 5, and xxix. 38.

Verse 6. *Which was ordained on mount Sinai*—This shows that he speaks to those who were so young at the first institution of these laws, that they gave little heed to them, or had forgotten them.

Verse 7. *In the holy place*—Upon the altar of burnt-offerings, which was in the court of the priests, nigh to the entrance into the sanctuary, (Exod. xxix. 42,) and was, with respect to those places of the camp, which were more remote from the tabernacle, *the holy place*. *Strong wine to be poured unto the Lord*—The original word signifies any strong drink: it was not necessary it should be wine of grapes; it might be made of dates, or other fruits. But it behooved that it should be the best of the kind;

10 *This is* ^hthe burnt-offering of every sabbath, besides the continual burnt-offering, and his drink-offering.

11 ¶ And ⁱin the beginnings of your months ye shall offer a burnt-offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And ^kthree tenth-deals of flour for a meat-offering, mingled with oil, for one bullock; and two tenth-deals of flour for a meat-offering, mingled with oil, for one ram;

13 And a several tenth-deal of flour mingled with oil for a meat-offering unto one lamb, for a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink-offerings shall be half a hin of wine unto a bullock, and the third *part* of a hin unto a ram, and a fourth *part* of a hin unto a lamb: *this is* the burnt-offering of every month throughout the months of the year.

15 And ^lone kid of the goats for a sin-offering unto the LORD shall be offered, besides the continual burnt-offering, and his drink-offering.

16 ¶ ^mAnd in the fourteenth day of the first month *is* the passover of the LORD.

17 ⁿAnd in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

ⁱ Chap. x. 10; 1 Sam. xx. 5; 1 Chron. xxiii. 31; 2 Chron. ii. 4; Ezek. xlv. 17; Hos. ii. 11.—^k Chap. xv. 4-12.—^l Verse 22; Chap. xv. 24.—^m Exod. xii. 6; Lev. xxiii. 5; Deut. xvi. 1; Ezek. xlv. 21.—ⁿ Lev. xxiii. 6.

it being but reasonable that the best should be offered to God.

Verse 9. *On the sabbath two lambs*—The second stated and national sacrifice was weekly. On this day the burnt-offerings and meat-offerings are ordered to be double.

Verse 11. *In the beginning of your months*—The third stated sacrifice was monthly, to be offered on the first day of every month. This sacrifice to God is thought to have been ordained in opposition to the idolatry of the Gentiles, who were wont to worship the new moon with great rejoicings. Besides the celebration of the new moon by sacrifices, and sound of trumpet, (chap. x. 10,) the Jews were wont upon those days to assemble for receiving instruction from their prophets, (2 Kings iv. 23,) and to feast together, 1 Sam. xx. 5, 18. And it was customary on those days to shut up their shops, and abstain from ordinary and servile labour, as is hinted Amos viii. 5.

Verses 16, 17. *The fourteenth day of the first month*—The fourth stated and national sacrifice was annual, namely, the great passover festival, with the feast of unleavened bread annexed to it. *In the*

A. M. 2552. 18 In the ° first day *shall be* a holy
B. C. 1452. convocation; ye shall do no manner
of servile work *therein*:

19 But ye shall offer a sacrifice made by fire
for a burnt-offering unto the LORD; two young
bullocks, and one ram, and seven lambs of the
first year; ° they shall be unto you without
blemish:

20 And their meat-offering *shall be of* flour
mingled with oil: three tenth-deals shall ye offer
for a bullock, and two tenth-deals for a ram;

21 A several tenth-deal shalt thou offer for
every lamb, throughout the seven lambs:

22 And ° one goat for a sin-offering, to make
an atonement for you.

23 Ye shall offer these besides the burnt-
offering in the morning, which is for a con-
tinual burnt-offering.

24 After this manner ye shall offer daily,
throughout the seven days, the meat of the
sacrifice made by fire, of a sweet savour unto
the LORD: it shall be offered besides the con-
tinual burnt-offering, and his drink-offering.

° Exodus xii. 16; Lev. xxiii. 7.—° Verse 31; Lev. xxii. 20.
° Verse 15.

fifteenth day—On the fourteenth day at even the
passover was kept; and the next day began the feast
of unleavened bread, Lev. xxiii. 6.

Verse 23. *In the morning*—And that in the even-
ing too, as is evident from other passages of Scrip-
ture. But the morning sacrifice alone is mentioned,
both because the celebration of the feast began with
it, and because this alone was doubtful whether this
might not be omitted, when so many other sacrifices
were offered in that morning: whereas, there was no
question but the evening sacrifice should be offered,
when there were none other to be offered. This
solemn festival was designed as an acknowledgment
of God's goodness in bringing them out of Egypt,
and making them a free people; which was the
foundation of all their future blessings.

25 And ° on the seventh day ye A. M. 2552.
shall have a holy convocation; ye B. C. 1452.
shall do no servile work.

26 ¶ Also ° in the day of the first-fruits,
when ye bring a new meat-offering unto the
LORD, after your weeks *be out*, ye shall have
a holy convocation; ye shall do no servile
work:

27 But ye shall offer the burnt-offering for
a sweet savour unto the LORD; ° two young
bullocks, one ram, seven lambs of the first
year:

28 And their meat-offering of flour mingled
with oil, three tenth-deals unto one bullock,
two tenth-deals unto one ram,

29 A several tenth-deal unto one lamb,
throughout the seven lambs;

30 And one kid of the goats, to make an
atonement for you.

31 Ye shall offer *them* besides the continual
burnt-offering, and his meat-offering (° they shall
be unto you without blemish) and their drink-
offerings.

° Exodus xii. 16.—° Exodus xxiii. 16.—° Lev. xxiii. 18, 19.
° Verse 19.

Verse 26. *Also in the day of the first-fruits*—In
the feast of pentecost, Acts ii. 1. *The weeks*—The
seven weeks which you are to number from the
passover. This fifth stated and national sacrifice
was also annual, namely, at the harvest festival,
when the first-fruits of corn were to be offered up,
Exod. xxiii. 16. This festival was two-fold; first,
the barley-harvest first-fruits, beginning at the pass-
over; and then, at seven weeks' end, the wheat-har-
vest festival, called the feast of weeks, which is here
intended. *When ye bring a new meat or bread-*
offering—That is, two loaves made of the first wheat
flour, as the first-fruits of the said wheat-harvest.

Verse 27. *Ye shall offer the burnt-offering*—The
same as in the new moon, verse 11. To reconcile this
verse with Lev. xxiii. 18, see the note on that verse.

CHAPTER XXIX.

*Offerings to be made in the seventh month; (1.) At the feast of trumpets, 1-6. (2.) In the day of atonement, 7-11. (3.)
At the feast of tabernacles, 12-40.*

A. M. 2552. AND in the seventh month, on the
B. C. 1452. first day of the month, ye shall
have a holy convocation; ye shall do no servile work: ° it is a day

° Leviticus

xxiii. 24.

NOTES ON CHAPTER XXIX.

Verse 1. The sixth national sacrifice, which was
also annual, was to be performed on the festival of

trumpets, upon the first day of the seventh month
of the ecclesiastical year, being the first month of the
civil year, answering to our September. It was to

A. M. 2552. of blowing the trumpets unto you.
B. C. 1452.

2 And ye shall offer a burnt-offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish:

3 And their meat-offering *shall be of flour mingled with oil*, three tenth-deals for a bullock, and two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the seven lambs:

5 And one kid of the goats for a sin-offering, to make an atonement for you:

6 Besides ^bthe burnt-offering of the month, and his meat-offering, and ^cthe daily burnt-offering, and his meat-offering, and their drink-offerings, ^daccording unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 ¶ And ^eye shall have on the tenth day of this seventh month a holy convocation: and ye shall ^fafflict your souls: ye shall not do any work therein:

8 But ye shall offer a burnt-offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; ^gthey shall be unto you without blemish:

^b Chap. xxviii. 11.—^c Chap. xxviii. 3.—^d Chap. xv. 11, 12.
^e Lev. xvi. 29.—^f Psa. xxxv. 13; Isa. lviii. 5.

be kept in the manner of a sabbath, with great rejoicings, solemn worship, and abstinence from all common labour, in order to usher in the new year. See Lev. xxiii. 24.

Verse 2. *Ye shall offer a burnt-offering, &c.*—As this was a double festival, it was to be solemnized with these additional sacrifices, besides the sacrifices appointed on the foregoing festivals, (chap. xxviii. 19, 27,) which were also to be offered upon this day, on account of its being the beginning of the month.

Verse 6. *According unto their manner*—Or the order which God appointed: first, the daily morning sacrifice was offered; then the sacrifices for the first day of every month; then those additional sacrifices for the first day of the seventh month.

Verse 7. *And—on the tenth day—a holy convocation*—On this day was offered annually their seventh national sacrifice. It was the great day of atonement, a day of special humiliation, fasting, and prayer; concerning the particular ceremonies whereof, see on Lev. xvi. 29; and xxiii. 27. *Afflict your souls*—Yourself, by abstinence from all delightful things, and by compunction for your sins, and the judgments of God, either deserved by you, or inflicted upon you.

Verse 12. The eighth and last of these national sacrifices, which was also annual, was to be at the

9 And their meat-offering *shall be* A. M. 2552.
of flour mingled with oil, three tenth- B. C. 1452.
deals to a bullock, and two tenth-deals to one ram,

10 A several tenth-deal for one lamb, throughout the seven lambs:

11 One kid of the goats for a sin-offering; besides ^hthe sin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And ⁱon the fifteenth day of the seventh month ye shall have a holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

13 And ^kye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish:

14 And their meat-offering *shall be of flour mingled with oil*, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a several tenth-deal to each lamb of the fourteen lambs:

16 And one kid of the goats for a sin-offering;

¶ Chap. xxviii. 19.—^h Lev. xvi. 3, 5.—ⁱ Lev. xxiii. 33; Deut. xvi. 13; Ezek. xlv. 25.—^k Ezra iii. 4.

feast of tabernacles, to be observed on the fifteenth day of this same seventh month, in solemn commemoration of their travels in the wilderness, and as a thanksgiving for their happy settlement in the land of Canaan: see Lev. xxiii. 34. *Seven days*—Not by abstaining so long from all servile work, but by offering extraordinary sacrifices each day. For all the seven days of their dwelling in booths they were to offer sacrifices. And while we are in these tabernacles, it is our duty and interest to keep up our communion with God. Nor will the unsettledness of our outward condition excuse our neglect of God's worship.

Verse 13. *Thirteen young bullocks*—Thus they continued to be offered seven days successively, with the decrease only of one bullock every day, till on the seventh day only seven bullocks were offered, which in all made seventy bullocks. The rams also were in double proportion to what was usual. This was a vast charge, but more easy at this time of the year than at any other; for this was a time of leisure and plenty; now their barns were full, their wine-presses overflowed, and their hearts were enlarged with joy and gratitude to God for the blessings of the harvest. Yet this troublesome and expensive service made their religion a very grievous yoke, under which the best men among them groaned, longing for the coming of the Messiah, when their

A. M. 2552. besides the continual burnt-offering,
B. C. 1452. his meat-offering, and his drink-offering.

17 ¶ And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot :

18 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, ¹ after the manner :

19 And one kid of the goats *for* a sin-offering ; besides the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish :

21 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, ^m after the manner :

22 And one goat *for* a sin-offering ; besides the continual burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish :

24 Their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner :

25 And one kid of the goats *for* a sin-offering ; besides the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot :

27 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner :

28 And one goat *for* a sin-offering ; A. M. 2552.
besides the continual burnt-offering, B. C. 1452.
and his meat-offering, and his drink-offering.

29 ¶ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish :

30 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner :

31 And one goat *for* a sin-offering ; besides the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish :

33 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner :

34 And one goat *for* a sin-offering ; besides the continual burnt-offering, his meat-offering, and his drink-offering.

35 ¶ On the eighth day ye shall have a ⁿ solemn assembly : ye shall do no servile work *therein* :

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD : one bullock, one ram, seven lambs of the first year without blemish :

37 Their meat-offering and their drink-offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner :

38 And one goat *for* a sin-offering ; besides the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These *things* ye shall ¹ do unto the LORD in your ^o set feasts, besides your ^p vows, and your free-will-offerings, for your burnt-offerings,

¹ Ver. 3, 4, 9, 10 ; Chap. xv. 12. — ^m Ver. 18. — ⁿ Lev. xxiii. 36.

¹ Or, offer. — ^o Lev. xxiii. 2. — ^p Lev. vii. 11, 16 ; xxii. 21, 23.

own doctors have said, no sacrifices shall remain but those of thanksgiving, praise, and prayer.

Verse 36. *One bullock, one ram, &c.*—This was the last and great day of the feast, (John vii. 37.) and yet the sacrifices were fewer than on any other day ; which served both to render the public worship less toilsome and expensive, and to teach them not to trust in the multitude of their sacrifices, nor to expect remission of sins from them, but from the one and only sacrifice of the Messiah, in consequence of repentance and faith in him.

Verse 39. *Besides your vows and free-will-offerings*—Your ordinary sacrifices shall not be omitted because of the extraordinary, which ye offer on special occasions. It appears by this account that there were every year sacrificed at the tabernacle and temple, at the stated national charge, the following number of beasts, namely ; lambs, one thousand one hundred and one ; bullocks, one hundred and thirty-two ; rams, seventy-two ; kids, twenty-one ; goats, two ; in all, one thousand three hundred and twenty-eight. Besides which, there was a vast

A. M. 2552. and for your meat-offerings, and for
B. C. 1452. your drink-offerings, and for your
peace-offerings.

number of voluntary, vow, and trespass-offerings, which, could they be computed, would swell the account to a much greater degree. We may learn from all this, three important lessons: 1st, That the expiation of sin, and reconciliation with God, for which this multitude of sacrifices was appointed, are not such trivial things as many would make them, but matters of infinite moment. 2d, That the sacrifice of Christ, which these sacrifices were intended

40 And Moses told the children of A. M. 2552.
Israel according to all that the LORD B. C. 1452.
commanded Moses.

to prefigure and typify, is of unspeakable worth and importance, and should never be thought of without reverence and gratitude. 3d, That we ought to be very thankful that by the coming of the Messiah, and the oblation of his blessed body for the expiation of sin, the necessity and use of these legal and typical sacrifices have been superseded, and the church of God freed from the intolerable yoke and burden of such numerous, expensive, and continually repeated offerings.

CHAPTER XXX.

Vows must be performed, 1-3. Particular exceptions of the vow of a daughter, not allowed by the father, 3-5. And the vow of a wife, not allowed by her husband, 6-16.

A. M. 2552. **AND** Moses spake unto ^a the heads
B. C. 1452. of the tribes concerning the chil-
dren of Israel, saying, This is the thing which
the LORD hath commanded.

2 ^b If a man vow a vow unto the LORD, or
swear an oath to bind his soul with a bond;
he shall not ¹ break his word, he shall ^d do

^a Chapter i. 4, 16; vii. 2.—^b Levit. xxvii. 2; Deut. xxiii. 21.
^c Lev. v. 4; Matt. xiv. 9.

NOTES ON CHAPTER XXX.

Verse 1. *Moses spake unto the heads of the tribes*—The chief rulers of each tribe, who were to communicate it to the rest. *This is the thing the Lord hath commanded*—With relation to vows, concerning which, it is probable, some case had been proposed to him to be determined.

Verse 2. *If a man vow a vow*—Concerning something lawful, and in his power to perform. *Unto the Lord*—To the honour and service of God. *Or swear an oath*—Confirm his vow by an oath. *To bind his soul with a bond*—To restrain himself from something otherwise lawful; as, suppose, from such a sort of meat or drink; or to oblige himself to the performance of something otherwise not necessary, as to observe a private day of fasting. *He shall not break* (Hebrew, he shall not *profane*) *his word*—Not render his word, and consequently himself, profane, or contemptible in the eyes of others. *He shall do according to all that proceedeth out of his mouth*—Punctually and conscientiously. His vow shall be performed in the manner, time, and kind which was at first proposed, in reverence to the great God to whom it was made. But in case a man vows, or takes an oath, to do any thing that is in itself unlawful, as those Jews did, mentioned Acts xxiii. 14, nothing can be plainer than that such vow or oath must be void in the very nature of the thing. For promises and resolutions, enforced by the

according to all that proceedeth out A. M. 2552.
of his mouth. B. C. 1452.

3 ¶ If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul,

^a Heb. *profane*, Psalm lv. 20.—^b Job xxii. 27; Psalm xxii. 25; Neh. i. 15.

strongest oaths, or most solemn vows, are but secondary obligations, and therefore can never absolve us from our primary and immutable obligation to obey the laws of God and nature; for this would be to say, that we could, by an oath, oblige ourselves to do what God had before obliged us not to do. "He who perpetrates any act of injustice," says Philo Judæus, *de specialibus legibus*, "upon account of his oath, adds one crime to another; first by taking an unlawful oath, and then by doing an unlawful action. Therefore such a one ought to abstain from the unjust action, and pray God to pardon him for his rash oath." Thus Herod ought to have done; instead of performing the rash promise which he had sealed with an oath, he ought to have punished that wicked woman, who instigated him to commit murder, under pretence of fulfilling his oath, Matt. xiv. 9. Grotius observes further, that though the thing promised be not absolutely unlawful, yet, if it obstruct some greater moral good, such a promise, even sealed with an oath, is not binding.

Verse 4. *And her father hear her vow*—Either when she spake the words, or by her acquainting him therewith, as she was bound to do. If it be asked why sons are not mentioned as well as daughters, since both, in their younger years, are under the power of their parents; the answer is, that the cases are quite different; for the sons may soon have it in their power, when become masters of

A. M. 2552. and her father shall hold his peace
B. C. 1452. at her; then all her vows shall stand,
and every bond wherewith she hath bound her
soul shall stand.

5 But if her father disallow her in the day
that he heareth, not any of her vows or of
her bonds wherewith she hath bound her soul
shall stand; and the LORD shall forgive her,
because her father disallowed her.

6 ¶ And if she had at all a husband when
²she vowed, or uttered aught out of her lips,
wherewith she bound her soul:

7 And her husband heard *it*, and held his
peace at her in the day that he heard *it*: then
her vows shall stand, and her bonds where-
with she bound her soul shall stand.

8 But if her husband ^edisallow her on
the day that he heard *it*, then he shall make
her vow which she vowed, and that which
she uttered with her lips, wherewith she
bound her soul, of none effect; and the LORD
shall forgive her.

9 ¶ But every vow of a widow, and of her
that is divorced, wherewith they have bound
their souls, shall stand against her.

10 And if she vowed in her husband's house,
or bound her soul by a bond with an oath;

² Heb. *her vows were upon her*, Psa. lvi. 12.

families, to perform the vows which they had made
in their minority; but daughters, who pass from the
father's jurisdiction into the power of a husband, are
perpetually dependant, either upon their fathers or
husbands, and so have no right to make vows with-
out the consent either of the one or the other, except
in the case of widowhood or divorce, which is spe-
cified, verse 9.

Verse 5. *In the day that he heareth*—Speedily, or
without delay, allowing only convenient time for
deliberation. And it is hereby intimated, that the
day or time he had for disallowing her vow was not
to be reckoned from her vowing, but from his know-
ledge of her vow. *The Lord shall forgive*—Or,
will forgive her not performing it. But this should
be understood only of vows which could not be per-
formed without invading the father's right; for if one
should vow to forbear such or such a sin, and all
occasions or means leading to it, and to perform such
or such duties, when he had opportunity, no father
can discharge him from such vows. If this law
does not extend to children's marrying without the
parent's consent, so far as to put it in the power of
the parent to disannul the marriage, (which some
think it does,) yet certainly it proves the sinfulness
of such marriages, and obliges those children to re-
pent and humble themselves before God and their
parents.

11 And her husband heard *it*, and A. M. 2552.
held his peace at her, *and* disallowed B. C. 1452.
her not: then all her vows shall stand, and
every bond wherewith she bound her soul shall
stand.

12 But if her husband hath utterly made
them void on the day he heard *them*; *then*
whatsoever proceeded out of her lips concern-
ing her vows, or concerning the bond of her
soul, shall not stand: her husband hath made
them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to
afflict the soul, her husband may establish it,
or her husband may make it void.

14 But if her husband altogether hold his
peace at her from day to day; then he estab-
lisheth all her vows, or all her bonds, which
are upon her: he confirmeth them, because
he held his peace at her in the day that he
heard *them*.

15 But if he shall any ways make them void
after that he hath heard *them*; then he shall
bear her iniquity.

16 These *are* the statutes which the LORD
commanded Moses between a man and his
wife, between the father and his daughter, *be-
ing yet* in her youth in her father's house.

^e Gen. iii. 16.

Verse 9. *Widow or divorced*—Though she be in
her father's house, whither such persons often re-
turned.

Verse 10. *If she vowed*—If she that now is a
widow, or divorced, made that vow while her hus-
band lived with her; as, suppose, she then vowed
that if she was a widow she would give such a pro-
portion of her estate to pious or charitable uses, of
which vow she might repent when she came to be
a widow, and might believe or pretend she was free
from it, because that vow was made in her husband's
lifetime: this is granted, in case her husband then
disallowed it; but denied, in case, by silence, or
otherwise, he consented to it.

Verse 13. *To afflict the soul*—Herself, by fasting,
by watching, or the like. And these words are
added to show that the husband had this power not
only in those vows which concerned himself or his
estate, but also in those which might seem only to
concern her own person and body; and the reason is,
because the wife's person or body being the husband's
right, she might not do any thing to the injury of her
body without his consent.

Verse 15. *After he hath heard*—And approved
them by his silence from day to day; if after that
time he shall hinder them, which he ought not to do,
her non-performance of her vow shall be imputed to
him, not to her.

CHAPTER XXXI.

God commands Moses to avenge Israel of the Midianites, 1, 2. Moses sends them to the war, 3-6. They slay the Midianites, 7-12. He reproves them for sparing the women, 13-18. Directions for purifying themselves, 19-24. The distribution of the spoil, 25-47. The free-will-offering of the officers, 48-54.

A. M. 2552.
B. C. 1452.

AND the LORD spake unto Moses, saying,

2 ^a Avenge the children of Israel of the Midianites: afterward shalt thou ^b be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

4 ¹ Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and ^c the trumpets to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and ^d they slew all the ^e males.

^a Chap. xxv. 17.—^b Chap. xxvii. 13.—¹ Heb. *a thousand of tribe, a thousand of a tribe.*—^c Chap. x. 9.—^d Deut. xx. 13;

8 And they slew the kings of Midian, besides the rest of them that <sup>A. M. 2552.
B. C. 1452.</sup>

were slain; *namely*, ^f Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: ^g Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And ^h they took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil unto Moses and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

Judg. xxi. 11; 1 Sam. xxvii. 9; 1 Kings xi. 15, 16.—^a Judg. vi 1, 2, 33.—^f Josh. xiii. 21.—^g Josh. xiii. 22.—^h Deut. xx. 14.

NOTES ON CHAPTER XXXI.

Verse 1. *Avenge the children of Israel of the Midianites*—For their malicious designs and practices against Israel, both by hiring Balaam to curse them, and by sending their women to insnare them. The Moabites also were guilty, but God was pleased to spare them, because the measure of their iniquity was not yet full.

Verse 3. *Avenge the Lord*—What in the preceding verse is termed *avenging Israel*, is here called *avenging the Lord*, because by their idolatry and lewdness, and by seducing God's people into rebellion against him, they had offered a high affront to him. God's great care was to avenge the *Israelites*, and Moses's chief desire was to avenge *God*, rather than himself or the people.

Verse 5. *Twelve thousand*—God would send no more, though it is apparent the Midianites were numerous and strong, because he would exercise their trust in him, and give them an earnest of their conquests in Canaan.

Verse 6. *Them and Phinehas*—Who had the charge, not of the army, as general, (an office never committed to a priest in all the Old Testament,) but of the holy instruments, and was sent to encourage and quicken them in their enterprise. *The holy instruments*—The holy breast-plate, wherein was

the Urim and Thummim, which was easily carried, and was very useful in war, upon many emergent occasions.

Verses 7, 8. *They slew all the males*—That is, they slew those who were in the fight, and who did not save themselves by flight. As a nation they had forfeited their lives to the laws of God, and he, as judge of all the earth, had given command that the sentence of his laws should be executed on the guilty. Le Clerc properly observes, that there was this material difference between the wars of other nations and those of the Jews, that the former followed the bent of their own passions; whereas the Jews were only the ministers or executioners of divine justice, most evidently appointed to this work by God himself, as he manifested by a train of miracles wrought among and for them, such as had never been known on the earth before. So that no consequence can be deduced from their conduct in their wars, to warrant the like conduct in other people. *Balaam also they slew*—He suffered justly, for being the wicked instrument of seducing the Israelites from their allegiance to Jehovah.

Verses 13, 14. *Went forth to meet them*—Partly to put respect upon them, and congratulate them on their happy success; and partly to prevent the pollution of the camp by the untimely entrance of the

A. M. 2552. 14 And Moses was wroth with the
B. C. 1452. officers of the host, *with* the captains
over thousands, and captains over hundreds,
which came from the ² battle.

15 And Moses said unto them, Have ye
saved ¹ all the women alive?

16 Behold, ^k these caused the children of Israel,
through the ^l counsel of Balaam, to commit
trespass against the LORD in the matter of
Peor, and ^m there was a plague among the congregation
of the LORD.

17 Now therefore ⁿ kill every male among
the little ones, and kill every woman that hath
known man by lying with ^o him.

18 But all the women-children, that have
not known a man by lying with him, keep
alive for yourselves.

19 And ^p do ye abide without the camp seven
days: whosoever hath killed any person, and
^q whosoever hath touched any slain, purify
both yourselves and your captives on the third
day, and on the seventh day.

20 And purify all *your* raiment, and all ^r that

² Heb. *host of war*.—^l Deuteron. xx. 13; 1 Samuel xv. 3.
^k Chap. xxv. 2.—^m Chap. xxiv. 14, 2 Pet. ii. 15; Rev. ii. 14.
ⁿ Chap. xxv. 9.—^p Judg. xxi. 11.—^o Heb. *a male*.

warriors into it. *Moses was wroth with the officers*
—Because they had spared those who were most
criminal, and who, by the law of God, were worthy
of death, as idolaters, and as persons who had seduced
God's people to idolatry, chap. xxv. 6, 17, 18.

Verse 16. *Through the counsel of Balaam*—Since
the Moabites and their associates were taught by
Balaam to acknowledge Jehovah to be a very powerful
deity, even superior to the gods of other nations,
(chap. xxiii. 19, and xxiv. 16,) is it not strange
that they should have been induced, by Balaam's
persuasion, rather to entice the Israelites to their
idolatry, than with them to embrace the worship of
the true God? But the case appears to be that those
idolaters considered the God of the Hebrews, not as
the supreme God of the universe, but as a mere
local deity, who might indeed be superior to other
gods, but still was but the tutelary god of the Jews.
Now with respect to those tutelary deities, their
opinion was, that they required a certain form and
manner of worship from their own people, which
neglected, they incurred their grievous displeasure.
Thus, as the Moabites and their confederates were
under a persuasion that they could bring anger upon
Israel from Jehovah, by seducing them from his
instituted worship, so they might think themselves
no less liable to the resentment of Chemosh, Peor,
or some other of their own gods, had they adopted the
Jewish modes and object of worship, and abandoned
their own.

Verse 17. *Kill every male among the little ones*—

is made of skins, and all work of goats' ^{A. M. 2552.}
hair, and all things made of wood. ^{B. C. 1452.}

21 ¶ And Eleazar the priest said unto the
men of war which went to the battle, This is
the ordinance of the law which the LORD com-
manded Moses;

22 Only the gold, and the silver, the brass,
the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye
shall make *it* go through the fire, and it shall
be clean: nevertheless it shall be purified
^a with the water of separation: and all that
abideth not the fire ye shall make go through
the water.

24 ^r And ye shall wash your clothes on the
seventh day, and ye shall be clean, and after-
ward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, say-
ing,

26 Take the sum of the prey ^s that was
taken, *both* of man and of beast, thou, and
Eleazar the priest, and the chief fathers of
the congregation:

^a Chap. v. 2.—^p Chap. xix. 11, &c.—⁴ Heb. *instrument, or,
vessel of skins*.—^q Chap. xix. 9, 17.—^r Lev. xi. 25.—^s Heb.
of the captivity.

Which they were forbidden to do to other people,
(Deut. xx. 14,) except the Canaanites, to whom this
people had equalled themselves by their horrid
crimes; and therefore it is not strange, nor unjust,
that God, the supreme Lord of all men's lives, who,
as he gives them, so may take them away when he
pleaseth, did equal them in the punishment. *Kill
every woman, &c.*—Partly for punishment, as hav-
ing, in general, either prostituted themselves to the
Israelites, or some way been accessory in enticing
them to idolatry, in which they were so confirmed
that there was no hope of reclaiming them; and
partly for prevention of the like mischief in future;
for had they been saved alive, they would probably
have continued to lead the Israelites into the sin of
fornication, and have poisoned their minds by their
superstitions. The female children were to be
spared, because, being young, there was some hope
they might be reformed from idolatry, and become
proselytes to the true religion. These they might
have as servants, or might marry them.

Verses 19, 20. *Abide without the camp seven days*
—According to the law, Lev. xv. 13. *Purify your-
selves*—With the water of sprinkling, chap. xix. 9.
Your raiment—Namely, your spoil and prey. *All
work*—All which had contracted some ceremonial
uncleanness, either from the dead bodies which wore
them, or the tents or houses where they were, in
which such dead bodies lay, or from the touch of
the Israelitish soldiers, who were legally defiled by
the slaughters they made.

A. M. 2552. B. C. 1452. 27 And ^adivide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a tribute unto the LORD of the men of war which went out to battle: ¹one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* a heave-offering of the LORD.

30 And of the children of Israel's half, thou shalt take ²one portion of fifty, of the persons, of the beeves, of the asses, and of the ⁶flocks, of all manner of beasts, and give them unto the Levites, ^xwhich keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand; of which the LORD's tribute *was* threescore and twelve.

^a Joshua xxii. 8; 1 Samuel xxx. 4.—^t Verses 30, 47; Chap. xviii. 26.—² Verses 42, 47.—⁶ Or, *goats*.—^x Chap. iii. 7, 8, 25, 31, 36; xviii. 3, 4.

Verse 27. *Two parts*—The congregation was to have some share, because the warriors went in the name of all, and because all having been injured by the Midianites, all were to have some share in the reparations: but the warriors, who were but twelve thousand, were to have a far greater share than their brethren, because they underwent greater pains and dangers.

Verses 29, 30. *A heave-offering*—In thankfulness to God for their preservation and good success. *One of fifty*—Whereas the former part was one of five

A. M. 2552. B. C. 1452. 39 And the asses *were* thirty thousand and five hundred; of which the LORD's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand, of which the LORD's tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD's heave-offering, unto Eleazar the priest, ^yas the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertaineth unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even ^zof the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our ⁷charge, and there lacketh not one man of us.

50 We have therefore brought an oblation for the LORD, what every man hath ⁸gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, ^ato make an atonement for our souls before the LORD.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the ⁹offering that they

^y Chapter xviii. 8, 19.—^z Verse 30.—⁷ Hebrew, *hand*. ⁸ Hebrew, *found*.—^a Exodus xxx. 12, 16.—⁹ Hebrew, *heave offering*.

hundred; the reason of the difference is, 1st, Because this was taken out of the people's portion, whose hazards being less than the others, their gains also, in all reason, were to be less. 2d, Because this was to be distributed into more hands, the Levites being now more numerous, whereas the priests were but few.

Verse 50. *We have brought an oblation*—Finding, to their great joy and surprise, that not a single man was missing of the whole twelve thousand, they unanimously resolved, out of the free plunder, to

A. M. 2552. offered up to the LORD, of the cap-
B. C. 1452. tains of thousands, and of the cap-
tains of hundreds, was sixteen thousand seven
hundred and fifty shekels.

53 (*For* ^b the men of war had taken spoil,
every man for himself.)

^b Deut. xx. 14.

make ■ voluntary offering to God, for the service of
religion. *To make an atonement*—For their error,
noted verses 14, 15, 16; and withal for memorial, or
by way of gratitude for such a stupendous assistance
and deliverance. We should never take any thing

54 And Moses and Eleazar the A. M. 2552.
B. C. 1452.
priest took the gold of the captains
of thousands, and of hundreds, and brought
it unto the tabernacle of the congregation, ^c *for*
a memorial for the children of Israel before
the LORD.

^c Exod. xxx. 16.

to ourselves, in war or trade, of which we cannot in
faith consecrate a part to God, who *hates robbery*
for burnt-offerings. But when God has remarkably
preserved and succeeded us, he expects we should
make some particular return of gratitude to him.

CHAPTER XXXII.

*The request of Reuben and Gad for an inheritance on this side Jordan, 1–5. Moses's misconstruction of it, 6–15. Their
explication of it, 16–19. The grant of their petition, 20–42.*

A. M. 2552. **N**OW the children of Reuben and
B. C. 1452. the children of Gad had a very
great multitude of cattle: and when they saw
the land of ^a Jazer, and the land of Gilead,
that behold, the place *was* a place for cattle;

2 The children of Gad and the children of
Reuben came and spake unto Moses, and to
Eleazar the priest, and unto the princes of the
congregation, saying,

3 Ataroth, and Dibon, and Jazer, and ^b Nim-
rah, and Heshbon, and Elealeh, and ^c Shebam,
and Nebo, and ^d Beon,

4 *Even* the country ^e which the LORD smote
before the congregation of Israel, *is* a land for
cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found
grace in thy sight, let this land be given unto
thy servants for a possession, *and* bring us not
over Jordan.

6 ¶ And Moses said unto the children of Gad

and to the children of Reuben, Shall A. M. 2552.
B. C. 1452.
your brethren go to war, and shall ye
sit here?

7 And wherefore ¹ discourage ye the heart of
the children of Israel from going over into the
land which the LORD hath given them?

8 Thus did your fathers, ^f when I sent them
from Kadesh-barnea ^g to see the land.

9 For ^h when they went up unto the valley
of Eschol, and saw the land, they discouraged
the heart of the children of Israel, that they
should not go into the land which the LORD
had given them.

10 ⁱ And the LORD's anger was kindled the
same time, and he sware, saying,

11 Surely none of the men that came up out
of Egypt, ^k from twenty years old and upward,
shall see the land which I sware unto Abra-
ham, unto Isaac, and unto Jacob; because ^l they
have not ² wholly followed me:

^a Chap. xxi. 32; Josh. xiii. 25; 2 Sam. xxiv. 5. — ^b Verse 36,
Bethnimrah. — ^c Verse 38, *Shibmah*. — ^d Verse 38, *Baalmeon*.
^e Chap. xxi. 24, 34. — ^f Heb. break. — ^g Chap. xiii. 3, 26.

^h Deuteron. i. 22. — ⁱ Chapter xiii. 24, 31; Deut. i. 24, 28.
^j Chap. xiv. 11, 21; Deut. i. 34. — ^k Chap. xiv. 28, 29; Deut.
i. 35. — ^l Chap. xiv. 24, 30. — ^m Heb. fulfilled after me.

NOTES ON CHAPTER XXXII.

Verse 1. *The land of Jazer*—A city and country
of the Amorites. *Gilead*—A mountainous country,
famous for pasturage. These countries were lately
taken from the two Amorite princes, Sihon and Og,
(chap. xxi. 24,) and were, by divine appointment,
allowed to be inhabited by the Israelites, as well as
the land of Canaan itself.

Verse 4. *Which the Lord smote*—That is, whose
inhabitants we, by God's peculiar aid, routed and

destroyed: Deut. ii. 33, compared with the history
of this victory, Num. xxi.

Verses 5–7. *Bring us not over Jordan*—To give
us our possession there; but let this land, on this
side Jordan, be our whole possession. *Shall ye sit
here?*—In ease and peace, while your brethren are
engaged in war. *Wherefore discourage ye the
heart of Israel*—Their words were ambiguous, and
Moses suspected that mere cowardice, and a love of
ease, made them desire to stay where they were;

A. M. 2552. 12 Save Caleb the son of Jephun-
B. C. 1452. neh the Kenezite, and Joshua the son of Nun: ^mfor they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them ⁿwander in the wilderness forty years, until ^oall the generation that had done evil in the sight of the LORD was consumed.

14 And behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the ^pfierce anger of the LORD toward Israel.

15 For if ye ^qturn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheep-folds here for our cattle, and cities for our little ones:

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.

^m Chap. xiv. 24; Deut. i. 36; Josh. xiv. 8, 9.—ⁿ Chap. xiv. 33, 34, 35.—^o Chap. xxvi. 64, 65.—^p Deut. i. 34.—^q Deut. xxx. 17; Josh. xxii. 16, 18; 2 Chron. vii. 19; xv. 2.—^r Josh. xiv. 12, 13.—^s Josh. xxii. 4.

which ill example might have disheartened the rest of their brethren.

Verses 12-14. *Caleb the Kenezite*—So called from Kenaz, one of his eminent ancestors. *An increase of sinful men*—Succeeding your fathers, as in their places, so also in their sins; imitating the unbelieving spies, and distrusting God's power and veracity to make good his promise of settling Israel in the land of Canaan.

Verse 15. *Ye shall destroy all this people*—Who, being moved by your counsel and example, will refuse to go over Jordan and possess the land of Canaan. Thus all who rest satisfied with visible and temporal things, and evidently show by their conduct that they prefer earth to heaven, not only stop short themselves of the rest that remaineth for the people of God, but greatly discourage others in their journey thither, and lay stumbling-blocks in their way. Reader! *Arise, depart, this is not thy rest, because it is polluted; it will destroy thee with a sore destruction.*

Verse 17. *We ourselves will go*—Either all, or as many of us as shall be thought necessary, leaving only so many as may be requisite to provide for the support and defence of our wives and children. *Because of the inhabitants of the land*—The Moabites and Edomites, or other neighbouring people, together with such of the Amorites as had saved them-

18 ^aWe will not return unto our houses, until the children of Israel <sup>A. M. 2552.
B. C. 1452.</sup> have inherited every man his inheritance.

19 For we will not inherit with them on yonder side Jordan, or forward; ^tbecause our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And ^uMoses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And ^xthe land be subdued before the LORD: then afterward ^yye shall return, and be guiltless before the LORD, and before Israel; and ^zthis land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure ^ayour sin will find you out.

24 ^bBuild you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

^a Verse 33; Josh. xii. 1; xiii. 8.—^b Deut. iii. 18; Josh. i. 14; iv. 12, 13.—^c Deuter. iii. 20; Joshua xi. 23; xviii. 1. ^d Josh. xxii. 4.—^e Deut. iii. 12, 18; Josh. xiii. 8, 32; xxii. 4, 9.—^f Gen. iv. 7; xlv. 16; Isa. lix. 12.—^g Verse xvi. 34.

selves by flight, and would watch all opportunities of seeking to reinstate themselves in their lost possessions. Accordingly we find that forty thousand of the Reubenites and Gadites went over with their brethren, ready armed for war, to the plains of Jericho, Deut. iii. 18; Josh. iv. 12.

Verse 18. *We will not return to our houses, &c.*—Herein they showed both faith in God and love to their brethren, thus to go in the front of the battle, and generously risk their lives against such powerful enemies, without any further benefit to themselves, leaving their weak families behind them to the divine protection.

Verse 20. *Before the Lord*—Before the ark, which was the token of God's presence. He alludes either to the order of the tribes in their march, whereby Reuben and Gad marched immediately before the ark, or to the manner of their passage over Jordan, wherein the ark went first into Jordan, and stood there while all the tribes marched over Jordan by and before it, and these among the rest, as is expressly noted in these very words, that they *passed over before the Lord*, Josh. iv. 13.

Verse 23. *Your sin will find you out*—The punishment of your sin. Sin will certainly find out the sinner, sooner or later. It concerns us therefore to find our sins out, that we may repent of them, lest our sins find us out to our confusion and destruction.

A. M. 2552. 25 And the children of Gad and
B. C. 1452. the children of Reuben spake unto
Moses, saying, Thy servants will do as my lord
commandeth.

26 ° Our little ones, our wives, our flocks, and
all our cattle, shall be there in the cities of
Gilead :

27 ^d But thy servants will pass over, every
man armed for war, before the LORD to battle,
as my lord saith.

28 So ° concerning them Moses commanded
Eleazar the priest, and Joshua the son of Nun,
and the chief fathers of the tribes of the children
of Israel :

29 And Moses said unto them, If the children
of Gad and the children of Reuben will pass
with you over Jordan, every man armed to bat-
tle, before the LORD, and the land shall be sub-
dued before you ; then ye shall give them the
land of Gilead for a possession :

30 But if they will not pass over with you
armed, they shall have possessions among you
in the land of Canaan.

31 And the children of Gad and the chil-
dren of Reuben answered, saying, As the
LORD hath said unto thy servants, so will
we do.

32 We will pass over armed before the LORD
into the land of Canaan, that the possession of
our inheritance on this side Jordan *may be*
ours.

° Josh. i. 14.—^d Josh. iv. 12.—° Josh. i. 13.—^f Deut.
iii. 12, 17 ; xxix. 8 ; Josh. xii. 6.—^g Chapter xxi. 24, 33, 35.
^h Chap. xxxiii. 45, 46.—ⁱ Deut. ii. 36.—^k Verses 1, 3, *Jazer*.
^l Verse 3, *Nimrah*.—^m Verse 24.—ⁿ Chap. xxi. 27.

Verses 30, 31. *They shall have possessions*—
They shall forfeit their possessions in Gilead, and
be constrained to go over Jordan, and to seek pos-
sessions there among their brethren. *As the Lord*
hath said—Either at this time, by thy mouth ; or
formerly, where he commanded us, as well as our
brethren, to go into Canaan and possess it.

Verse 34. *Built*—Repaired and fortified. For
they neither had need nor leisure as yet to do more,
the old cities not being burned and ruined, as divers
in Canaan were.

Verse 38. *Their names being changed*—Con-
querors of places have been wont to change their
names. But as the Israelites were forbidden to
mention the names of *other gods*, and as these
places, it seems had their names from the false

33 And ^f Moses gave unto them, A. M. 2552.
even to the children of Gad, and to B. C. 1452.
the children of Reuben, and unto half the tribe
of Manasseh, the son of Joseph, ^g the kingdom
of Sihon king of the Amorites, and the king-
dom of Og king of Bashan, the land, with the
cities thereof in the coasts, *even* the cities of
the country round about.

34 ¶ And the children of Gad built ^h Dibon,
and Ataroth, and ⁱ Aroer,

35 And Atroth, Shophan, and ^k Jaazer, and
Jogbehah,

36 And ^l Beth-nimrah, and Beth-haran,
^m fenced cities : and folds for sheep.

37 And the children of Reuben ⁿ built Hesh-
bon, and Elealeh, and Kirjathaim,

38 And ° Nebo, and ^p Baal-meon, (^q their
names being changed,) and Shibmah : and
^g gave other names unto the cities which they
builded.

39 And the children of ^r Machir the son of
Manasseh went to Gilead, and took it, and dis-
possessed the Amorite which *was* in it.

40 And Moses ^s gave Gilead unto Machir the
son of Manasseh ; and he dwelt therein.

41 And ^t Jair the son of Manasseh went and
took the small towns thereof, and called them
^u Havoth-jair.

42 And Nobah went and took Kenath, and
the villages thereof, and called it Nobah, after
his own name.

° Isa. xlv. 1.—^p Chap. xxii. 41.—^q Exod. xxxiii. 13 ; Josh.
xxiii. 7.—^r Heb. *they called by names the names of the cities*.
^s Gen. i. 23.—^t Deut. iii. 12, 13, 15.—^u Deut. iii. 14 ; Josh.
xiii. 30.—^v Judg. x. 4 ; 1 Kings iv. 13.

gods worshipped in them, (which was unques-
tionably the case with Nebo and Baal-meon,) the
Israelites might judge it proper to change the
names of these places, in order to abolish all foot-
steps of idolatry.

Verses 40, 42. *Moses gave Gilead unto Machir*—
Not to Machir himself, who doubtless was long since
dead, but the family or posterity of Machir. *Nobah*
—Who, though not elsewhere named, was doubtless
an eminent person of the tribe of Manasseh. It is
observable, that these tribes, as they were placed
before the other tribes, so they were displaced
before them. They were carried captive by the
king of Assyria, some years before the other tribes.
Such a proportion does Providence frequently ob-
serve in balancing prosperity and adversity.

CHAPTER XXXIII.

An account of the marches and encampments of the Israelites, from Egypt to Canaan, 1-49. A strict command to drive out all the Canaanites, 51-56.

A. M. 2555
B. C. 1452. **THESE** are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out.

3 And they ^adeparted from Rameses in ^bthe first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out ^cwith a high hand in the sight of all the Egyptians.

4 For the Egyptians buried all *their* first-born, ^dwhich the LORD had smitten among them: ^eupon their gods also the LORD executed judgments.

5 ^fAnd the children of Israel removed from Rameses, and pitched in Succoth.

6 And they departed from ^gSuccoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And ^hthey removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

A. M. 2552
B. C. 1452. 8 And they departed from before Pi-hahiroth, and ⁱpassed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and ^kcame unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the ^lwilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at ^mRephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the ⁿwilderness of Sinai.

16 And they removed from the desert of Sinai, and pitched ^oat ^lKibroth-hattaavah.

^a Exod. xii. 37. — ^b Exod. xii. 2; xiii. 4. — ^c Exod. xiv. 8. ^d Exod. xii. 29. — ^e Exod. xii. 12. — ^f Exod. xii. 37. — ^g Exod. xiii. 20. — ^h Exod. xiv. 2, 9. — ⁱ Exod. xiv. 22.

^k Exod. xv. 27. — ^l Exod. xxvi. 1. — ^m Exod. xvii. 1; xix. 2. ⁿ Exod. xvi. 1; xix. 1, 2. — ^o Chapter xi. 34. — ^p That is, the graves of lust.

NOTES ON CHAPTER XXXIII.

Verses 1, 2. *These are the journeys of Israel*—As the peculiar providence of God remarkably appeared in the protection and miraculous preservation of the Israelites, from the time they left Egypt till they came to the borders of Canaan, so Moses was particularly commissioned to preserve a history of them for the benefit of posterity. In execution of this commission, *he wrote their goings out*—Kept an account of their journeys, and of all the remarkable occurrences in the way, for his own satisfaction and the instruction of others. And he here recapitulates the principal stages of their long journey, and sets them all before the reader in one view, that those who would take the pains to examine might be satisfied that it was only by a train of unprecedented miracles that such a multitude of people had been fed and preserved every day, for forty years together, in a barren and unhospitable desert, Jer. ii. 6; Deut. xxix. 6. *These are their journeys*—It is to be observed that Moses only mentions those places where they encamped for some time, passing by others where they only halted for a little refreshment.

Verses 3, 4. *They departed from Rameses*—Whither they repaired, by order of Moses, from all parts of the land. *Upon their gods*—Either their princes and rulers, who are sometimes called *gods* in Scripture; for God slew the firstborn, not only of the meaner sort, but even of their king and princes: or, their *false gods*, those beasts which the Egyptians worshipped as gods; for the firstborn of men and beasts were then killed. Probably their images also were thrown down, as Dagon afterward before the ark.

Verses 10, 11. *By the Red sea*—Not by that part of it where they had lately passed over, but more southerly, toward the Arabian desert. This station is omitted in Exodus. *The wilderness of Sin*—Where the manna first began to fall, Exod. xvi. 1.

Verses 12-14. *Dophkah—Alush*—Neither of these stations is mentioned in Exodus, nothing remarkable, it seems, having fallen out in those places. But several remarkable things happened in Rephidim, recorded Exod. xvii.

Verses 15, 16. *The wilderness of Sinai*—Here they arrived about forty-seven days after they left Egypt, and stayed almost a year, receiving the laws

A. M. 2552. 17 And they departed from Kibroth-hattaavah, and ^p encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in ^a Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and ^r encamped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from ^s Bene-jaakan, and ^t encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

A. M. 2552. 34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, ^u and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the ^w wilderness of Zin, which is Kadesh.

37 And they removed from ^x Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And ^y Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* a hundred and twenty and three years old when he died in mount Hor.

40 And ^z King Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount ^a Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and ^b pitched in Oboth.

44 And ^c they departed from Oboth, and pitched in ^d Ije-abarim, ^d in the border of Moab.

45 And they departed from Iim, and pitched ^e in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim,

^p Chap. xi. 35. — ^q Chap. xii. 16. — ^r Deut. x. 6. — ^s Gen. xxxvi. 27; Deut. x. 6; 1 Chron. i. 42. — ^t Deut. x. 7. — ^u Deut. ii. 8; 1 Kings ix. 26. — ^w Ch. xx. 1. — ^x Ch. xx. 22, 23; xxi. 4.

^y Chapter xx. 25, 28. — ^z Chapter xxi. 1. — ^a Chapter xxiv. 4. ^b Chap. xxi. 10. — ^c Chap. xxi. 11. — ^d Or, *heaps of Abarim*. ^e Chap. xxi. 11. — ^f Chap. xxxii. 34. — ^g Jer. xlviii. 22.

contained in Exodus and Leviticus, and the first twelve chapters of this book. *Kibroth-hattaavah*—Where such numbers were destroyed for despising the manna, and lusting after flesh, Numbers xi. 33.

Verse 18. *They pitched in Rithmah*—A place not mentioned in Exodus, but which appears, from chap. xii. 16, to have been in the wilderness of Paran, not far from Kadesh-barnea.

Verse 35. *Ezion-gaber*—A seaport town situated on the Red sea, in the land of Edom, near Arabia Felix, Deut. ii. 8; 2 Chron. viii. 17. All the encampments, from verse 16 to this place, were wanderings backward again toward the Red sea, for thirty-eight years together. They were led to and fro, backward and forward, as in a maze or labyrinth, and yet were

all the while under the direction of the pillar of cloud and fire. *He led them about*, (Deut. xxxii. 10,) and yet led them the right way, Psa. cvii. 7. The way God takes in bringing his people to himself is always the best way, all circumstances considered, although it does not always appear to us the nearest way, and is often a way in which the Lord would not have led us, unless to chastise us for our sins, and save us from the love of them.

Verse 38. *Aaron went up at the commandment of the Lord, and died*—Good men's goings are ordered of the Lord, and a peculiar providence, watching over all their concerns, appoints the time and place of their death. Let us go on in the way of duty, and leave it to him to call us hence, when, and where, and how he pleases.

A. M. 2552. ^g and pitched in the mountains of
B. C. 1452. Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and ^h pitched in the plains of Moab by Jordan *near* Jericho.

49 And they pitched by Jordan, from Beth-jesimoth *even* unto ³ Abel-shittim ⁱ in the plains of Moab.

50 ¶ And the Lord spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, ^k When ye are passed over Jordan into the land of Canaan;

52 ¹ Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

¶ Chapter xxi. 20.—^h Chap. xxii. 1.—³ Or, *the plains of Shittim*.—ⁱ Chap. xxv. 1; Joshua ii. 1.—^k Deut. vii. 1, 2; ix. 1.—¹ Exod. xxiii. 24, 33; xxxiv. 13.

Verse 49. *Abel-shittim*—The place where the people sinned in the matter of Peor, called simply *Shittim*, chap. xxv. 1; but here *Abel-shittim*, for the grievous mourning (*Abel* signifying mourning) which was there, both for the heinous crimes committed, and the severe judgments inflicted. This was their forty-second and last station, before their entrance into Canaan, and here we left them in the last transactions of this history.

Verses 50–52. *Ye shall drive out all the inhabitants*—They were to be entirely rooted out, that the Israelites might not be seduced by their abominable idolatries, Exod. xxiii. 33; Deut. xx. 16–18. *And destroy all their pictures*—Which seem to have been stones curiously engraven and set up for worship, Deut. xvi. 22. *Destroy all their molten images, and quite pluck down all their high places*—The chapels, altars, groves, or other means of worship here set up.

Verse 54. *Ye shall divide the land by lot*—As they gradually conquered the country, they were to divide it among the tribes, according to the rules and proportions before prescribed them, chap. xxvi. 54, 55.

Verse 55. *If ye will not drive out the inhabitants*—Those of them whom ye suffer to remain in the land through your cowardice, slothfulness, or friendship toward them, shall be a great plague to you, and bring sore calamities upon you; see Ezek. xxviii. 24. Joshua intimates the same to them before he died, chap. xxiii. 13. Of this also an angel puts

53 And ye shall dispossess *the inhabitants* of the land, and dwell therein: for I have given you the land to possess it.

54 And ^m ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall ⁴ give the more inheritance, and to the fewer ye shall ⁵ give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth: according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* ⁿ pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover, it shall come to pass, *that I shall do unto you, as I thought to do unto them.*

¶ Chapter xxvi. 53, 54, 55.—⁴ Heb. *multiply his inheritance*.—⁵ Heb. *diminish his inheritance*.—^a Josh. xxiii. 13; Judg. ix. ¶ Psa. cvi. 34, 36.

them in mind, Judg. ii. 3. And so it came to pass, as we read there, (verse 14,) and throughout that whole book. *Shall be pricks in your eyes, and thorns in your sides*—Both vexatious and pernicious. Whosoever, by neglecting, through the Spirit, (to be sought by prayer,) to mortify the deeds of the body, and to crucify the flesh, with its sinful lusts, shall permit sinful tempers and desires to remain in his heart, will one day find by experience that these evil dispositions will be to his soul what the ancient inhabitants of Canaan were to the Israelites; they will be as *pricks in his eyes, and thorns in his flesh*—A continual source of trouble and vexation, depriving him of true peace and comfort. But is it our privilege to be delivered from these corrupt passions and inclinations? Certainly it is, as much as it was the privilege of the Israelites to be delivered from the Canaanites. *For Christ gave himself for us, that he might redeem us from all iniquity, (Tit. ii. 14,) might sanctify and cleanse his church, and render it without spot or wrinkle, or any such thing, Eph. v. 26, 27. And God promises, by Ezekiel, (chap. xxxvi. 25,) From all your filthiness and idols will I cleanse you. And faithful is he that hath promised, who also will do it for all those that earnestly call upon, firmly confide in, and perseveringly seek him in the way he has appointed.*

Verse 56. *I shall do unto you as I thought to do unto them*—Make you their slaves; or rather, you shall flee before them, and be expelled the land, ■ they should have been.

CHAPTER XXXIV.

Directions concerning the bounds of Canaan, 1-15 Concerning the division of it, 16-29.

A. M. 2552.
B. C. 1452.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into ^a the land of Canaan: (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)

3 Then ^b your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of ^c the salt sea eastward:

4 And your border shall turn from the south ^d to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south ^e to Kadesh-barnea, and shall

go on to ^f Hazar-addar, and pass on to Azmon: A. M. 2552.
B. C. 1452.

5 And the border shall fetch a compass from Azmon ^g unto the river of Egypt, and the goings out of it shall be at the sea.

6 And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you ^h mount Hor:

8 From mount Hor ye shall point out *your border* ⁱ unto the entrance of Hamath: and the goings forth of the border shall be to ^k Zedad:

^a Gen. xvii. 8; Deut. i. 7.—^b Josh. xv. 1; Ezek. xlvii. 13, &c.—^c Gen. xiv. 3; Josh. xv. 2.—^d Josh. xv. 3.—^e Chap. xiii. 26; xxxii. 8.

^f Joshua xv. 3, 4.—^g Genesis xv. 18; Joshua xv. 4, 47.
^h Chapter xxxiii. 37.—ⁱ Chapter xiii. 21; 2 Kings xiv. 25.
^k Ezek. xlvii. 15.

NOTES ON CHAPTER XXXIV.

Verses 1, 2. God here directs Moses, and he is ordered to direct Israel, concerning the line by which the land of Canaan was to be bounded on all sides. Its limits, or bounds, are described, 1st, To guide and bound them in their wars and conquests, that they might not seek the enlargement of their empire, after the manner of other nations, but be contented with their own portion. 2d, To encourage them in their attempt upon Canaan, and assure them of their success. There was a much larger possession promised them, if they were obedient, even to the river Euphrates; and even so far the dominions of Israel did extend in David's and Solomon's time, 2 Chron. ix. 26. But this, which is properly Canaan, lay in a very little compass. It is but about a hundred and sixty miles in length, and about fifty in breadth. This was that little spot of ground, in which alone, for many ages, God was known! But its littleness was abundantly compensated by its fruitfulness; otherwise it could not have sustained so numerous a nation. See how little a share of the world God often gives to his own people! But they that have their portion in heaven, can be content with a small pittance of this earth.

Verse 3. *Your south quarter*—Which is here described from east to west by divers windings and turnings, by reason of the mountains and rivers. Though Canaan itself was a pleasant land, as it is termed Dan. viii. 9, yet it butted upon wildernesses and seas, and was surrounded with divers melancholy prospects. And thus the vineyard of the church is compassed on all hands with the desert of this world, which serves as a foil to it, to make it appear the more amiable and desirable. Many of the borders of Canaan, however, were its defences and fortifications, and rendered the access of its enemies more difficult. *The utmost coast of the*

salt sea—So called from the salt and sulphureous taste of its waters; and termed also the *Dead sea*, because no creature, it appears, will live in it, on account of its excessive saltiness, or rather bituminous quality. "It contains," says Volney, "neither animal nor vegetable life. We see no verdure on its banks, nor are fish to be found within its waters." This was part of the border of the Israelites, that it might be a constant warning to them to take heed of those sins which had been the ruin of Sodom: yet the iniquity of Sodom was afterward found in Israel; (Ezek. xvi. 49;) for which Canaan was made, though not a salt sea, as Sodom, yet a barren soil, and continues such to this day. *Eastward*—That is, at the eastern part of that sea, where the eastern and southern borders of the land met. Thus Moses determines the boundary of Canaan, on the south, to be Idumæa and the deserts of Arabia.

Verses 4-6. *From the south to Kadesh-barnea*—Rather, shall extend on the south to Kadesh-barnea westward. *Unto the river of Egypt*—That is, the Nile. Not that the Jews did really extend their territories so far as the Nile; but thus far they were allowed to extend them. *The goings out of it shall be at the sea*—The Midland or Mediterranean sea, called *the sea*, emphatically, and (verse 6,) the *great sea*, in opposition to the sea of Galilee, and the Dead sea, which are indeed but lakes. This midland sea was to be their western border.

Verses 7, 8. *Mount Hor*—Not that Hor where Aaron died, which was southward, and bordering upon Edom, but another mountain, probably Hermon, or some part of mount Lebanon, which is elsewhere mentioned as the northern border of the land, and which, in regard of divers parts, or by divers people, is called by divers names, and here Hor, which signifies a mountain, by way of eminence. Accordingly we find Lebanon and Hermon joined

A. M. 2552.
B. C. 1452.

9 And the border shall go on to Ziphron, and the goings out of it shall be at ¹Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the coast shall go down from Shepham ^m to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the ¹side of the sea ⁿ of Chinnereth eastward:

12 And the border shall go down to Jordan, and the goings out of it shall be at ^o the salt sea. This shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, ^pThis is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

14 ^qFor the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half tribe have received their inheritance on this side Jordan, near Jericho eastward toward the sun-rising.

16 ¶ And the LORD spake unto Moses, saying,

¹Ezekiel xlvii. 17.—²2 Kings xxiii. 33; Jer. xxxix. 5, 6.
¹Heb. *shoulder*.—ⁿDeut. iii. 17; Josh. xi. 2; xix. 35.

with the entrance of Hamath, (Josh. xiii. 5,) as mount Hor is here.

Verse 10. *Your east border*—This ran from the head of Jordan along the course of that river, taking in the lake of Gennesareth, called in the New Testament, *the sea of Galilee*, and the *sea of Tiberias*, (John vi. 1,) and here, the sea of *Chinnereth*, or *Cinnereth*, from the Hebrew, *cinnor*, a harp, the figure of which it resembles. *Shepham* and *Riblah* were two places near Jordan. *Ain* signifies a fountain, and the passage may be rendered, *On the east side of the fountain*—Namely, of Jordan, for that river had more sources than one.

Verse 13. *This is the land which ye shall inherit*—This is repeated, that they might not extend their desires beyond the bounds of God's gracious grant to them. And, by the foregoing description, it appears that they were placed in a very pleasant land, sheltered from the sultry air of the deserts of Arabia by great mountains on the south, refreshed by western breezes from the Mediterranean sea, and on the north defended by mount Lebanon from the

A. M. 2552.
B. C. 1452.

17 These *are* the names of the men which shall divide the land unto you: ^rEleazar the priest, and Joshua the son of Nun.

18 And ye shall take one ^s prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiptan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

^o Verse 3.—^p Verse 1; Josh. xiv. 1, 2.—^q Chap. xxxii. 33
Josh. xiv. 2, 3.—^r Josh. xiv. 1; xix. 51.—^s Chap. i. 4, 16.

colder blasts of that quarter, and having the delightful plains of Jordan on the east.

Verse 17. *These are the men that shall divide the land*—Although the division of the land was to be made by lot, (verse 13,) yet it was proper there should be some persons appointed to oversee this business, and to take care that there should be no fraud nor quarrels in the drawing of the lots. The management of it, therefore, is ordered to be in the hands of the high-priest, of the governor, or chief general, and a principal officer chosen out of each tribe, as its representative. *Eleazar the priest*—Was to preside in God's name, to cast lots, to prevent contentions, to consult with God in cases of difficulty, and to see that the whole business was transacted in a solemn and religious manner.

Verse 19. *Of the tribe of Judah*—The tribes are not set down here in the same order that was observed at their first and second numbering, (chap. i. 5-7, and xxvi. 5,) but according to the situation in which they were afterward placed in the land of

Canaan; as if Moses had foreseen what tribes should be next neighbours one to another. And as, when they encamped, they were placed according to their brotherhood, so, in inheriting the land, we see a similar order observed: Judah and Simeon, both sons of Leah, dwelt by one another: next, Benjamin of Rachel, and Dan of Rachel's maid: Manasseh and

Ephraim, both sons of Joseph, had the next place: Zebulon and Issachar, who dwelt next together, were both sons of Leah: and the last pair were Asher of Leah's maid, and Naphtali of Rachel's maid. Here, therefore, we have an evident proof of the wisdom of God's providence, and of his peculiar care of his people.

CHAPTER XXXV.

Forty-eight cities assigned to the Levites, of which six were cities of refuge, 1-15. In what cases it was not allowed to flee to these, 16-21. In what cases it was allowed, 22-24. Laws concerning them, 25-34.

A. M. 2552.
B. C. 1452. **AND** the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

2 ^a Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities which ye shall give unto the Levites, *shall reach* from the

wall of the city and outward a thousand cubits round about. A. M. 2552.
B. C. 1452.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites *there shall be* ^b six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and ¹ to them ye shall add forty and two cities.

^a Josh. xiv. 3, 4; xxi. 2; Ezek. xlv. 1; xlviii. 8.—^b Verse 13;

Deut. iv. 41; Josh. xx. 2, 7, 8.—¹ Heb. *above them ye shall give*

NOTES ON CHAPTER XXXV.

Verse 2. *That they give unto the Levites—cities*—The reason of this appointment was, that the Levites, being a body of people distinct from the rest of the nation, had no share in the division of the country. It is to be observed that the priests, the sons of Aaron, being also of the tribe of Levi, are here comprehended under the common name of Levites, as well as those inferior ministers of religion generally signified by that term.

Verse 3. *The cities shall they have to dwell in*—Notwithstanding this provision, it was lawful for them to hire or purchase houses in any other city, particularly at Jerusalem; for we find in Scripture many proofs of their dwelling in other cities besides those which are here assigned them; and, in like manner, other people, with their permission, might dwell with them in their cities. *The suburbs for their cattle and for their goods*—For stables and pasturage for their cattle, and stowages for their household stuff of all kinds. But they might not build houses, nor plant gardens, orchards, or vineyards; no, nor sow corn in these suburbs, for which things they were abundantly supplied from the first-fruits. And these suburbs did not belong to the Levites in common, but were distributed to them in convenient proportions. They were thus provided

for, that they might the more closely attend to the study of the law, and might have more leisure for teaching the people. And living thus near together, they could easily converse one with another about divine things, to their mutual edification; in doubtful cases could consult each other; and in all cases strengthen one another's hands.

Verses 4, 5. *From the wall of the city a thousand cubits*—It appears, by comparing these two verses together, that there were three thousand cubits allowed them from the wall of the city; the first thousand, properly called the suburbs, probably for out-houses, gardens, vineyards, and olive-yards; and the other two for pasturage, which are therefore called *the field of the suburbs*, (Lev. xxv. 34,) by way of distinction from the suburbs themselves.

Verses 6, 7. *Cities for refuge*—Or, of escape for manslayers. And these cities are assigned among the Levites, partly because they might be presumed to be the most proper and impartial judges between manslayers and wilful murderers; partly because their presence and authority would more effectually bridle the passions of the avenger of blood who might pursue him thither; and perhaps to signify that it is only in Christ (whom the Levitical priests represented) that sinners find refuge and safety from the destroyer. Three of these cities of refuge were

A. M. 2552. 7 So all the cities which ye shall
B. C. 1452. give to the Levites *shall be* ^e forty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* ^d of the possession of the children of Israel: ^e from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which ² he inheriteth.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, ^f When ye be come over Jordan into the land of Canaan;

11 Then ^g ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person ³ at unawares.

12 ^h And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give, ⁱ six cities shall ye have for refuge.

14 ^k Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

^c Joshua xxi. 41.—^d Joshua xxi. 3.—^e Chapter xxvi. 54.
^f Heb. *they inherit.*—^g Deut. xix. 2; Josh. xx. 2.—^h Exod. xxi. 13.—ⁱ Heb. *by error.*—^j Deut. xix. 6; Josh. xx. 3, 5, 6.
^k Verse 6.—^l Deut. iv. 41; Josh. xx. 8.

in the land of Canaan, and three on the other side Jordan, (verse 14,) and the names of them are set down, Joshua xx. 7, 8. Of the forty-eight cities given to the Levites, thirteen were appointed for the priests.

Verse 11. *Unawares*—Or ignorantly, as it is, Deut. xix. 4, and Joshua xx. 3; that is, besides his intention, having no such design, and no hatred to him, verse 22.

Verse 12. *From the avenger*—Hebrew, *from the redeemer, or, from the next kinsman*; to whom, by the law, belonged the right of redemption of the lands of, and vindication of the injury done to, the person deceased. *Die not*—Be not killed by the avenger meeting him in some other place. *Before the congregation*—Before the judges or elders who were appointed in every city for the decision of criminal causes, who were to examine, and that publicly before the people, whether the murder was wilful or casual.

Verses 14–16. *On this side Jordan*—Because that land was as long as Canaan, though not so broad;

A. M. 2552. 15 These six cities shall be a re-
B. C. 1452. fuge, *both* for the children of Israel, and ¹ for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

16 ^m And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

17 And if he smite him ⁴ with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with a hand-weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 ⁿ The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But ^o if he thrust him of hatred, or hurl at him ^p by laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for he is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly ^q without enmity, or have cast upon him any thing without laying of wait,

¹ Chap. xv. 16.—^m Exod. xxi. 12, 14.—⁴ Heb. *with a stone of the hand.*—ⁿ Verses 21, 24, 27; Deut. xix. 6, 12.—^o Gen. iv. 8; 2 Sam. iii. 27; xx. 10.—^p Exod. xxi. 14; Deut. xix. 11
^q Exod. xxi. 13.

and besides, these might be convenient for many of them that lived in Canaan. *If he smite him*—Wittingly and wilfully, though not with premeditated malice. *He shall be put to death*—Yea, though he had fled into the city of refuge.

Verse 18. *With a hand-weapon*—It made no difference with what kind of weapon he was killed, whether it was of iron, wood, or stone. If he was killed wittingly and knowingly, it was murder, and the guilty person was to die for it. For though perhaps he had no intention to kill the person, yet he ought to have moderated his passion, and could not be ignorant that such an instrument was capable of inflicting a deadly wound.

Verse 19. *Himself shall slay the murderer*—Le Clerc translates it, It shall be lawful for the revenger to kill him: for it seems to be a mere permission, not a precept. He might, without offence to God, or danger to himself, kill the murderer with his own hand. But if he were not able, or did not choose to do it, he stood bound to prosecute him and bring him to justice.

A. M. 2552. 23 Or with any stone, wherewith a
B. C. 1452. man may die, seeing *him* not, and
cast *it* upon him, that he die, and *was* not his
enemy, neither sought his harm :

24 Then ^rthe congregation shall judge between the slayer and the revenger of blood according to these judgments :

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled : and ^she shall abide in it unto the death of the high-priest, ^twhich was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled ;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer ; ^uhe shall not be guilty of blood :

28 Because he should have remained in the city of his refuge until the death of the high-priest : but after the death of the high-priest the

slayer shall return into the land of ^vhis possession. A. M. 2552.
B. C. 1452.

29 So these *things* shall be for ^wa statute of judgment unto you throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the ^xmouth of witnesses : but one witness shall not testify against any person *to cause him* to die.

31 ¶ Moreover, ye shall take no satisfaction for the life of a murderer, which ^yis ^zguilty of death : but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are* : for blood ^ait defileth the land : and ^bthe land cannot be cleansed of the blood that is shed therein, but ^cby the blood of him that shed it.

34 ^dDefile not therefore the land which ye shall inhabit, wherein I dwell : for ^eI the LORD dwell among the children of Israel.

^r Verse 12 ; Josh. xx. 6.—^s Josh. xx. 6.—^t Exod. xxix. 7 ; Lev. iv. 3.—^u Heb. *no blood shall be to him.*—^v Chap. xxvii. 11.—^w Deut. xvii. 6 ; Matt. xviii. 16.

^x Heb. *faulty to die.*—^y Psa. cvi. 38 ; Mic. iv. 11.—^z Heb. *there can be no expiation for the land.*—^a Gen. ix. 6.—^b Lev. xviii. 25 ; Deut. xxi. 23.—^c Exod. xxix. 45, 46.

Verse 25. *He shall abide in it*—Shall be confined to it. Which was appointed, 1st, To show the hatefulness of murder in God's account, by such a severe punishment, inflicted upon the very appearance of it : 2d, For the security of the manslayer, lest the presence of such a person, and his living among the kindred of the deceased, might occasion reproach and bloodshed : And, 3d, To teach others to be very watchful over themselves, lest by negligence they should chance to kill any one, and so be compelled to leave their own homes, families, and friends. *The death of the high-priest*—Perhaps to show that the death of Christ, the true High-Priest, whom the others represented, is the only means whereby sins are pardoned, and sinners set at liberty.

Verse 27. *Not guilty*—Not liable to punishment from men, though not free of guilt before God. This God ordained, to oblige the manslayer to abide in his city of refuge.

Verses 30, 31. *By the mouth of witnesses*—A wise precaution to prevent the shedding of innocent blood. If we may credit the Jews, where there was

but one witness, and the person accused of murder could not, therefore, be put to death, yet he did not escape without punishment, but was thrown into a very strait prison, and there fed with bread and water. *Ye shall take no satisfaction*—This rigid severity of the law served to impress the minds of the people with a deep sense of the heinousness of the crime of murder, since nothing less than the blood of the murderer could compensate for the crime, and cleanse the land from its pollution. And it is but just in itself that life should pay for life.

Verse 34. *Defile not the land wherein I dwell*—It is often assigned as a reason why they should put away all polluted persons and things out of their camp and land, because God dwelt in them, by his peculiar presence, whence this land was called *the Holy Land*. It is the case of all crimes, that they defile the land in which they are committed, and render it odious and unclean in the sight of God ; but it is more especially true of murder, which is the highest of all injuries against human society, and against God, in whose image man was created.

CHAPTER XXXVI.

An inconvenience if heiresses should marry into another tribe, 1-4. An appointment that they should marry in their own tribe, 5-9. Zelophehad's daughters marry their cousins, 10-12. The conclusion, 13.

A. M. 2552. B. C. 1452. **AND** the chief fathers of the families of the ^a children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

2 And they said, ^b The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and ^c my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe ¹ whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when ^d the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 ¶ And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph ^e hath said well.

A. M. 2552. B. C. 1452. 6 This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them ² marry to whom they think best; ^f only to the family of the tribe of their father shall they marry.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall ³ keep himself to the inheritance of the tribe of his fathers.

8 And ^h every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 ¶ Even as the LORD commanded Moses, so did the daughters of Zelophehad:

11 ⁱ For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

12 And they were married ⁴ into the families of the sons of Manasseh the son of Joseph,

^a Chap. xxvi. 29.—^b Chap. xxvi. 55; xxxiii. 54.—^c Chap. xxvii. 1, 7; Josh. xvii. 3, 4.—^d Heb. *unto whom they shall be*. ^e Lev. xxv. 10.—^f Chap. xxvii. 7.—^g Heb. *be wives*.

^h Verse 12.—ⁱ Heb. *cleave to the*, &c.—^j 1 Kings xxi. 3. ^k 1 Chron. xxiii. 22.—^l Chap. xxvii. 1.—^m Heb. *to some that were of the families*.

NOTES ON CHAPTER XXXVI.

Verses 1-3. *The chief fathers of the families, &c.*—We read before of a provision made for the family of the heiresses of Zelophehad, a branch of the tribe of Manasseh, chap. xxvii.; and though Moses had secured them a distinct inheritance, yet some of the chief heads of that family, foreseeing that a great inconvenience might possibly happen in the marriage of these women, made a new petition to Moses, in the presence of the *princes*, or *chief fathers of Israel*, for a proper law to prevent it. They represented to him, that in case these heiresses should marry into other tribes, the estates they were invested in would, of course, be alienated from their own tribe, and be incorporated into that in which they married, by the right of their husbands.

Verse 4. *When the jubilee shall be, &c.*—The jubilee itself, they remonstrate, though designed, among other purposes, to preserve a perfect dis-

tinction of estates, tribes, and families, would afford no remedy for this inconvenience, since these inheritances would descend, at the jubilee, by the common right of marriage, to the heirs of these women, should they marry into another tribe.

Verse 6. *Only to the family*—They were not confined to any particular person, but might have their choice among such as solicited their consent, who were descended from the same stock. But they were restrained from marrying men of another tribe or of another family of the same tribe; for God would have the inheritance of families, as well as of tribes, kept entire and distinct. And accordingly they actually did marry their cousin-germans, verse 11.

Verse 8. *The inheritance of his fathers*—This law was not general, to forbid every woman to marry into another tribe, as may be reasonably concluded from the practice of so many patriarchs, kings,

A. M. 2552.
B. C. 1452. and their inheritance remained in
the tribe of the family of their fa-
ther.

13 These *are* the commandments and the

■ Chap. xxvi. 3 ;

priests, and other holy men, who have married
women of other tribes, yea, sometimes of other na-
tions; but restrained to heiresses, or such as were
likely to be so. But if they had brethren they were
free to marry into any tribe, yet so that, if their bre-
thren died, the inheritance went from them to the

judgments, which the LORD com- A. M. 2552.
B. C. 1452.
manded by the hand of Moses unto
the children of Israel ^k in the plains of Moab
by Jordan *near* Jericho.

xxxiii. 50.

next akin of their father's tribe and family. And the
principal reason why God was solicitous to preserve
tribes and families unmixed was, that the tribe, and
family too, out of which the Messiah was to come,
and by which he should be known, might be evident
and unquestionable.

THE FIFTH BOOK OF MOSES,

CALLED

DEUTERONOMY.

ARGUMENT.

THIS last book of Moses, consisting, in a great measure, of a recapitulation of former laws, is therefore called by the Greek interpreters *δευτερονόμιον*, DEUTERONOMY, (from *δεύτερος νόμος*,) a *second* law, or a *second edition* of the law, because it is a repetition of many of the laws, as well as of much of the history contained in the three foregoing books. They to whom the first law was given were all dead, and a new generation was sprung up, to whom God would have his laws repeated by Moses himself, that they might make a deeper impression upon them. However, the laws contained here are not to be considered as bare repetitions. They are attended with several additions, explications, and enlargements; and especially are enforced by the strongest and most pathetic motives to obedience. Moses here, with more than human energy, opens to the Israelites the true spirit and design of all these laws; shows that true peace and happiness would most certainly arise from observing them; and, on the contrary, that disquiet and misery would as certainly be the consequence of departing from them to follow their own imaginations. In the strongest and most magnificent terms he sets forth the glorious privilege and happiness of being under such a divine conduct as Israel was under; he seems to rise above himself in speaking of it; and to manifest that he wants words sufficiently expressive to declare what he feels on this subject. He is particularly concerned to make the people conceive of God as a pure, invisible Spirit, of whom there neither is nor can be any manner of likeness. He labours to raise their thoughts of the great JEHOVAH far above all that human error had conceived among the nations, above all the objects of sense and sight, whether on the earth, in the waters, or in the heavens. those glorious bodies, the sun, the moon, the stars, even all the host of heaven, then the great objects of worship among mankind, being only his creatures and servants to execute his commands, and do his pleasure.

The book begins with a brief rehearsal of the most remarkable events that had befallen them since they came from mount Sinai. In the fourth chapter begins a pathetic exhortation to obedience: from the twelfth to the twenty-seventh are repeated many particular laws, enforced in the twenty-seventh and twenty-eighth, with promises and threatenings, which are formed into a covenant in the twenty-ninth and thirtieth chapters. Care is taken, chap. xxxi., to perpetuate the remembrance of these things among them, particularly by a song, chap. xxxii., concluded with a blessing, chap. xxxiii.

Through the whole of this book we may discern Moses to speak as a person under the immediate influence of a divine inspiration, and toward the conclusion of it as evidently guided by a prophetic spirit, and having his mind enlightened to discern the state and condition of the Israelites in ages to come. What he utters on this occasion is with all the majesty and confidence of one who had a divine commission, and knew with certainty that what he foretold, however remote the time, would surely come to pass: and, accordingly, the greater part of these predictions we see accomplished in the world at this present time. Upon the whole, such is this book of Deuteronomy, so different from the writings of every other lawgiver, so evidently treating the subjects of it with more than human understanding, and delivering them with more than human majesty, that whoever comes to the reading of it with an unprejudiced mind will feel, while he is reading, that it is indeed divine.

CHAPTER I.

The preface, fixing the time and place, 1-5. Israel commanded to march, 6-8. Judges provided, 9-13. They come to Kadesh-barnea, 19-21. Spies sent, their report, the people's murmuring, 22-33. The sentence passed upon them, 34-40. They are smitten by the Amorites, and remain at Kadesh, 41-46.

A. M. 2553. B. C. 1451. **THESE** be the words which Moses spake unto all Israel ^a on this side Jordan in the wilderness, in the plain over against ¹the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (*There are eleven days' journey* from Horeb by the way of mount Seir ^b unto Kadesh-barnea.)

3 And it came to pass ^c in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 ^d After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the

king of Bashan, which dwelt at As-taroath ^e in Edrei: A. M. 2553. B. C. 1451.

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 ¶ The LORD our God spake unto us ^f in Horeb, saying, Ye have dwelt long ^g enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto ² all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea-side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have ³ set the land before you: go in and possess the land which the LORD

■ Josh. ix. 1, 10; xxii. 4, 7.—¹ Or, *Zuph*.—^b Num. xiii. 26; Chap. ix. 23.—^c Num. xxxiii. 38.—^d Num. xxi. 24, 33.

■ Num. xxi. 33; Josh. xiii. 12.—^f Exod. iii. 1.—^g Exod. xix. 1; Num. x. 11.—^h Heb. *all his neighbours*.—³ Heb. *given*.

NOTES ON CHAPTER I.

Verse 1. *These be the words which Moses spake*—In the last encampment of the Israelites, which was in the plains of Moab, there being now but two months before the death of Moses, and their passage into the land of Canaan. Moses spent this last part of his time in laying before them an account of their travels, and of the many singular providences, mercies, and judgments which had attended them; in repeating and enlarging upon the several laws which God had prescribed for their civil and religious conduct in that promised country; and in the most pressing applications, and earnest persuasions, to a grateful and dutiful obedience. These things, here termed *words*, with his last prophetic blessing upon their tribes, constitute the subject of this book. *Unto all Israel*—Namely, by their heads or elders, who were to communicate these discourses to all the people. *In the wilderness—over against the Red sea*—This is undoubtedly a wrong translation, for they were now at a vast distance from the Red sea, and in no sense *over against* it. סוף, *Suph*, here rendered *Red sea*, is, no doubt, the name of a town or district in the country of Moab, of which see Num. xxi. 14. The Red sea is never expressed by *Suph* alone, but always by סוף ים, *Jam Suph*. This place seems to have been near the Dead sea, and to have had its name *Suph*, a *rush*, from the many flags or rushes which grew there. *Between Paran*—This cannot well be meant of the wilderness of Paran, mentioned Num. x. 12, for that was far remote from hence; but of some place in the country of Moab, as *Suph* was, and the rest of the places which here follow. *And Dizahab*—Hebrew, דִּזְחָב, *Di zahab*, which the Vulgate renders, *Where*

there is much gold, as the words signify. Perhaps it had its name from some mines of gold that were there; which circumstance seems to have determined the Seventy to render it καταρροα, *golden places*, or *gold mines*.

Verse 2. *There are eleven days' journey*—This is added, to show that the reason why the Israelites in so many years were advanced no farther from Horeb than to these plains, was not the distance of the places, but because of their rebellions. *Kadesh-barnea*—Which was not far from the borders of Canaan.

Verses 3, 4. *The eleventh month*—Which was but a little before his death. *All that the Lord had given him in command*—Which shows not only that what he now delivered was in substance the same with what had formerly been commanded, but that God now commanded him to repeat it. He gave this rehearsal and exhortation by divine direction: God appointed him to leave this legacy to the church. *Og*—His palace or mansion-house was at Astaroth, and he was slain at Edrei.

Verse 6. *Ye have dwelt long enough in this mount*—They had stayed at mount Sinai, or Horeb, almost a year, receiving the law, erecting the tabernacle, numbering the people, ranking them under their standards, &c. And so, being fitted for an orderly march, they were commanded to depart thence, and proceed to the nearest borders of Canaan.

Verses 7, 8. *To the mount of the Amorites*—That is, to the mountainous country on the south part of Canaan, inhabited chiefly by the Amorites, verses 19, 20, 44. The country to which Moses directed the spies to go up, Num. xiii. 17. This order is not mentioned in the book of Numbers, nor a great

A. M. 2553. sware unto your fathers, ^h Abraham, B. C. 1451. Isaac, and Jacob, to give unto them and to their seed after them.

9 ¶ And ⁱ I spake unto you at that time, saying, I am not able to bear you myself alone:

10 The LORD your God hath multiplied you, and behold, ^k ye *are* this day as the stars of heaven for multitude.

11 (^l The LORD God of your fathers make you a thousand times so many more as ye *are*, and bless you, ^m as he hath promised you!)

12 ⁿ How can I myself alone bear your cumbrance, and your burden, and your strife?

13 ^o Take⁴ you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is good for us* to do.

15 So I took the chief of your tribes, wise men, and known, ^p and ^q made them heads over you, captains over thousands, and captains

^h Gen. xii. 7.—ⁱ Exod. xviii. 18; Num. xi. 14.—^k Gen. xv. 5; Chap. x. 22.—^l 2 Sam. xxiv. 3.—^m Gen. xv. 5; Exod. xxxii. 13.—ⁿ 1 Kings iii. 8, 9.—^o Exod. xviii. 21; Num. xi. 16.—^p Heb. *give*.—^q Exod. xviii. 25.

many other things, for a knowledge of which we are indebted to this supplemental book of Deuteronomy. *Behold, I have set the land before you—Hebrew, before your faces*; it is open to your view, and to your possession; there is no impediment in your way. And thus is the heavenly Canaan, and the kingdom of grace which leads to it, laid open to the view and enjoyment of all believers. *Which the Lord sware unto your fathers*, Gen. xv. 18, and xvii. 7, and xxviii. 13. It is not indeed said in any of these places that God confirmed his promise with an oath; but he did what was equivalent thereto; he engaged his veracity by the solemn transaction of a covenant, which is called the oath of God, Gen. xxvi. 3.

Verse 9. *I spake unto you*—Unto your fathers, who were alive at the time here referred to, but now dead, Num. xxvi. 64. *At that time*—That is, about that time, a little before their coming to Horeb. See Exod. xviii. This was by the advice of Jethro, his father-in-law.

Verses 12, 13. *How can I alone bear your burden?*—The trouble of ruling and managing so perverse a people. *Your strife*—Your contentions among yourselves, for the determination whereof the elders were appointed. *Take ye wise men and understanding*—Persons of knowledge, wisdom, and experience. *Known among your tribes*—Hebrew, *to your tribes*; men had in reputation for ability and integrity; for to such they would more readily submit.

Verse 15 *So I took the chief*—Not in authority,

over hundreds, and captains over A. M. 2553
fifties, and captains over tens, and B. C. 1451
officers among your tribes.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and ^a judge righteously between *every* man and his ^r brother, and the stranger *that is* with him.

17 ^s Ye shall not ^t respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for ^u the judgment *is* God's: and the cause that is too hard for you, ^v bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 ¶ And when we departed from B. C. 1490, Horeb, ^w we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and ^x we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto

^a Heb. *gave*.—^b Chap. xvi. 18; John vii. 24.—^c Lev. xxiv. 22.—^d Lev. xix. 15; 1 Sam. xvi. 7; James ii. 1.—^e Heb. *acknowledge faces*.—^f 2 Chron. xix. 6.—^g Exod. xviii. 22, 26.
^x Num. x. 12; Jer. ii. 6.—^y Num. xiii. 26.

but in endowments for governing. *And officers*—Inferior officers, that were to attend upon the superior magistrates, and to execute their decrees.

Verse 16. *The stranger*—That converseth or dealeth with him. To such God would have justice equally administered as to his own people, partly for the honour of religion, and partly for the interest which every man hath in matters of common right.

Verse 17. *Respect persons*—Hebrew, *not know, or acknowledge faces*; that is, not give sentence according to the outward qualities of the person, as he is poor or rich, your friend or enemy, but purely according to the merit of the cause. For which reason some of the Grecian lawgivers ordered that the judges should give sentence in the dark, where they could not see men's faces. *The judgment is God's*—It is passed in the name of God, and by commission from him, by you, as representing his person, and doing his work; who therefore will defend you therein against all your enemies, and to whom you must give an exact account.

Verse 18. *I commanded you, &c.*—I instructed you in your duty, by delivering to you, and especially to your judges, the laws, statutes, and judgments revealed unto me by the Lord in Horeb.

Verse 19. *Great and terrible wilderness*—Great, because it extended a great way; and terrible, because mostly desolate, or only inhabited by wild beasts. *By the way of the mountain of the Amorites*—All the way you went toward that mountain.

A. M. 2553. the mountain of the Amorites, which
B. C. 1451. the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; ² fear not, neither be discouraged.

B. C. 1490. 22 ¶ And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and ^a I took twelve men of you, one of a tribe:

24 And ^b they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, ^c *It is a good land which the LORD our God doth give us.*

26 ^d Notwithstanding, ye would not go up, but rebelled against the commandment of the LORD your God:

27 And ye murmured in your tents, and said, Because the LORD ^e hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

^a Josh. i. 9.—^a Numbers xiii. 3.—^b Numbers xiii. 22, 24.
^c Numbers xiii. 27.—^d Numbers xiv. 1, 4; Psalm cvi. 24, 25.
^e Chap. ix. 28.—^f Heb. *meltd*, Josh. ii. 11.—^f Num. xiii. 29, 32, 33.—^g Num. xiii. 28.—^h Exod. xiv. 14, 25; Neh. iv. 20.

Verses 24, 25. *Eshcol*—That is, *grapes*, so called from the goodly cluster of grapes which they brought from thence. *It is a good land*—So they said unanimously, Num. xiii. 27. Only they added, that they were not a match for the inhabitants of it, as is intimated verse 28.

Verse 27. *Because the Lord hated us*—This shows what dishonourable and unworthy thoughts they had entertained of God, to imagine him capable of being actuated by hatred to his own creatures. Their sins, indeed, he could not but view with hatred; just as every good and wise parent must dislike all evil dispositions and practices in his children: but God, infinitely good, can no more hate any thing that he has made, than a tender mother can be hardened against her sucking child.

Verse 28. *The people is greater*—In number, and strength, and valour. *The cities are great, and walled up to heaven*—An hyperbole, signifying that their cities were fenced with very high walls, which Moses himself allows to be true, chap. ix. 1. But, however strong they were, the Israelites had no reason to fear, since they were assured of the divine protection and aid in the execution of his command.

28 Whither shall we go up? our A. M. 2553.
brethren have ⁷discouraged our heart, B. C. 1451.

saying, ^f The people is greater and taller than we; the cities *are* great and walled up to heaven; and moreover, we have seen the sons of the ^g Anakims there.

29 Then I said unto you, Dread not, neither be afraid of them.

30 ^h The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God ⁱ bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing ^k ye did not believe the LORD your God.

33 ^l Who went in the way before you, ^m to search you out a place to pitch your tents *in*, in fire by night, to show you by what way ye should go, and in a cloud by day.

34 ¶ And the LORD heard the voice of your words, and was wroth, ⁿ and sware, saying,

35 ^o Surely there shall not one of B. C. 1491.
these men of this evil generation see that good land, which I sware to give unto your fathers,

36 ^p Save Caleb the son of Jephunneh; he

ⁱ Exodus xix. 4; Isaiah xlv. 3; Hosea xi. 3; Acts xiii. 18.
^k Psalm cvi. 24; Jude 5.—^l Exod. xiii. 21; Psa. lxxviii. 14.
^m Num. x. 33; Ezek. xx. 6.—ⁿ Chap. ii. 14.—^o Num. xiv. 22; Psa. xciv. 11.—^p Num. xiv. 24, 30; Josh. xiv. 9.

Verse 30. *Shall fight for you according to all that he did in Egypt*—This was one of the strongest arguments possible to beget in them a firm reliance on the protection and help of God; since they could not but own that the same power which had redeemed them out of Egypt, was no less able to bring them into Canaan; yet even this proved to be of no avail.

Verses 31-34. *Bare thee*—Or *carried thee*, as a father carries his weak and tender child in his arms, through difficulties and dangers, gently leading you according as you were able to go, and sustaining you by his power and goodness. *Ye did not believe the Lord*—So they could not enter *in*, because of *unbelief*. It was not any other sin that shut them out of Canaan, but their disbelief of that promise which was typical of gospel grace; to signify that no sin will ruin us but *unbelief*, which is a sin against the *remedy*, and therefore without remedy. *Your words*—That is to say, your murmurings, your unthankful, impatient, distrustful, and rebellious speeches.

Verses 36, 37. *Save Caleb*—Under whom Joshua is comprehended, though not here expressed, because

A. M. 2553. shall see it, and to him will I give
B. C. 1451. the land that he hath trodden upon,
and to his children, because ^a he hath ^b wholly
followed the LORD.

37 ^c Also the LORD was angry with me, for
your sakes, saying, Thou also shalt not go in
thither.

38 ^d But Joshua the son of Nun, ^e which
standeth before thee, he shall go in thither.
^f Encourage him: for he shall cause Israel to
inherit it.

39 ^g Moreover, your little ones, which ^h ye said
should be a prey, and your children, which in
that day ⁱ had no knowledge between good and
evil, they shall go in thither, and unto them
will I give it, and they shall possess it.

40 ^j But as for you, turn you, and take your
journey into the wilderness by the way of the
Red sea.

41 Then ye answered and said unto me, ^k We
have sinned against the LORD, we will go up

^a Num. xiv. 24.—^b Heb. fulfilled to go after.—^c Num. xx.
12; xxvii. 14; Psa. cvi. 32.—^d Num. xiv. 30.—^e Exod. xxiv.
13; 1 Sam. xvi. 22.—^f Num. xxvii. 18; Chap. xxxi. 7, 23.
^g Num. xiv. 31.

he was not now to be one of the people, but to be
set over them as a chief governor: we are also to
except Eleazar and some other Levites. *For your
sakes*—Upon occasion of your wickedness and per-
verseness, by which you provoked me to speak
unadvisedly.

Verse 44. *As bees*—As bees, which, being pro-
voked, come out of their hives in great numbers,
and with great fury pursue their adversary and
disturber.

and fight, according to all that the LORD A. M. 2553.
our God commanded us. And when B. C. 1451.
ye had girded on every man his weapons of
war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto
them, ^a Go not up, neither fight; for I am not
among you; lest ye be smitten before your
enemies.

43 So I spake unto you; and ye would not
hear, but rebelled against the commandment of
the LORD, and ^b went ^c presumptuously up into
the hill.

44 And the Amorites, which dwelt in that
mountain, came out against you, and chased
you, ^d as bees do, and destroyed you in Seir,
even unto Hormah.

45 And ye returned and wept before the
LORD; but the LORD would not hearken to
your voice, nor give ear unto you.

46 ^e So ye abode in Kadesh many days, ac-
cording unto the days that ye abode there.

^a Num. xiv. 3.—^b Isa. vii. 15; Rom. ix. 11.—^c Num. xiv.
25.—^d Num. xiv. 40.—^e Num. xiv. 42.—^f Heb. ye were
presumptuous and went up.—^g Num. xiv. 44, 45.—^h Psalm
cxviii. 12.—ⁱ Num. xiii. 25; Judg. xi. 17.

Verses 45, 46. *The Lord would not hearken to
you*—Your sorrow not proceeding from ^a penitent
mind, or from a concern that God was displeased
with you, but from this, that you yourselves could
not do as you desired, God would not listen to your
cry, as he always doth to the cry of those who pray
to him in sincerity, and weep from genuine, godly
sorrow. *Ye abode in Kadesh many days*—Near ^b
whole year, not being now permitted to make any
further progress toward Canaan.

CHAPTER II.

*Their march from Kadesh-barnea, 1-3. A charge not to trouble the Edomites, 4-8. Nor the Moabites, 9-12. (They pass
the river Zered, 13-16.) Nor the Ammonites, 17-23. A command to attack Sihon, 24-26. The conquest of his king-
dom, 27-37.*

A. M. 2553. **T**HEN we turned, and took our
B. C. 1451. journey into the wilderness by
the way of the Red sea, ^a as the LORD spake

unto me: and we compassed mount A. M. 2553.
Seir many days. B. C. 1451.

2 And the LORD spake unto me, saying,

Chapter i. 40.

^a Num. xiv. 25;

NOTES ON CHAPTER II.

Verse 1. *We compassed mount Seir*—The moun-
tainous part of Edom, or Idumea. *Many days*—
Even for thirty-eight years, which time they spent
in tedious marches to and fro through that desert

country, reaching from Kadesh to the Red sea,
and in various encampments, till that race of mur-
murers was quite extinct, and then orders were
given them to bend their course again toward Ca-
naan, verse 3.

A. M. 2553. 3 Ye have compassed this moun-
B. C. 1451. tain ^blong enough: turn you north-
ward.

4 And command thou the people, saying, ^cYe are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

5 Meddle not with them; for I will not give you of their land, ¹no, not so much as a foot-breadth; ^dbecause I have given mount Seir unto Esau for a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: ^ethese forty years the LORD thy God hath been with thee: thou hast lacked nothing.

8 ^fAnd when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from ^gElath, and from Elzion-gaber, we turned and passed by the way of the wilderness of Moab.

9 ¶ And the LORD said unto me, ²Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given ^hAr unto ⁱthe children of Lot for a possession.

^a Verses 7, 14.—^c Num. xx. 14.—¹ Heb. even to the treading of the sole of the foot.—^d Genesis xxxvi.; Joshua xxiv. 4. ^e Chap. viii. 2, 4.—^f Judg. xi. 18.—^g 1 Kings ix. 26.—^h Or, use no hostility against Moab.—^h Num. xxi. 28.—ⁱ Gen. xix. 36.—^k Gen. xiv. 5.

Verse 6. *Buy meat of them for money*—For though the manna did yet rain upon them, they were not forbidden to buy other meats when they had opportunity, but only were forbidden greedily to hunger after them when they could not obtain them. *Buy water*—For water in those parts was scarce, and ^herefore private persons did severally dig pits for their particular use.

Verse 7. *The Lord hath blessed thee*—By God's blessing thou art able to buy thy conveniences, and therefore thy theft and rapine will be inexcusable, because without any pretence of necessity. *He knoweth*—Hebrew, *He hath known*; that is, observed, or regarded with care and kindness, which that word often denotes. Which experience of God's singular goodness to thee should make thee rely on him still, and not use any unjust practice to procure what thou wantest or desirest.

Verses 8, 9. *We turned*—From our direct road, which lay through Edom. *Ar*—The chief city of the Moabites, here put for the whole country which

10 (^kThe Emims dwelt therein in A. M. 2553.
times past, a people great, and many, B. C. 1451.
and tall as ^lthe Anakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

12 ^mThe Horims also dwelt in Seir before-time, but the children of Esau ³succeeded them, when they had destroyed them from before them, and dwelt in their ⁴stead; as Israel did unto the land of his possession, which the LORD gave unto them.)

13 Now rise up, said I, and get you over ⁿthe ⁵brook Zered: and we went over the brook Zered.

14 And the space in which we came ^ofrom Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; ^puntil all the generation of the men of war were wasted out from among the host, ^qas the LORD sware unto them.

15 For indeed the ^rhand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

19 And when thou comest nigh over against

¹ Num. xiii. 22, 33; Chap. ix. 2.—^m Verse 22; Gen. xiv. 6; xxxvi. 20.—² Heb. inherited them.—³ Or, room.—ⁿ Num. xxi. 12.—⁴ Or, valley, Numbers xiii. 23.—^o Num. xiii. 26. ^p Numbers xiv. 33; xxvi. 64.—^q Num. xiv. 35; Ezek. xx. 15. ^r Ps. lxxviii. 33; cvi. 26.

depended upon it. *The children of Lot*—So called to signify that this preservation was not for their sakes, for they were a wicked people, but for Lot's sake, whose memory God yet honoured.

Verses 10–12. *The Emims*—Men terrible for stature and strength, as their very name imports, whose expulsion by the Moabites is here noted as a great encouragement to the Israelites, for whose sake he would much more drive out the wicked and accursed Canaanites. *Which the Lord gave*—The past tense is here put for the future, *will give*, after the manner of the prophets.

Verses 16, 17. *When all the men of war were consumed*—Israel is not called to march against and attack the Canaanites till the men most fit for war, and who probably had learned the art of it in Egypt, and had been used to hardship, were *all wasted and dead from among the people*, and only a host of new raised men, trained up in a wilderness, were left, in whom, as being possessed of little knowledge, experience, or natural fortitude, no great de-

A. M. 2553. the children of Ammon, distress them
B. C. 1451.

not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto ^s the children of Lot *for* a possession.

20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them ^t Zamzummims;

21 ^u A people great, and many, and tall as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau, ^x which dwelt in Seir, when he destroyed ^y the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And ^z the Avims which dwelt in Hazerim, *even* unto ^a Azzah, ^b the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

24 ¶ Rise ye up, take your journey, and ^c pass over the river Arnon: behold, I have given into thy hand Sihon the Amorite, king of Heshbon, and his land: ^e begin to possess *it*, and contend with him in battle.

^a Genesis xix. 38.—^t Gen. xiv. 5, *Zuzims*.—^u Verse 10.
^x Gen. xxxvi. 8.—^y Gen. xiv. 6; Verse 12.—^z Josh. xiii. 3.
^a Jer. xxv. 20.—^b Gen. x. 14; Amos ix. 7.—^c Num. xxi. 13; Judg. xi. 18, 21.

pendance could be placed. Thus it became more fully manifest that *the excellency of the power* which subdued the warlike Canaanites, *was of God and not of man*. On the same principle, and with the same design, long after this, were the following words spoken by the Lord to Gideon: *The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me*. And thus, to subdue the enemies of God's church, and bring sinners to the obedience of the faith, he *hath chosen the weak things of the world, and things that are despised, and things that are not, to bring to naught the things that are, that no flesh may glory in his presence*.

Verse 23. *And the Avims which dwelt in Hazerim*—This is another instance of God's disposal of countries unto what people he pleases. The Avims are mentioned Josh. xiii. 3, as the ancient inhabitants of Palestine. *The Caphtorims*—A people akin to, or a branch of, the Philistines, so called, probably, from their founder, who settled in Caphtor, a country in or about Egypt, see Gen. x. 14. By producing these instances of God's displacing one people, and settling another in their stead, Moses designed to strengthen the faith of the Israelites in the divine promise of giving them the victory over all their enemies, and settling them in the land of Canaan.

25 ^d This day will I begin to put ^{A. M. 2553.}
the dread of thee and the fear of ^{B. C. 1451.}
thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon ^e with words of peace, saying,

27 ^f Let me pass through thy land: I will go along by the highway, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: ^g only I will pass through on my feet;

29 (^h As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

30 ⁱ But Sihon king of Heshbon would not let us pass by him: for ^k the LORD thy God ^l hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

^e Heb. *begin, possess*.—^d Exodus xv. 14, 15.—^f Chap. xx. 10.—^g Numbers xxi. 21, 22.—^h Numbers xx. 19.—ⁱ Num. xx. 18.—^j Numbers xxi. 23.—^k Joshua xi. 20.—^l Exodus iv. 21.

Verse 25. *Upon the nations that are under the whole heaven*—That is, upon as many as shall hear of these conquests, for to such the following words restrain the sentence; especially upon the Canaanites, whose courage would droop at the news of such an absolute victory gained so near them, Josh. ii. 10, 11.

Verse 26. *I sent messengers unto Sihon*—To show the prince of the Amorites that we were not aggressors, and offered no violence, and that, if he refused to grant us a passage through his land, his destruction would be of himself. *Kedemoth was a city of that tract* which fell to the lot of the Reubenites.

Verse 28. *On my feet*—Or, *with my company who are on foot*, which is added significantly, because, if their army had consisted as much of horsemen as many other armies did, their passage through this land might have been more mischievous and dangerous.

Verses 29, 30. *As the children of Esau did*—They did permit them to pass quietly by the borders, though not through the heart of their land, and in their passage the people sold them meat and drink, being, it seems, more kind to them than their king would have had them; and therefore they here ascribe this favour not to the king, though they are now treating with a king, but to the people, *the*

A. M. 2553. B. C. 1451. 31 And the LORD said unto me, Behold, I have begun to ^mgive Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 ⁿThen Sihon came out against us, he and all his people, to fight at Jahaz.

33 And ^othe LORD our God delivered him before us; and ^pwe smote him, and his sons, and all his people.

34 And we took all his cities at that time, and ^qutterly destroyed ^rthe men, and the women, and the little ones of every city; we left none to remain:

^m Chap. i. 8.—ⁿ Numbers xxi. 23.—^o Chap. vii. 2; xx. 16. ^p Num. xxi. 24.—^q Lev. xxvii. 28.—^r Heb. every city of men, and women, and little ones.

children of Esau. Hardened his spirit—That is, suffered it to be hardened.

Verse 34. Utterly destroyed—By God's command, these being a part of those people who were devoted

A. M. 2553. B. C. 1451. 35 Only the cattle we took for a prey unto ourselves; and the spoil of the cities which we took.

36 ^sFrom Aroer which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: ^tthe LORD our God delivered all unto us:

37 Only unto the land of the children of Ammon thou camest not, nor unto any place of the river ^uJabbok, nor unto the cities in the mountains, nor unto ^vwhatsoever the LORD our God forbade us.

^s Chapter iii. 12; iv. 48; Joshua xiii. 9.—^t Psalm xlv. 3.—^u Genesis xxxii. 22; Numbers xxi. 24.—^v Verses 5, 9, 19.

by the Lord of life and death to utter destruction for their abominable wickedness.

Verse 37. Of Jabbok—That is, beyond Jabbok; for that was the border of the Ammonites.

CHAPTER III.

The conquest of Og and his country, 1–11. The distribution of it to the two tribes and a half, 12–17; on condition of assisting their brethren, 18–20. Joshua encouraged, 21, 22. Moses prays that he may go into Canaan, 23–25. But is refused, yet is permitted to see it.

A. M. 2553. B. C. 1451. **T**HEN we turned, and went up the way to Bashan: and ^aOg the king of Bashan came out against us, he and all his people, to battle ^bat Edrei.

2 And the LORD said unto me, Fear him not; for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto ^cSihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God delivered into our hands Og, also, the king of Bashan, and all his people: ^dand we smote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from

A. M. 2553. B. C. 1451. them, threescore cities, ^eall the region of Argob, the kingdom of Og in Bashan.

5 All these cities were fenced with high walls, gates, and bars; besides unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king ^fof Heshbon, utterly destroying the men, women, and children of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto mount Hermon;

^a Numbers xxi. 33, &c.; Chapter xxix. 7.—^b Chapter i. 4. ^c Numbers xxi. 24.

^d Numbers xxi. 35.—^e 1 Kings iv. 13.—^f Chapter ii. 24; Psalm cxxxv. 10.

NOTES ON CHAPTER III.

Verse 1. Og, the king of Bashan, came out against us—As a further encouragement to the Israelites to confide in the power and faithfulness of God, Moses proceeds to remind them of the wonderful success they had had against Og, who

appears to have been the first aggressor, Numbers xxi. 33.

Verse 8. On this side Jordan—So it was when Moses wrote this book: but afterward, when Israel passed over Jordan, it was called the land beyond Jordan.

A. M. 2553. 9 (*Which* [¶] Hermon the Sidonians
B. C. 1451. call Sirion; and the Amorites call it
^h Shenir;)

10 ⁱ All the cities of the plain, and all Gilead, and ^k all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 ^l For only Og king of Bashan remained of the remnant of ^m giants; behold, his bedstead *was* a bedstead of iron; *is* it not in ⁿ Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 ¶ And this land, *which* we possessed at that time, ^o from Aroer, which *is* by the river Arnon, and half mount Gilead, and ^p the cities thereof, gave I unto the Reubenites and to the Gadites.

13 ^q And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half-tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 ^r Jair the son of Manasseh took all the country of Argob, ^s unto the coasts of Geshuri,

and Maachathi; and ^t called them ^u Bashan-havoth-jair, unto this day.

15 ^v And I gave Gilead unto Machir.

16 And unto the Reubenites ^w and unto the Gadites I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, ^x *which is* the border of the children of Ammon:

17 The plain also, and Jordan, and the coast *thereof*, from ^y Chinnereth ^z even unto the sea of the plain, ^a *even* the salt sea, ¹ under Ashdodth-pisgah eastward.

18 ¶ And I commanded you at that time, saying, The LORD your God hath given you this land to possess it; ^b ye shall pass over armed before your brethren the children of Israel, all *that are* ² meet for the war.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the LORD have given rest unto your

[¶] Chap. iv. 48; Psa. xxix. 6.—^h 1 Chron. v. 23.—ⁱ Chap. iv. 49.—^k Joshua xii. 5; xiii. 11.—^l Amos ii. 9.—^m Gen. xiv. 5.—ⁿ 2 Samuel xii. 26; Jer. xlix. 2; Ezekiel xxi. 20.—^o Chap. ii. 36; Josh. xii. 2.—^p Num. xxxii. 33; Josh. xii. 6.—^q Josh. xiii. 29.—^r 1 Chron. ii. 22.

[¶] Josh. xiii. 13; 2 Sam. iii. 8.—¹ Num. xxxii. 41.—^a Num. xxxii. 39.—² 2 Sam. xxiv. 5.—³ Num. xxi. 24; Josh. xii. 2.—^y Num. xxxiv. 11.—^z Chap. iv. 49; Num. xxxiv. 11.—^a Gen. xiv. 3.—¹ Or, *under the springs of Pisgah, or, the hill.*—^b Num. xxxii. 20, &c.—[¶] Heb. *sons of power.*

Verse 9. *Sirion*—Elsewhere called mount Gilead, and Lebanon, and here Shenir, and Sirion, which several names were given to this one mountain, partly by several people, and partly in regard of several tops and parts of it.

Verse 10. *All Gilead*—Gilead is sometimes taken for all the Israelites' possessions beyond Jordan, and so it comprehends Bashan; but here for that part of it which lies in and near mount Gilead, and so it is distinguished from Bashan and Argob.

Verse 11. *Only Og remained of the remnant of giants*—Namely, in those parts; for there were other giants among the Philistines, and elsewhere. When the Ammonites drove out the Zamzumims, mentioned chap. ii. 20, Og might escape, and so be said *to be left of the remnant of the giants*, and afterward, fleeing to the Amorites, perhaps was made their king, because of his gigantic stature. *His bedstead was a bedstead of iron*—Bedsteads of iron, brass, and other metals, are not unusual in the warm countries, as a defence against vermin. *In Rabbath*—Where it might now be, either because the Ammonites, in some former battle with Og, had taken it as a spoil; or because, after Og's death, the Ammonites desired to have this monument of his greatness, and the Israelites permitted them to carry it away to their chief city. *Nine cubits*—So his bed was four yards and [¶] half long, and two yards broad

Verse 14. *Unto this day*—This must be put among those passages which were not written by Moses, but added by those holy men who digested the books of Moses into this order, and inserted some few passages to accommodate things to their own time and people.

Verses 15, 16. *Gilead*—That is, the half part of Gilead. *To Machir*—That is, unto the children of Machir, son of Manasseh, for Machir was now dead. *Half the valley*—Or rather, *to the middle of the river*: for the word rendered *half*, signifies commonly *middle*, and the same Hebrew word means both a *valley* and a *brook, or river*. And this sense is agreeable to the truth, that their land extended from Gilead unto Arnon, and, to speak exactly, to the middle of that river; for as that river was the border between them and others, so one half of it belonged to them, as the other half did to others; see Josh. xii. 2, where the same thing is expressed in the same words, in the Hebrew, though our translators render them there, *from the middle of the river*, and here, *half of the valley*.

Verse 17. *The plain*—The low country toward Jordan. *The sea of the plain*—That is, that salt sea, which before that dreadful conflagration was [¶] goodly plain.

Verse 18. *I commanded you*—Namely, the Reubenites and Gadites. *All that are meet*—In such number as your brethren shall judge necessary.

A. M. 2553. brethren, as well as unto you, and *until*
B. C. 1451.

they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye ^creturn every man unto his possession which I have given you.

21 ¶ And ^dI commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for ^ethe LORD your God he shall fight for you.

23 ¶ And ^fI besought the LORD at that time, saying,

24 O Lord God, thou hast begun to show thy servant ^gthy greatness, and thy mighty hand: for ^hwhat God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

^a Joshua xxii. 4.—^d Numbers xxvii. 12.—^e Exod. xiv. 14; Chap. i. 30.—^f 2 Cor. xii. 8.—^g Chap. xi. 2.—^h Exod. xv. 11; 2 Sam. vii. 22; Psa. lxxi. 19.

They were in all above a hundred thousand. Forty thousand of them went over Jordan before their brethren.

Verses 23, 24. *I besought the Lord*—We should allow no desire in our hearts, which we cannot in faith offer unto God by prayer. *Thou hast begun to show thy servant thy greatness*—Lord, perfect what thou hast begun. The more we see of God's glory in his works, the more we desire to see. And the more affected we are with what we have seen of God, the better we are prepared for further discoveries.

Verse 25. *Let me go over*—For he supposed God's

25 I pray thee, let me go over, ^{A. M. 2553.}
and see ^{B. C. 1451.} the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But the LORD ^kwas wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

27 ^lGet thee up into the top of ³Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But ^mcharge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in ⁿthe valley over against Beth-peor.

ⁱ Exodus iii. 8; Chap. iv. 22.—^k Num. xx. 12; xxvii. 14; Psa. cvi. 32.—^l Num. xxvii. 12.—³ Or, *the hill*.—^m Num. xxvii. 18, 22; Chap. i. 38.—ⁿ Chap. iv. 46.

threatening might be conditional and reversible, as many others were. *That goodly mountain*—Which the Jews not improbably understood of that mountain on which the temple was to be built. This he seems to call *that mountain*, emphatically and eminently, that which was much in Moses's thoughts, though not in his eye.

Verse 28. *He shall go over*—It was not Moses, but Joshua, or Jesus, that was to give the people rest, Heb. iv. 8. It is a comfort to those who love mankind, when they are dying and going off, to see God's work likely to be carried on by other hands when they are silent in the dust.

CHAPTER IV.

An exhortation to obedience, 1–13. A warning against idolatry, 14–28. A promise upon repentance, 29–40. Cities of refuge appointed, 41–43. The place where Moses repeated the law, 44–49.

A. M. 2553. **N**OW therefore hearken, O Israel,
B. C. 1451. unto ^athe statutes and unto the judgments which I teach you, for to do *them*,

that ye may live, and go in and possess the land which the LORD ^{A. M. 2553.}
God of your fathers giveth you. ^{B. C. 1451.}

^a Lev. xix. 37; xx. 8;

Chapter v. 1; viii. 1.

NOTES ON CHAPTER IV.

Verse 1. *Now therefore hearken, O Israel*—Having called to their remembrance the extraordinary dispensations of Divine Providence toward them, both in the way of mercy and judgment, he now calls upon their whole assembly, in the most

serious and earnest manner, to consider what influence these things ought to have upon their conduct, answerable to the design of such mercies and judgments; namely, to render them punctually obedient to the laws of God, and cautious of offending him; this being the very intent for which they were con-

A. M. 2553. 2^b Ye shall not add unto the word
B. C. 1451. which I command you, neither shall
ye diminish *ought* from it, that ye may keep
the commandments of the LORD your God
which I command you.

3 Your eyes have seen what the LORD did
because of ^c Baal-peor; for all the men that
followed Baal-peor, the LORD thy God hath
destroyed them from among you.

4 But ye that did cleave unto the LORD your
God, *are* alive every one of you this day.

5 Behold, I have taught you statutes and
judgments, even as the LORD my God com-
manded me, that ye should do so in the land
whither ye go to possess it.

6 Keep therefore and do *them*: for this is
^d your wisdom and your understanding in the
sight of the nations, which shall hear all these
statutes, and say, Surely this great nation is
a wise and understanding people.

^b Chapter xii. 32; Joshua i. 7.—^c Numbers xxv. 4, &c.;
Joshua xxii. 17; Psalm cvi. 28.—^d Job xxviii. 28; Psalm
xix. 7; cxi. 10.

ducted to the promised land, and the absolute con-
dition of their peaceful and happy enjoyment of it.
We may observe Moses here to speak with all pos-
sible energy of language. The greatness of the
subject he is upon inspires him with more than
usual warmth, and he cannot take a view of the extra-
ordinary privilege and happiness bestowed upon his
people, in having *divine statutes and judgments* to di-
rect them, without rapture and admiration. He sees
the happiness of their condition therein, and bestows
all his zeal and spirit to make them sensible of it.
He regards nothing but this only, as knowing this
would be every thing to them, to make them great
and happy. *The statutes*—The laws which con-
cerned the worship and service of God. *The judg-
ments*—The laws concerning their duty to men.
So these two comprehend both tables, and the whole
law of God.

Verse 2. *Ye shall not add unto the word which I
command you*—By desiring other doctrines, or ways
of worship, than what I have taught or prescribed.
For this were to accuse me of want of wisdom, or
care, or faithfulness, in not giving you sufficient in-
structions for God's service. *Neither shall ye di-
minish ought from it*—By rejecting or neglecting
any thing which I have commanded, though it seem
ever so small; but take my word, as it is, for your
sole rule and guide in things temporal and eternal.

Verses 3, 4. *Are alive every one of you this day*—
A singular providence watched over them, to pre-
serve them in such good health, that not one of so
many thousands was dead since that time. Nor, in
the war with the Midianites, did they lose so much
as one man, Num. xxxi. 7-49.

7 For ^e what nation *is there* so great, who *hath* ^f God so nigh unto
A. M. 2553. B. C. 1451.
them, as the LORD our God *is* in all *things*
that we call upon him for?

8 And what nation *is there* so great, that hath
statutes and judgments *so* righteous as all this
law, which I set before you this day?

9 Only take heed to thyself, and ^g keep thy
soul diligently, ^h lest thou forget the things
which thine eyes have seen, and lest they
depart from thy heart all the days of thy life:
but ⁱ teach them thy sons, and thy sons'
sons:

10 *Specially* ^k the day that thou stoodest
before the LORD thy God in Horeb, when the
LORD said unto me, Gather me the people
together, and I will make them hear my words,
that they may learn to fear me all the days that
they shall live upon the earth, and *that* they
may teach their children.

^e 2 Samuel vii. 23.—^f Psalm xlvi. 1.—^g Proverbs iv. 23.
^h Prov. iii. 1; iv. 21.—ⁱ Gen. xviii. 19; Chap. vi. 7; xi. 19.
^k Exod. xix. 9, 16; xx. 18.

Verse 6. *In the sight of the nations*—For though
the generality of heathen, in the latter ages, did,
through inveterate prejudices, condemn the laws of
the Hebrews, yet it is certain the wisest heathen
did highly approve of them, so that they made use
of divers of them, and translated them into their
own laws and constitutions; and Moses, the giver
of these laws, hath been mentioned with great
honour for his wisdom and learning by many of
them. And particularly the old heathen oracle
expressly said, "That the Chaldeans, or Hebrews,
who worshipped the uncreated God, were the only
wise men."

Verses 7, 8. *So nigh*—By glorious miracles, by
the pledges of his special presence, by the operations
of his grace, and particularly by his readiness to
hear our prayers, and to give us those succours
which we call upon him for. *So righteous*—Where-
by he implies that the true greatness of a nation
doth not consist in pomp and power, or largeness
of empire, as commonly men think, but in the right-
eousness of its laws.

Verses 9, 10. *Only take heed*—Their only danger
was, lest they should grow careless and unmindful
of all the wonderful things that God had done for
them; for which reason he would have every Israel-
ite to make these weighty concerns the subject of
his most frequent study and intense meditation.
Epecially the day—When God delivered the law
from mount Sinai to them, with such awful appear-
ances of divine majesty. *Thou stoodest*—Some
of them stood there in their own persons, though then
they were but young; the rest in the loins of their
parents.

A. M. 2553. 11 And ye came near and stood
B. C. 1451. under the mountain; and the ¹mountain burned with fire unto the ¹midst of heaven, with darkness, clouds, and thick darkness.

12 ^m And the LORD spake unto you out of the midst of the fire: ⁿye heard the voice of the words, but saw no similitude; ^oonly ²ye heard a voice.

13 ^p And he declared unto you his covenant, which he commanded you to perform, *even* ^qten commandments; and ^rhe wrote them upon two tables of stone.

14 And ^sthe LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 ¶ ^tTake ye therefore good heed unto yourselves; (for ye saw no manner of ^usimilitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire;)

16 Lest ye ^vcorrupt *yourselves*, and ^wmake you a graven image, the similitude of any figure, ^xthe likeness of male or female,

¹ Exod. xix. 18; Chap. v. 23.—¹ Heb. *heart*.—^m Chap. v. 4, 22.—ⁿ Verses 33, 36.—^o Exod. xx. 22.—^p Heb. *save a voice*.—^q Chapter ix. 9, 11.—^r Exod. xxxiv. 28.—^s Exod. xxiv. 12; xxxi. 18.—^t Exod. xxi. 1; Chap. xxii.; Chap. xxiii. ^u Josh. xxiii. 11.—^v Isa. xl. 18.

Verses 11, 12. *The midst of heaven*—Flaming up into the air, which is often called heaven. *No similitude*—No resemblance or representation of God, whereby either his essence, or properties, or actions were represented, such as were usual among the heathen.

Verse 14. *To teach you statutes and judgments*—This relates to the rest of the laws which God gave to Moses, immediately after he himself had delivered to them the ten commandments, (Exod. xxi.) it being the people's desire that God would communicate to them the rest of his will by Moses.

Verse 15. *Ye saw no similitude in Horeb*—God, who, in some other places and times, did appear in a human form, now in this most solemn appearance, when he came to give eternal laws for the direction of the Israelites in the worship of himself, and in their duty to their fellow-creatures, purposely avoided all such representations, to show that he abhors all worship by images, of what kind soever, because he is the invisible God, and cannot be represented by any visible image.

Verses 16, 17. *Lest ye corrupt yourselves*—Corrupt your minds with mean thoughts of God, your hearts by suffering any creature to alienate your affections from him, or your ways by worshipping him in a corrupt manner, or by falling into idolatry. *And make you a graven image*—For worship, or for the representation of God; which he forbids under the penalty of his displeasure. *The likeness*

17 The likeness of any beast that ¹is on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou ^alift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* ^ball the host of heaven, shouldst be driven to ^cworship them, and serve them, which the LORD thy God hath ^ddivided unto all nations under the whole heaven.

20 But the LORD hath taken you, and ^ebrought you forth out of the iron furnace, *even* out of Egypt, ^fto be unto him a people of inheritance, as *ye are* this day.

21 Furthermore, ^gthe LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land which the LORD thy God giveth thee *for* an inheritance:

22 But ^hI must die in this land, ⁱh I must not

¹ Exod. xxxii. 7.—^a Exod. xx. 4; Verse 23; Chapter v. 8. ^b Rom. i. 23.—^c Chap. xvii. 3; Job xxxi. 26.—^d Gen. ii. 2; 2 Kings xvii. 16.—^e Rom. i. 25.—^f Or, *imparted*.—^g 1 Kings viii. 51; Jer. xi. 4.—^h Exod. xix. 5; Chap. ix. 29.—ⁱ Num. xx. 12.—^j 2 Pet. i. 13, 14, 15.—^k Chap. iii. 27.

of any beast, &c.—Dr. Chandler observes, that “this is the very picture of Egypt, which had gods of all sorts; dead persons deified, male and female, and numerous images of them; who worshipped as deities bulls, cows, sheep, goats, dogs, cats, birds, the ibis and hawk, serpents, crocodiles, river-horses, together with the sun, moon, and stars of heaven.”

Verse 19. *Lest thou shouldst be driven*—Strongly inclined; *to worship them*. *Which the Lord hath divided unto all nations*—Which are not gods, but creatures, made not for worship, but for the use of men; yea, of the meanest and most barbarous people under heaven, and therefore cannot, without great absurdity, be worshipped, especially by *you*, who are so much advanced above other nations in wisdom and in knowledge, and in this, that you are my peculiar people.

Verse 20. *The Lord hath taken you*—Of his own free mercy, unmerited by you; and *brought you forth out of the iron furnace*—The furnace wherein iron and other metals are melted, to which Egypt is compared, from the torment and misery which the Israelites there endured. *To be unto him a people of inheritance*—His peculiar possession from generation to generation; and therefore for you to forsake God, and worship idols, would be wickedness and ingratitude to the highest degree.

Verse 21. *That I should not go over Jordan*—And as God has granted you the favour which he

A. M. 2553. go over Jordan: but ye shall go over,
B. C. 1451. and possess ⁱ that good land.

23 Take heed unto yourselves, ^klest ye forget the covenant of the LORD your God, which he made with you, ^land make you a graven image, or the likeness of any *thing* which the LORD thy God hath forbidden thee.

24 For ^mthe LORD thy God is a consuming fire, *even* ⁿa jealous God.

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and ^oshall corrupt *your-selves*, and make a graven image, or the likeness of any *thing*, and ^pshall do evil in the sight of the LORD thy God, to provoke him to anger;

26 ^qI call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it: ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD ^rshall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And ^sthere ye shall serve gods, the work of men's hands, wood and stone, ^twhich neither see, nor hear, nor eat, nor smell.

29 ^uBut if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart, and with all thy soul.

30 When thou art in tribulation, and all these things ^vare come upon thee, ^x*even* in the latter days, if thou ^yturn to the LORD thy God, and shalt be obedient unto his voice;

31 (For the LORD thy God is ^za merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.

32 ¶ For ^aask now of the days that are past, which were before thee since the day that God created man upon the earth, and *ask* ^bfrom the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 ^cDid *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, ^dby temptations, ^eby signs, and by wonders, and by war, and ^fby a mighty hand, and ^gby a stretched-out arm, ^hand by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

ⁱ Chap. iii. 25.—^k Verse 9.—^l Exod. xx. 4, 5.—^m Exod. xxiv. 17.—ⁿ Exod. xx. 5.—^o Verse 16.—^p 2 Kings xvii. 17, &c.—^q Chapter xxx. 18, 19.—^r Lev. xxvi. 33; Neh. i. 8. ^s Chapter xxviii. 64.—^t Psalm cxv. 4; Isaiah xlv. 9; xlv. 7. ^u Lev. xxvi. 39; Chap. xxx.

^v Heb. *have found thee*, Exodus xviii. 8; Chapter xxxi. 17. ^x Gen. xlix. 1; Chap. xxxi. 29.—^y Joel ii. 12.—^z 2 Chron. xxx. 9.—^a Job viii. 8.—^b Matt. xxiv. 31.—^c Exod. xxiv. 11. ^d Chap. vii. 19.—^e Exod. vii. 3.—^f Exod. xiii. 3.—^g Exod. vi. 6.—^h Chap. xxvi. 8.

has denied me, your obligation to him is greatly increased.

Verse 23. *Lest you forget the covenant of the Lord your God*—Lest you either disregard the knowledge of God's law, or wilfully disobey it, now it is declared to you, and thereby bring misery and destruction upon yourselves.

Verse 24. *A consuming fire*—A just and terrible God, who, notwithstanding his special relation to you, will severely punish you, if you provoke him. *A jealous God*—Who, being espoused to you, will be highly incensed against you if you follow after other lovers, or commit whoredom (so to speak) with idols, and will bear no rival or partner.

Verse 25. *And shall corrupt yourselves*—This seems to be evidently a prediction of what Moses foresaw would take place; which that he did is still more manifest in verse 30.

Verses 28, 29. *Ye shall serve gods, the work of men's hands*—You shall be compelled by men, and given up by me, to idolatry. So that very thing which was your choice, shall be your punishment: it being just and usual for God to punish one sin by

giving men up to another. *If from thence thou seek the Lord*—Whatever place we are in, we may from thence seek him. There is no part of the earth which has a gulf fixed between it and heaven.

Verses 30, 31. *In the latter days*—Either in general in succeeding ages and generations, or particularly in the days of the Messiah, commonly called in Scripture, *the latter*, or *last days*. Here the apostasy and misery of the Jewish nation in the latter days is clearly foretold, as it is more at large in chap xxviii. But the passage also gives encouragement to hope for their conversion and redemption; and that even in those times when their case should seem most desperate; when they should have forsaken God and rejected the Messiah, toward the end of the world.

Verses 32–34. *The one side of heaven*—That is, of the earth under heaven. Ask all the inhabitants of the world. *And live*—And was not overwhelmed and consumed by such a glorious appearance. *By temptations*—*Temptations* is the general title, which is explained by the following particulars, *signs*, and

A. M. 2553. 35 Unto thee it was showed, that
B. C. 1451. thou mightest know that the LORD
he is God: ⁱthere is none else besides him.

36 ^kOut of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And because ^lhe loved thy fathers, therefore he chose their seed after them, and ^mbrought thee out in his sight with his mighty power out of Egypt;

38 ⁿTo drive out nations from before thee, greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thy heart, that ^othe LORD he is God in heaven above, and upon the earth beneath: *there is* none else.

40 ^pThou shalt keep therefore his statutes and his commandments which I command thee this day, ^qthat it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

41 ¶ Then Moses ^rsevered three cities on this side Jordan, toward the sun-rising;

42 ^sThat the slayer might flee thither, which

A. M. 2553. should kill his neighbour unawares, B. C. 1451. and hated him not in times past; and that fleeing unto one of these cities he might live;

43 *Namely*, ^tBezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 ¶ And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, ^uin the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel ^xsmote, after they were come forth out of Egypt:

47 And they possessed his land, and the land ^yof Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan, toward the sun-rising;

48 ^zFrom Aroer which *is* by the bank of the river Arnon, even unto mount Sion, which *is* ^aHermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the ^bsprings of Pisgah.

ⁱ Chapter xxxii. 39; 1 Samuel ii. 2.—^k Exodus xix. 9, 19.
^l Chap. x. 14.—^m Exod. xlii. 3, 9, 14.—ⁿ Chap. vii. 1; ix. 1,
4, 5.—^o Verse 35; Josh. ii. 11.—^p Lev. xxii. 31.—^q Chap.
v. 16; Eph. vi. 3.

^r Numbers xxxv. 6, 14.—^s Chapter xix. 4.—^t Josh. xx. 8.
^u Chapter iii. 29.—^x Numbers xxi. 24.—^y Numbers xxi. 35.
^z Chapter ii. 36; iii. 12.—^a Chapter iii. 9; Psalm cxxxiii. 3.
^b Chap. iii. 17.

wonders, &c., which are called *temptations*, because they were trials both to the Egyptians and Israelites, whether they would be induced to believe and obey God or not. *By terrors*—Raised in the minds of the Egyptians, or, by terrible things done among them.

Verse 37. *Brought thee out in his sight*—Keeping his eye fixed on thee, as a father doth on his beloved child. He himself was present with thee, and marched along with thee in the pillar of cloud and fire. *With his mighty power*—And not by any na-

tural strength of thy own, thou wast delivered from that bondage in which all the thousands of Israel so long lived in Egypt.

Verse 39. *Know and consider it in thy heart*—From all that thou hast seen, heard, and experienced. *That the Lord he is God, &c.*—Settle it in thy heart that none but the Creator of all things could perform those mighty acts.

Verse 44. *This is the law*—More particularly and fully expressed in the following chapter, to which these words are an introduction.

CHAPTER V.

The general intent of the ten commandments as a covenant between God and Israel, 1–5. The commandments, 6–21. God writes them, and grants the people's request, that he would speak by Moses, 22–28. Exhortations to obedience, 29–33.

A. M. 2553.
B. C. 1451.

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and ¹ keep, and do them.

2 ^a The LORD our God made a covenant with us in Horeb.

3 The LORD ^b made not this covenant with our fathers, but with us, *even us*, who *are* all of us here alive this day.

4 ^c The LORD talked with you face to face in the mount, out of the midst of the fire,

5 (^d I stood between the LORD and you at that time, to show you the word of the LORD: for ^e ye were afraid by reason of the fire, and went not up into the mount,) saying,

6 ¶ ^f I am the LORD thy God, which brought

thee out of the land of Egypt, from the house of ² bondage.

A. M. 2553.
B. C. 1451.

7 ^g Thou shalt have none other gods before me.

8 ^h Thou shalt not make thee *any* graven image, or any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, ⁱ visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10 ^k And showing mercy unto thousands of them that love me, and keep my commandments.

11 ^l Thou shalt not take the name of the LORD thy God in vain: for the LORD will not

¹ Heb. *keep to do them*.—^a Exodus xix. 5; Chapter iv. 23.
^b Matthew xiii. 17.—^c Exodus xix. 9, 19.—^d Exodus xx. 21; Gal. iii. 19.

^e Exodus xix. 16.—^f Exod. xx. 2; Lev. xxvi. 1.—^g Heb. *servants*.—^h Exod. xx. 3.—ⁱ Exod. xx. 4.—^j Exod. xxxiv. 7.
^k Jer. xxxii. 18.—^l Exod. xx. 7.

NOTES ON CHAPTER V.

Verse 1. *Moses called all Israel*—Moses having in his first discourse, by a general recapitulation of the mercies and providences which had attended them, prepared the minds of the Israelites for further impressions, summons them by their elders and representatives to a second meeting, in which, after repeating to the new generation the several laws which God had enjoined, he earnestly exhorts them to lay them to heart, and make them the rule of their spirit and conduct.

Verse 3. *The Lord made not this covenant with our fathers*—That is, with our remote progenitors, with Abraham, Isaac, and Jacob, but with us, their descendants: or if it be understood as spoken of their immediate parents, it means, according to the Hebrew idiom, *Not with our fathers only, but with us also*, as Gen. xxxii. 28, *Thy name shall be called no more Jacob, but Israel*; that is, not only *Jacob*, but *Israel*, or *Israel* preferably to *Jacob*. Moses might truly say, God made this covenant with them then present before him; for a great part of them, even all who were under twenty years of age, when God gave the law on mount Sinai, were at Horeb; and, as God foreknew that their parents would die in the wilderness for their unbelief and murmuring, and would have comparatively little profit from that covenant, he especially intended it for those who should enter Canaan, and who, with their posterity, should be governed and benefited by it from generation to generation.

Verse 4. *The Lord talked with you face to face*—Personally and immediately, and not by the mouth or ministry of Moses; plainly and certainly, as when two men speak face to face; freely and familiarly, so as not to overwhelm and confound you. It may also signify that they beheld a conspicuous symbol

of the divine presence, and heard a divine voice speaking from thence clearly and distinctly.

Verse 5. *Between the Lord and you*—As a mediator, according to your desire. *The word of the Lord*—Moses does not mean the ten commandments, which God himself had uttered, but the other statutes and judgments following them.

Verse 6. *I am the Lord thy God*—The ten commandments, delivered Exod. xx., are here repeated, with some small difference of words, but the sense is perfectly the same. There being little said concerning the spiritual meaning of the ten commandments in the notes there, it may not be improper to add a few inquiries here, which the reader may answer between God and his own soul.

Verse 7. *Thou shalt have no other gods before me*—Hast thou worshipped God in spirit and in truth? Hast thou made him the end of all thy actions? Hast thou sought for any happiness in preference to the knowledge and love of God? Dost thou experimentally know the only true God, and Jesus Christ, whom he hath sent? Dost thou love God? Dost thou love him with all thy heart, with all thy soul, and with all thy strength, so as to love nothing else but in that manner and degree which tends to increase thy love of him? Hast thou found happiness in God? Is he the desire of thine eyes, the joy of thy heart? If not, thou hast other gods before him.

Verse 8. *Thou shalt not make any graven image*—Hast thou not formed any gross image of God in thy mind? Hast thou always thought of him as a pure spirit, whom no man hath seen, nor can see? and hast thou worshipped him with thy body, as well as with thy spirit, seeing both of them are God's?

Verse 11. *Thou shalt not take the name of the Lord thy God in vain*—Hast thou never used the

A. M. 2553. hold *him* guiltless that taketh his
B. C. 1451. name in vain.

12 ^m Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

13 ^a Six days thou shalt labour, and do all thy work;

14 But the seventh day *is* the ^o sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.

^m Exod. xx. 8.—ⁿ Exod. xxxv. 2.—^o Gen. ii. 2; Exod. xvi. 29.—^p Chap. xv. 15.—^q Chap. iv. 34, 37.

name of God unless on solemn and weighty occasions? Hast thou then used it with the deepest awe? Hast thou duly honoured his word, his ordinances, his ministers? Hast thou considered all things as they stand in relation to him, and seen God in all? Hast thou looked upon heaven as God's throne? Upon earth as God's footstool? On every thing therein as belonging to the great King? On every creature as full of God?

Verse 12. *Keep the sabbath day to sanctify it*—Dost thou do no work on this day, which can be done as well on another? Art thou peculiarly careful on this day to avoid all conversation which does not tend to the knowledge and love of God? Dost thou watch narrowly over all that are within thy gates, that they too may keep it holy? and dost thou try every possible means to bring all men, wherever thou art, to do the same?

Verse 16. *Honour thy father and mother*—Hast thou not been irreverent or undutiful to either? Hast thou not slighted their advice? Hast thou cheerfully obeyed all their lawful commands? Hast thou loved and honoured their persons, supplied their wants, and concealed their infirmities? Hast thou fervently prayed for them? Hast thou loved and honoured thy prince, and avoided, as fire, all speaking evil of the ruler of thy people? Have ye that are servants done all things as unto Christ; not with eye-service, but in singleness of heart? Have ye who are masters behaved as parents to your servants, with all gentleness and affection? Have ye all obeyed them that *watch over your souls, and esteemed them highly in love for their works' sake*?

Verse 17. *Thou shalt not kill*—Hast thou not tempted any one to what might shorten his life? Hast thou tempted none to intemperance? Hast thou suffered none to be intemperate under thy roof, or in thy company? Hast thou done all thou couldst, in every place, to prevent intemperance of all kinds? Art thou guilty of no degree of self-murder? Dost thou never eat or drink any thing because it is pleasant and agreeable to thy taste, although thou hast reason to believe it is prejudicial

15 ^p And remember that thou wast A. M. 2553.
a servant in the land of Egypt, and B. C. 1451.

that the LORD thy God brought thee out thence ^q through a mighty hand and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

16 ^r Honour thy father and thy mother, as the LORD thy God hath commanded thee; ^s that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 ^t Thou shalt not kill.

18 ^u Neither shalt thou commit adultery.

19 ^x Neither shalt thou steal.

^r Lev. xix. 3.—^s Chapter iv. 40.—^t Matt. v. 21.—^u Luke xviii. 20.—^x Rom. xiii. 9.

to thy health? Hast thou constantly done whatever thou hadst reason to believe was conducive to it? Hast thou not hated thy neighbour in thy heart? Hast thou reproved him that committed sin in thy sight? If not, thou hast, in God's account, hated him, seeing thou didst suffer sin upon him. Hast thou loved all men as thy own soul, as Christ loved us? Hast thou done unto all men as, in like circumstances, thou wouldest they should do to thee? Hast thou done all in thy power to help thy neighbours, enemies as well as friends? Hast thou laboured to deliver every soul thou couldst from sin and misery? Hast thou showed that thou lovedst all men as thyself, by a constant, earnest endeavour to fill all places with holiness and happiness, with the knowledge and love of God?

Verse 18. *Neither shalt thou commit adultery*—If thou hast not been guilty of any act of uncleanness, hath thy heart conceived no unclean thought? Hast thou not looked on a woman so as to lust after her? Hast thou not betrayed thy own soul to temptation, by eating and drinking to the full, by needless familiarities, by foolish talking, by levity of dress or behaviour? Hast thou used all the means which Scripture and reason suggest, to prevent every kind and degree of unchastity? Hast thou laboured, by watching, fasting, and prayer, to possess thy vessel in sanctification and honour?

Verse 19. *Neither shalt thou steal*—Hast thou seriously considered that these houses, lands, money, or goods, which thou hast been used to call thy own, are not thy own, but belong to another, even God? Hast thou ever considered that God is the sole proprietor of heaven and earth; the true owner of every thing therein? Hast thou considered that he has only lent them to thee? That thou art but a steward of thy Lord's goods? And that he has told thee expressly the uses and purposes for which he intrusts thee with them; namely, for the furnishing, first thyself and those dependant on thee, and then as many others as thou canst, with the things needful for life and godliness? Hast thou considered that thou hast no right at all to apply any part of them

A. M. 2553. 20 ^v Neither shalt thou bear false
B. C. 1451. witness against thy neighbour.

21 ^z Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that is thy neighbour's.

22 ¶ These words the LORD spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and ^a he wrote them in two tables of stone, and delivered them unto me.

23 ^b And it came to pass when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said, Behold the LORD our God hath showed us his glory, and his greatness, and ^c we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he ^d liveth.

25 Now therefore why should we die? for this great fire will consume us: ^e if we ³ hear the voice of the LORD our God any more, then we shall die.

^v Exod. xx. 16.—^a Mic. ii. 2.—^a Exod. xxiv. 12.—^b Ex. xx. 18, 19.—^c Exod. xix. 19.—^d Chap. iv. 33.—^e Chapter xviii. 16.—³ Heb. *add to hear*.

to any other purpose? and that if thou dost thou art as much a robber of God as any can be a robber of thee?

Verse 20. *Neither shalt thou bear false witness against thy neighbour*—Hast thou not been guilty of evil-speaking; of needlessly repeating the real fault of thy neighbour? If we see a man do an evil thing, and tell it to another, unless from a full and clear conviction that it is necessary to mention it just then, for the glory of God, the safety or good of some other person, or for the benefit of him that hath done amiss; and unless we then do it only so far as is necessary to these ends, that is evil-speaking. O beware of this! It is scattering abroad arrows, fire-brands, and death.

Verse 21. *Neither shalt thou covet any thing that is thy neighbour's*—The plain meaning of this is, Thou shalt not desire any thing that is not thy own, any thing which thou hast not. Indeed, why shouldst thou? God hath given thee whatever tends to thy one end, holiness. Thou canst not deny it, without making him a liar; and when any thing else will tend thereto, he will give thee that also. There is, therefore, no room to desire any thing which thou hast not. Thou hast already every thing that is really good for thee; wouldest thou have more

26 ^f For who is there of all flesh A. M. 2553.
that hath heard the voice of the living B. C. 1451.

God speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and ^g speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: ^h they have well said all that they have spoken.

29 ⁱ O that there were such a heart in them, that they would fear me, and ^k keep all my commandments always, ¹ that it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, ^m and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

^f Chapter iv. 33.—^g Exod. xx. 19; Heb. xii. 19.—^h Chap. xviii. 17.—ⁱ Chap. xxxii. 29; Psa. lxxxi. 13.—^k Chap. xi. 1.
¹ Chap. iv. 40.—^m Gal. iii. 10.

money, more pleasure, more praise still? Why, this is not good for thee. God has told thee so, by withholding it from thee. O give thyself up to his wise and gracious disposal!

Verse 22. *Out of the midst of the fire, of the cloud, and of the thick darkness*—This was a dispensation of terror, designed to make the gospel of grace the more welcome, and to be a specimen of the terrors of the judgment day. *He added no more*—He ceased for that time to speak immediately, and with that loud voice, unto the people; for the remaining precepts were delivered to Moses, and by him communicated unto them. This he did to show the pre-eminence of that law above the rest, and its everlasting obligation.

Verse 25. *Why should we die?*—For though God hath, for this season, kept us alive, yet we shall never be able to endure any further discourse from him in such a terrible manner, but shall certainly sink under the burden of it.

Verse 26. *Flesh*—Is here put for a man in his frail, corruptible, and mortal state.

Verse 29. *O that there were such a heart in them!*—A heart to fear God, and keep his commandments for ever! The God of heaven is truly and earnestly desirous of the salvation of poor sinners.

A. M. 2553. 32 Ye shall observe to do therefore
B. C. 1451. as the LORD your God hath commanded you: ^aye shall not turn aside to the right hand or to the left.

33 Ye shall walk in ^oall the ways which

^a Chap. xxviii. 14.—^o Psa. cxix. 6.

He has given abundant proof that he is so. He gives us time and space to repent; by his mercies he invites us to repentance, and waiteth to be gracious; he has sent his Son to redeem us,

the LORD your God hath commanded you, that ye may live, ^pand *that it may be well with you*, and *that ye may prolong your days in the land which ye shall possess.*

^p Chap. iv. 40.

published a general offer of pardon, promised his Spirit to those that pray for it; and he has said, yea, and sworn, that he hath no pleasure in the death of a sinner.

CHAPTER VI.

A persuasive to obedience, 1-3. The first truth, God is one; the first duty, to love him, 4, 5. The means hereto, 6-9. A caution not to forget God in prosperity, 10-13; not to worship idols, or tempt God, 14-16. Exhortation to obedience, 17-19; and to teach their children, 20-25.

A. M. 2553. NOW these are ^athe command-
B. C. 1451. ments, the statutes, and the judgments which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye ¹go to possess it:

2 ^bThat thou mightest fear the LORD thy God, to keep all his statutes and his commandments which I command thee, thou, and thy son, and thy son's son, all the days of thy life; ^cand that thy days may be prolonged.

^a Chapter iv. 1; v. 31.—¹ Heb. *passover*.—^b Exodus xx. 20; Chap. x. 12; Eccles. xii. 13.—^c Chap. iv. 40; Proverbs iii. 1, 2.

NOTES ON CHAPTER VI.

Verse 4. *Hear, O Israel!*—The passage contained in this and the following verse, the Jews reckoned one of their choicest portions of Scripture. They wrote it on their phylacteries, (or slips of parchment bound on their foreheads, their necks, their breasts, or wrists,) and thought themselves not only obliged to repeat it twice every day, but very happy in being so obliged; having this saying among them, "Blessed are we who, every morning and evening, say, Hear, O Israel, the Lord our God is one Lord!" *Jehovah our God is one Jehovah*; 1st, The God whom we worship is *Jehovah*; a Being infinitely and eternally perfect, self-existent, and self-sufficient. 2d, He is the only living and true God, he only is God, and he is but one. The firm belief of this self-evident truth would effectually arm them against all idolatry, which was introduced by that fundamental error, that there are *gods many*. It is past dispute that *there is one God*, and that there is no other but he, Mark xii. 32. Let us, therefore, neither have, nor desire to have any other.

3 ¶ Hear therefore, O Israel, and ^aobserve to do *it*; that it may be well ^awith thee, and that ye may increase mightily, ^das the LORD God of thy fathers hath promised thee, in ^ethe land that floweth with milk and honey.

4 ^fHear, O Israel: The LORD our God *is* one LORD:

5 And ^gthou shalt love the LORD thy God ^hwith all thy heart, and with all thy soul, and with all thy might.

^d Genesis xv. 5; xxii. 17.—^e Exod. iii. 8.—^f Isa. xlii. 8; Mark xii. 29.—^g Chap. x. 12; Matt. xxii. 37.—^h 2 Kings xxiii. 25.

Verse 5. *Thou shalt love the Lord thy God with all thy heart*—And is this only an external commandment? Can any then say that the Sinai covenant was merely external? *With all thy heart*—It is not only the external action, but the internal affection of the mind that God requires; an affection which influences all our actions, in secret as well as in public. We must love him, 1st, With a *sincere* love; not in words and in tongue only; saying that we love him, when our hearts are not with him; but inwardly, and in truth, delighting ourselves with him. 2d, With a *strong* love; the heart must be carried out toward him, with great ardour and fervency of affection. 3d, With a *superlative* love; we must love God above any creature whatsoever, and love nothing besides him, but what we love for him, and in subordination to him. 4th, With an *intelligent* love, or with all our *understanding*, as it is explained Mark xii. 33: we must *know* him, and therefore love him, as those that see good reason for loving him. 5th, With an *entire* and *undivided* heart, the whole stream of our affections running toward him, and

A. M. 2553. 6 And ¹these words which I com-
B. C. 1451. mand thee this day, shall be in thy heart :

7 And ^kthou shalt ²teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 ¹And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes.

9 ^mAnd thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, ⁿwhich thou buildedst not,

11 And houses full of all good *things*, A. M. 2553.
B. C. 1451. which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive-trees, which thou plantedst not; ^owhen thou shalt have eaten and be full;

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of ³bondage.

13 Thou shalt ^pfear the LORD thy God, and serve him, and ^qshalt swear by his name.

14 Ye shall not ^rgo after other gods, ^sof the gods of the people which *are* round about you;

15 (For ^tthe LORD thy God *is* a jealous God among you;) ^ulest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 ^xYe shall not tempt the LORD your God, ^yas ye tempted *him* in Massah.

¹ Chap. xi. 18; xxxii. 46.—^k Chap. iv. 9; xi. 19.—^m Heb. *whet*, or, *sharpen*.—ⁿ Exodus xiii. 9, 16; Chapter xi. 18.
^o Chap. xi. 20; Isa. lvii. 8.—^p Josh. xxiv. 13; Psalm cv. 44.
^q Chap. viii. 10, &c.

^r Heb. *bondmen*, or, *servants*.—^s Chap. x. 12; Matt. iv. 10.
^t Isaiah xlv. 23.—^u Chap. viii. 19; xi. 28.—^v Chap. xiii. 7.
^w Exod. xx. 5; Chap. iv. 24.—^x Chap. vii. 4; xi. 17.—^y Matt. iv. 7; Luke iv. 12.—^z Exod. xvii. 2, 7; Num. xx. 3; xxi. 4.

being united in his love. O that this love of God may be shed abroad in our hearts!

Verse 6. *These words shall be in thy heart*—Though the words alone, without the things expressed by them, will do us no good, yet as we are in danger of losing the things if we neglect the words, we must, therefore, even lay the words up in our hearts. Our thoughts must be daily conversant with them, and employed about them, that thereby our whole soul may be brought under the influence and impression of them.

Verse 7. *Thou shalt teach them diligently*—Hebrew, *whet*, or, *sharpen* them, so as that they may pierce deeply into their hearts. This metaphor signifies the manner of instructing them, that it is to be done diligently, earnestly, frequently, discreetly. *To thy children*—They that love the Lord God themselves will do what they can to engage the affections of their children to him, and so preserve the entail of religion in their families from being cut off. Bishop Patrick well observes here, that Moses thought his law so very plain and easy, that every father might be able to instruct his sons in it, and every mother her daughters. That good thing which is committed to us, we must carefully transmit to those that come after us, that it may be perpetuated. *Thou shalt talk of them*—With due reverence and seriousness, for the benefit, not only of thy children, but of thy other domestics, thy friends, and companions. *When thou sittest in thy house*—At work, or at meat, or at rest. *When thou walkest by the way*—For air and exercise, for conversation, or on journeys. *When thou liest down*—Art about to retire from thy family for sleep. *And when thou risest up*—Returnest again to thy family in the morning. Take all occasions to discourse with those about thee of divine things; not of unrevealed mysteries, or

matters of doubtful disputation, but of the plain truths and laws of God, and the things belonging to their peace.

Verse 8. *Thou shalt bind them for a sign upon thy hand*—As at that time there were few written copies of the whole law, and the people had it read to them only at the feast of tabernacles, God seems to have appointed, at least for the present, that some select sentences of the law, that were most weighty and comprehensive, should literally be written upon their gates and walls, or on slips of parchment, to be worn about their wrists, or bound upon their foreheads. The spirit of the command, however, and the chief thing intended, undoubtedly was, that they should give all diligence and use all means to keep God's laws always in remembrance, as men frequently bind something upon their hands, or put something before their eyes, to prevent forgetfulness of a thing which they much desire to remember.

Verse 13. *Shall swear by his name*—Not by idols, or any creatures, but only by *his* name, when thou hast a call and just cause to swear. But some think, from comparing this with other passages, the words rather mean, that they were to be steadfast in the acknowledgment and worship of the true God, and in professing that religion which he had instituted. Thus, (Isa. xix. 18,) *to swear to the Lord of hosts*, is to profess the true religion. And God's words, by the same prophet, (chap. xlv. 23,) *Unto me every knee shall bow, and every tongue shall swear*, are interpreted by St. Paul to mean, *Every tongue shall confess to God*, Rom. xiv. 11. Thus, (Psa. lxxiii. 11,) *Every one that sweareth by him*, signifies, every worshipper of the true God.

Verses 15–17. *Is a jealous God among you*—Hebrew, *In the midst of you*; to see and observe all

A. M. 2553. 17 Ye shall ² diligently keep the
B. C. 1451. commandments of the LORD your
God, and his testimonies, and his statutes,
which he hath commanded thee.

18 And thou ^a shalt do *that which is* right
and good in the sight of the LORD: that it may
be well with thee, and that thou mayest go in
and possess the good land which the LORD
sware unto thy fathers,

19 ^b To cast out all thine enemies from before
thee, as the LORD hath spoken.

20 ¶ And ^c when thy son asketh thee ^d in time
to come, saying, What *mean* the testimonies,
and the statutes, and the judgments, which the
LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We
were Pharaoh's bond-men in Egypt; and the

LORD brought us out of Egypt ^d with A. M. 2553
a mighty hand: B. C. 1451

22 ^e And the LORD showed signs and won-
ders, great and ^f sore, upon Egypt, upon Pha-
raoh, and upon all his household, before our
eyes:

23 And he brought us out from thence, that
he might bring us in, to give us the land which
he sware unto our fathers.

24 And the LORD commanded us to do all
these statutes, ^f to fear the LORD our God,
^g for our good always, that ^h he might preserve
us alive, as *it is* at this day.

25 And ⁱ it shall be our righteousness, if
we observe to do all these commandments
before the LORD our God, as he hath com-
manded us.

^a Chap. xi. 13; Psa. cxix. 4.—^a Exod. xv. 26; Chap. xii. 28.
^b Num. xxxiii. 52, 53.—^c Exod. xiii. 14.—^d Heb. *to-morrow*.
^e Exod. xiii. 3.

^e Exod. vii., &c.; Psa. cxxxv. 9.—^f Heb. *evil*.—^f Verse 2.
^g Chap. x. 13; Jer. xxxii. 39.—^h Chap. iv. 1; viii. 1.—ⁱ Lev.
xviii. 5; Chap. xxiv. 13.

your ways, and your turnings aside to other gods.
Ye shall not tempt—Not provoke him, as the follow-
ing instance explains. Sinners, especially presumptu-
ous sinners, are said to tempt God; that is, to make
■ trial of God, whether he be so wise as to see their
sins, so just, and true, and powerful, as to take ven-
geance on them, concerning which they are very
apt to doubt, because of the present impunity and
prosperity of many such persons. *Ye shall dili-
gently keep*—Negligence will ruin us; but we cannot
be saved without diligence.

Verse 25. *It shall be our righteousness*—Hebrew,
Righteousness shall be to us. We shall be owned,
and pronounced by God to be righteous and holy
persons, if we sincerely obey him; otherwise we
shall be declared to be unrighteous and ungodly.
Or, *mercy shall be to us, or with us*. For as the
Hebrew word rendered righteousness is very often
put for mercy, (as Psa. xxiv. 5; xxxvi. 10; li. 14;

Prov. x. 2; xi. 4; Dan. ix. 16,) so this sense seems
best to agree both with the Scripture use of this
phrase, (in which righteousness seldom or never, but
grace or mercy frequently, is said to be to us, or with
us,) and with the foregoing verse and argument.
God, saith he, (verse 24,) commanded these things
for our good, that he might preserve us alive, as it is
this day. And, adds he in this verse, this is not all;
for as he hath done us good, so he will go on to do
us more and more good, and God's mercy shall be
to us, or with us, in the remainder of our lives, and
for ever, if we observe these commandments. "Our
sincere obedience," says Henry, (including in the
term, repentance, faith, and love, with all other
graces,) "shall be accepted through a Mediator, to
denominate us, as Noah was, *righteous before God*,
Gen. vii. 1; Luke i. 6; and 1 John iii. 7. The
Chaldee reads it, *There shall be a reward to us if
we observe to do these commandments.*"

CHAPTER VII.

A command to destroy the Canaanites, with all pertaining to their idols, 1-5; and to obey God, considering their relation to him, 6-11. Promises to the obedient, 12-15. A repetition of the command utterly to destroy the Canaanites, with all the monuments of their idolatry, 16-26.

A. M. 2553. WHEN the ^a LORD thy God shall
B. C. 1451. bring thee into the land whither
thou goest to possess it, and hath cast out many

nations before thee, ^b the Hittites, and A. M. 2553.
the Girgashites, and the Amorites, B. C. 1451.
and the Canaanites, and the Perizzites, and

^a Chap. xxxi. 3; Psa. xlv. 2, 3.

^b Gen. xv. 19.

NOTES ON CHAPTER VII.

Verse 1. *Seven nations*—Ten are mentioned, Gen.
xv. 19; but this being some hundreds of years after,

it is not strange if three of them were either destroyed
by foreign or domestic wars, or by cohabitation and
marriage united with and swallowed up in the rest.

A. M. 2553. the Hivites, and the Jebusites, seven
B. C. 1451. nations ° greater and mightier than
thou ;

2 And when the LORD thy God shall ^d deliver them before thee, thou shalt smite them, and ^e utterly destroy them : ^f thou shalt make no covenant with them, nor show mercy unto them :

3 ^g Neither shalt thou make marriages with them ; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods : ^h so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them ; ye shall ⁱ destroy their altars, and break down their ^j images, and cut down their groves, and burn their graven images with fire.

6 ¶ ^k For thou *art* a holy people unto the LORD thy God : ^l the LORD thy God hath chosen thee to be a special people unto himself,

above all people that *are* upon the face of the earth. A. M. 2553.
B. C. 1451.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people ; for ye *were* ^m the fewest of all people :

8 But ⁿ because the LORD loved you, and because he would keep ^o the oath which he had sworn unto your fathers, ^p hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.

9 ¶ Know therefore that the LORD thy God, he *is* God, ^q the faithful God, ^r which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations ;

10 And ^s repayeth them that hate him to their face, to destroy them : ^t he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments,

° Chapter iv. 38.—^d Verse 23 ; Chapter xxiii. 14.—^e Lev. xxvii. 28 ; Num. xxxiii. 52.—^f Exod. xxxiv. 15.—^g Joshua xxiii. 12 ; 1 Kings xi. 2.—^h Chap. vi. 15.—ⁱ Exod. xxiii. 24.
^j Heb. statues, or, pillars.—^k Exod. xix. 6 ; Chap. xiv. 2.

^l Amos iii. 2 ; 1 Peter ii. 9.—^m Chap. x. 22.—ⁿ Chap. x. 15.—^o Exodus xxxii. 13 ; Psalm cv. 8, 10.—^p Exod. xiii. 3.
^q Isaiah xlix. 7 ; 1 Cor. i. 9.—^r Exodus xx. 6 ; Chapter v. 10.
^s Isa. lix. 18 ; Neh. i. 2.—^t Chap. xxxii. 35.

Verse 2. *Thou shalt smite and utterly destroy them*—That is, in case they continued obstinate in their idolatry, they were to be destroyed, as nations, or bodies politic. But if they forsook their idolatry, and became sincere proselytes to the true religion, they would then be proper objects of forgiveness, as being true penitents. For, says God himself, by Jeremiah, (chap. vii. 8,) *At what instant I shall speak concerning a nation to destroy it, if that nation turn from their evil, I will repent of the evil which I thought to do unto them. Thou shalt make no covenant with them*—See Exod. xxiii. 32, and xxiv. 12. To make a covenant with and to spare such incurable idolaters, would have been cruelty to themselves and their posterity.

Verse 3. *Neither shalt thou make marriages with them*—From this prohibition it has been justly inferred that the Canaanites, as individuals, might be spared upon their repentance and reformation from idolatry. For on the supposition that nothing that breathed was to be saved alive, but that all were to be utterly destroyed, there could be no occasion for this injunction. What end could it answer to forbid all intermarriages with a people supposed not to exist ?

Verse 4. *To serve other gods*—That is, there is manifest danger of apostacy and idolatry from such matches. Which reason doth both limit the prohibition to such of these as were unconverted, (other-

wise Salmon married Rachab, Matt. i. 5,) and also enlarges it to other idolatrous nations, as appears from 1 Kings xi. 2 ; Ezra ix. 2 ; Neh. xiii. 23.

Verse 5. *Their groves*—Which idolaters planted about the temples and altars of their gods. Hereby God designed to take away whatsoever might bring their idolatry to remembrance, or occasion the reviving of it.

Verses 7, 8. *The fewest*—To wit, at that time, when God first declared his choice of you for his peculiar people, which was done to Abraham. For Abraham had but one son concerned in this choice and covenant, namely, Isaac, and that was not till he was in his hundredth year ; and Isaac was sixty years old ere he had a child, and then had only two children ; and though Jacob had twelve sons, yet it was a long time before they made any considerable increase. Nor do we read of any great multiplication of them until after Joseph's death. *The Lord loved you*—It was his free choice, without any cause or motive on your part.

Verse 10. *Them that hate him*—Not only those who hate him directly and properly, (for so did few or none of the Israelites to whom he here speaks,) but those who hate him by implication and consequence ; those who hate and oppose his people and word ; those who wilfully persist in the breach of his commandments. *To their face*—That is, openly, and so as they shall see it, and not be able to avoid

A. M. 2553. which I command thee this day, to
B. C. 1451. do them.

12 ¶ ¹ Wherefore it shall come to pass, ² if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee ³ the covenant and the mercy which he swore unto thy fathers :

13 And he will ⁴ love thee, and bless thee, and multiply thee : ⁵ he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

14 Thou shalt be blessed above all people : ¹ there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the ² evil diseases of Egypt which thou knowest upon thee ; but will lay them upon all *them* that hate thee.

16 And ³ thou shalt consume all the people which the LORD thy God shall deliver thee ; ⁴ thine eye shall have no pity upon them : neither shalt thou serve their gods ; for that *will be* ⁵ a snare unto thee.

17 If thou shalt say in thine heart, These nations *are* more than I, how can I ¹ dispossess them ?

¶ Chap. xxviii. 1.—² Heb. *because*.—³ Ps. cv. 8 ; Luke i. 55, 72.—⁴ John xiv. 21.—⁵ Chap. xxviii. 4.—⁶ Exod. xxiii. 26, &c.—⁷ Exod. ix. 14.—⁸ Verse 2.—⁹ Chapter xiii. 8. ¹⁰ Exod. xxiii. 33.—¹¹ Num. xxxiii. 53.—¹² Chapter xxxi. 6. ¹³ Ps. cv. 5.

it. *Slack*—So as to delay it beyond the fit time or season for vengeance, yet withal he is long-suffering, and slow to anger.

Verses 12, 13. *The covenant and the mercy*—That is, the covenant of mercy, which he, out of his own mere grace, made with them. *He will love thee*—He will continue to love thee, and to manifest his love to thee.

Verse 15. *The diseases of Egypt*—Such as the Egyptians were infected with, either commonly, or miraculously. It seems to refer not only to the plagues of Egypt, but to some other epidemic diseases, which they remembered to have prevailed among the Egyptians, and by which God had chastised them for their national sins. The leprosy, and other cutaneous distempers, were frequent in Egypt. The Scriptures also mention the botch of Egypt, ¹ a disease common in that country, Deut. xxviii. 27. Diseases are God's servants, which go where he sends them, and do what he bids them.

Verses 18, 19. *Thou shalt remember what the*

18 ¹ Thou shalt not be afraid of ² them : *but* shalt well ³ remember ⁴ what the LORD thy God did unto Pharaoh, and unto all Egypt ;

19 ¹ The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out ; so shall the LORD thy God do unto all the people of whom thou art afraid.

20 ¹ Moreover, the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them : for the LORD thy God is ¹ among you, ² a mighty God and terrible.

22 ¹ And the LORD thy God will ² put out those nations before thee by little and little : thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them ⁴ unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And ¹ he shall deliver their kings into thy hand, and thou shalt destroy their name ² from under heaven : ³ there shall no man be able to stand before thee, until thou have destroyed them.

25 ¶ The graven images of their gods ¹ shall

¹ Chapter iv. 34.—² Exod. xxiii. 28.—³ Numbers xi. 20. ⁴ Chapter x. 17 ; Neh. i. 5.—⁵ Exod. xxiii. 29.—⁶ Heb. *pluck off*.—⁷ Heb. *before thy face*, Verse 2.—⁸ Joshua x. 24. ⁹ Exod. xvii. 14.—¹⁰ Chap. xi. 25 ; Joshua i. 5.—¹¹ Verse 5 ; Exod. xxxii. 20.

LORD thy God did—Frequently and considerably, for thy encouragement ; for people are said to forget those things which they do not remember to good purpose. *The great temptations*—The trials and exercises of thy faith, and obedience to my commands.

Verse 22. *Thou mayest not consume them at once*—Thou shalt not be able ; I will not assist thee with my omnipotence, to crush them at one run of success and victory ; for you are not yet numerous enough to people the whole country at once. But I will bless thee in the use of ordinary means, and thou shalt destroy them by degrees, in several battles, that thou mayest learn by experience to put thy trust in me.

Verse 24. *No man shall stand before thee*—This promise was conditional ; they were to be obedient and perform their duty, and then it would be fulfilled ; but if they neglected to do this, they would justly lose the benefit of it.

Verse 25. *The silver or the gold*—Wherewith the

A. M. 2553. ye burn with fire: thou ^a shalt not
B. C. 1451. desire the silver or gold *that is* on
them, nor take *it* unto thee, lest thou be
^a snared therein: for it *is* ^a an abomination to
the LORD thy God.

^a Josh. vii. 1, 21.—^c Judg. viii. 27; Zeph. i. 3.

idols were covered or adorned, nor consequently any other of their ornaments. This God commanded, to show his utter detestation of idolatry, and to cut off all occasions of it.

26 Neither shalt thou bring an abo- A. M. 2553.
mination into thy house, lest thou be B. C. 1451.
a cursed thing like it: *but* thou shalt utterly
detest it, and thou shalt utterly abhor it; ^a for
it *is* a cursed thing.

^a Chap. xvii. 1.—^x Lev. xxvii. 28; Josh. vi. 17.

Verse 26. *Lest thou be a cursed thing*—Hebrew, **חרם**, *cherem*, devoted to utter destruction, as that and every thing was that had been employed to an idolatrous use.

CHAPTER VIII.

An exhortation to obedience in consideration of past and promised mercies, 1-9. A caution not to forget God in prosperity, 10-18. A threatening in case of apostasy, 19, 20.

A. M. 2553. **A**LL the commandments which I
B. C. 1451. command thee this day ^a shall ye
observe to do, that ye may live, and multiply,
and go in and possess the land which the LORD
sware unto your fathers.

2 And thou shalt remember all the way which
the LORD thy God ^b led thee these forty years
in the wilderness, to humble thee, and ^c to prove
thee, ^d to know what *was* in thy heart, whether
thou wouldest keep his commandments, or no.

^a Chap. iv. 1; v. 32.—^b Chap. i. 3; ii. 7.—^c Exodus xvi. 4.
^d 2 Chron. xxxii. 31.

NOTES ON CHAPTER VIII.

Verse 1. *That ye may live*—Comfortably and prosperously, for *life*, in the Scripture phrase, signifies more than bare life, namely, happiness and prosperity, Gen. xvii. 18; 1 Sam. xxv. 6; Lev. xxv. 36; 1 Thess. iii. 8. On the other hand, afflictions and calamities are called death, Exod. x. 17, and 2 Cor. xi. 23.

Verse 2. *Thou shalt remember*—Call to mind and meditate upon the wisdom and goodness of God toward thee, and the power exerted on thy behalf. *All the way which the Lord led thee*—All the events which befell thee in the way, the miraculous protections, deliverances, provisions, instructions, which God gave thee; and withal, the severe punishments of thy disobedience. *To know what was in thy heart*—That thou mightest discover thyself, and manifest to others, the infidelity, inconstancy, hypocrisy, and perverseness which lay hid in thy heart; the discovery and manifestation whereof God saw would be of peculiar use, both to them and to his church in all succeeding ages. It is well for us, likewise, to remember all the ways both of God's providence and grace, by which he has hitherto led,

3 And he humbled thee, and ^e suf- A. M. 2553.
fered thee to hunger, and ^f fed thee B. C. 1451.
with manna, which thou knewest not, neither
did thy fathers know; that he might make
thee know that man doth ^g not live by bread
only, but by every *word* that proceedeth
out of the mouth of the LORD doth man
live.

4 ^h Thy raiment waxed not old upon thee,
neither did thy foot swell, these forty years.

^e Exod. xvi. 2.—^f Exod. xvi. 12.—^g Psa. civ. 29.—^b Chap.
xxix. 5; Neh. ix. 21.

and still leads us through the wilderness, that we may trust in him, and cheerfully serve him.

Verse 3. *By every word of the Lord doth man live*—By every, or any thing which God appoints and blesses for this end, how unlikely soever it may seem to be for the support and nourishment of the human frame. For it is not the creature, without God, that is sufficient for the support of life; it is only his command and blessing that makes it sufficient. We ought not, therefore, to fix our dependence, as we are prone to do, on natural causes, but to remember that we depend, absolutely, entirely, and immediately, on him for life and all things.

Verse 4. *Thy raiment waxed not old upon thee*—The common interpretation of these words is, that, by a constant miracle, their clothes did not so much as decay, *nor their foot swell*, or, as some render it, *grow callous*, by so long travelling in hot and stony places. But Le Clerc thinks "it is hardly to be imagined that Moses, whose principal intention was to record the miracles which God wrought for the Israelites in the wilderness, should have mentioned this so transiently, and, as it were, by the by, if it

A. M. 2553. 5 ⁱ Thou shalt also consider in thy heart, that as a man chasteneth his son, so the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, ^k to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, ^l a land of brooks of water, of fountains, and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land ^l of oil-olive, and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land ^m whose stones are iron, and out of whose hills thou mayest dig brass.

10 ⁿ When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

ⁱ 2 Sam. vii. 14; Psa. lxxxix. 32.—^k Chap. v. 33.—^l Chap. xi. 10.—^l Heb. *of olive-tree of oil*.—^m Chapter xxxiii. 25.
ⁿ Chap. vi. 11.

really had been wrought to that extent, especially as it would have been one of the greatest of them. For there must indeed have been as many miracles wrought as there were persons in the camp, and that not only once, but daily, and for the space of forty years. And if we add to this, that their clothes grew in proportion to their stature, as in that case they must have done, unless they had more coats than one apiece, a greater miracle can hardly be conceived. He observes further, that God is never wont to work miracles unless they be quite necessary; yet here is one of the greatest miracles without any necessity at all. For, as the Israelites had flocks of sheep and goats in the wilderness, and certainly were not ignorant of the art of weaving, as appears from the curious work of the tabernacle, and as nothing hindered them from trafficking with their Arabian neighbours, it is evident they might have been supplied with clothes in the common way, either by making or purchasing them. This being the case, is it not as reasonable to believe that God would have fed the Israelites with manna, after their settlement in Canaan, as that he would have preserved their clothes from decay, during their abode in the wilderness, when there was no necessity for their being thus clothed by a miracle? He therefore explains Moses's words thus: *Thy raiment waxed not old*—That is, "Providence has been so liberal in supplying your wants in this desert land, that you have never been under the necessity of letting your clothes grow old upon your backs, but have always been supplied with new before the old were worn out. *Nor did your feet swell*—Namely, for want of shoes to defend them." Agreeably to this interpretation, in chap. xxix. 5, instead of *Thy*

A. M. 2553. 11 Beware that thou forget not the LORD thy God in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 ^o Lest *when* thou hast eaten, and art full, and hast built goodly houses, and dwelt *therein*;

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 ^p Then thy heart be lifted up, and thou ^q forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who ^r led thee through that great and terrible wilderness, ^s *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water: ^t who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with

^o Chapter xxviii. 47.—^p 1 Cor. iv. 7.—^q Psalm cvi. 21.
^r Isa. lxiii. 12; Jer. ii. 6.—^s Numbers xxi. 6.—^t Numbers xx. 11.

foot did not swell, it is, Thy shoe did not wax old upon thy feet; that is, "You were not reduced, through poverty, to wear shoes till they were grown so old and torn that they could not defend your feet against tumours, and other inconveniences, arising from heat and rugged ways." This interpretation, it must be observed, is not peculiar to Le Clerc; Spanheim, Burman, Bynæus, Budæus, Calmet, and many others have adopted it.

Verse 5. *As a man chasteneth his son*—That is, unwillingly, being constrained by necessity; moderately, in judgment remembering mercy; and for his reformation, not his destruction.

Verses 7-9. *Depths*—Deep wells, or springs, or lakes, which were numerous and large. *Whose stones are iron*—Where iron mines are as plentiful as quarries of stone are in other places. *Thou mayest dig brass*—That is, copper, of which brass is made.

Verse 10. *Bless the Lord*—Solemnly praise him for thy food; which is a debt both of gratitude and justice, because it is from his providence and favour that thou receivest both thy food and refreshment, and strength by it. The more unworthy and absurd is that too common profaneness of them, who, professing to believe in God, from whom all their comforts come, grudge to own him at their meals, either by desiring his blessing before them, or by offering due praise to God after them.

Verse 14. *Lifted up*—As if thou didst receive and enjoy these things, either by thy own wisdom, and valour, and industry, or by thy own merit.

Verse 16. *That he might humble thee*—By keeping thee in constant dependance upon himself for every day's food, and convincing thee what an im

A. M. 2553. "manna, which thy fathers knew
B. C. 1451. not, that he might humble thee, and
that he might prove thee, ² to do thee good at
thy latter end :

17 ³ And thou say in thy heart, My power
and the might of my hand hath gotten me this
wealth.

18 But thou shalt remember the LORD thy
God: ⁴ for *it is* he that giveth thee power to
get wealth, ⁵ that he may establish his cove-

■ Verse 3.—Jer. xxiv. 5; Heb. xii. 11.—³ Chapter ix. 4;
1 Cor. iv. 7.

potent, helpless creature thou art, having nothing
whereon to subsist, and being supported wholly by
the alms of divine goodness from day to day. The
mercies of God, if duly considered, are as powerful
a means to humble us as the greatest afflictions,
because they increase our debts to God, and mani-
fest our dependence upon him, and by making God
great, they make us little in our own eyes. *To do
thee good*—That is, that after he hath purged and
prepared thee by afflictions, thou mayest receive and
enjoy his blessings with less disadvantage, while by
the remembrance of former afflictions thou art made

nant which he sware unto thy fa- A. M. 2553.
thers, as *it is* this day. B. C. 1451.

19 And it shall be, if thou do at all forget the
LORD thy God, and walk after other gods, and
serve them, and worship them, ⁶ I testify against
you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth
before your face, ⁷ so shall ye perish; because
ye would not be obedient unto the voice of the
LORD your God.

² Proverbs x. 22.—³ Chapter vii. 8.—⁴ Chapter iv. 26.
⁵ Daniel ix. 11.

thankful for those blessings, and more cautious not
to abuse them.

Verse 20. *So shall ye perish*—Assure yourselves,
if you apostatize from the worship and service of
God, and relapse into idolatry, irreligion, or vice, your
nation will be involved in the same ruin and destruc-
tion that you are now going to execute upon the
Canaanites for the like national sins. These cau-
tions and exhortations which Moses here so forcibly
and pathetically gives to the Israelites ought to be
well observed and laid to heart by us all, to every
one of whom they are equally necessary.

CHAPTER IX.

A promise of Canaan, 1-3. A caution not to ascribe this to their own merit, 4-6. A rehearsal of their various rebellions, 7-24; and of Moses's intercession for them, 25-29.

A. M. 2553. **H**EAR, O Israel: Thou *art* to ^a pass
B. C. 1451. over Jordan this day, to go in to
possess nations ^b greater and mightier than thy-
self, cities great and ^c fenced up to heaven,

2 A people great and tall, ^d the children of
the Anakims, whom thou knowest, and of
whom thou hast heard say, Who can stand
before the children of Anak?

3 Understand therefore this day, that the
LORD thy God *is* he which ^e goeth over before

■ Chap. xi. 31; Josh. iii. 16.—^b Ch. iv. 38; vii. 1.—^c Ch. i.
28.—^d Num. xiii. 22.—^e Ch. xxxi. 3.—^f Ch. iv. 24.

thee; as a ^f consuming fire ^g he shall A. M. 2553.
destroy them, and he shall bring them B. C. 1451.
down before thy face: ^h so shalt thou drive them
out, and destroy them quickly, as the LORD
hath said unto thee.

4 ⁱ Speak not thou in thy heart, after that
the LORD thy God hath cast them out from
before thee, saying, For my righteousness the
LORD hath brought me in to possess this land:
but ^k for the wickedness of these nations the

■ Chap. vii. 23.—^h Exod. xxiii. 31.—ⁱ Chap. viii. 17; Rom.
xi. 6, 20.—^k Gen. xv. 16; Chap. xviii. 12.

NOTES ON CHAPTER IX.

Verses 1, 2. This seems to be a new discourse,
delivered at some distance of time from the former,
probably on the next sabbath day. *This day*—That
is, *shortly*, within a little time, the word *day* being
often put for *time*. *To possess nations*—That is,
the land of those nations. *Mightier than thyself*—
This he adds that they might not trust to their own
strength, but wholly rely upon God's help for the
conquering them, and after the work was done,

might ascribe the glory of it to God alone, and not
to themselves. *Who can stand*—This seems to
have been a proverb used in those times.

Verse 3. *As a consuming fire*—Before whom
thine enemies shall be as easily consumed as stubble
before the flames. *So shalt thou drive them out—
quickly*—Not the whole seven nations, whom he said
(chap. vii. 22,) God would drive out by little and little,
but so many as to make a settlement for them in
Canaan.

A. M. 2553. LORD doth drive them out from before thee.
B. C. 1451.

5 ¹Not for thy righteousness, or for the uprightness of thy heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform ^mthe word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art ⁿa stiff-necked people.

7 ¶ Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: ^afrom the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also ^pin Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

B. C. 1491. 9 ^aWhen I was gone up into the mount, to receive the tables of stone, even the tables of the covenant which the LORD made with you, then ^rI abode in the mount forty days and forty nights; I neither did eat bread, nor drink water:

10 ^eAnd the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the

words which the LORD spake with you in the mount, out of the midst of the fire, ^tin the day of the assembly.

11 And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant.

12 And the LORD said unto me, ^uArise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are ^xquickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore, ^vthe LORD spake unto me, saying, I have seen this people, and behold, ^zit is a stiff-necked people:

14 ^aLet me alone, that I may destroy them, and ^bblot out their name from under heaven: ^cand I will make of thee a nation mightier and greater than they.

15 ^dSo I turned and came down from the mount, and ^ethe mount burned with fire: and the two tables of the covenant were in my two hands.

16 And ^fI looked, and behold, ye had sinned against the LORD your God, and had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

¹ Tit. iii. 5.—^m Gen. xii. 7; xiii. 15.—ⁿ Verse 13; Exod. xxxii. 9.—^p Exodus xlv. 11; xvi. 2.—^r Exodus xxxii. 4.
^a Exod. xxiv. 12, 15.—^b Exod. xxiv. 18.—^c Exod. xxxi. 18.
^e Exod. xix. 17; xx. 1.

^u Exod. xxxii. 7.—^x Chapter xxxi. 29.—^v Exod. xxxii. 9.
^z Verse 6; Chap. x. 16.—^a Exod. xxxii. 10.—^b Chap. xxix. 20; Psalm ix. 5.—^c Numbers xiv. 12.—^d Exodus xxxii. 15.
^e Exod. xix. 18.—^f Exod. xxxii. 19.

Verse 5. *Not for thy righteousness*—Neither for thy upright heart nor holy life, the two things which God, above all others, regards. Here, therefore, all merit in them is excluded: and they are given to know that, although the Canaanites were expelled for their national wickedness, they were not settled in their room for their righteousness. And surely they, who did not deserve this earthly Canaan, could not merit the kingdom of glory. *To perform the word*—To show my faithfulness in accomplishing that promise which I graciously made and confirmed with my oath.

Verse 7. *Stiff-necked*—Rebellious and perverse, and so destitute of all pretence to righteousness. And thus our gaining possession of the heavenly Canaan must be ascribed to God's power and grace, and not to our own might or merit. In him we must glory, and not in ourselves.

Verse 8. *Also in Horeb ye provoked the Lord*—Rather, even in Horeb; for there is an emphasis in

this. Even when your miraculous deliverance out of Egypt was fresh in your memories; when God had but newly manifested himself to you, and delivered you the law in so stupendous and awful a manner, and with such visible displays of his divine majesty; when he had just taken you into covenant with himself, and was actually conferring still further mercies upon you.

Verse 10. *With the finger of God*—Immediately and miraculously, which was done not only to procure the greater reverence to the law, but also to signify that it is the work of God alone to write this law upon the table of men's hearts. *In the day of the assembly*—That is, when the people were gathered by God's command to the bottom of mount Sinai, to hear and receive God's ten commandments from his own mouth.

Verse 14. *Let me alone*—Stop me not by thy intercession: desist from all prayer and pleading in their behalf.

A. M. 2553. 17 And I took the two tables, and
B. C. 1451. cast them out of my two hands, and
brake them before your eyes.

18 And I ^s fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 (^h For I was afraid of the anger and hot displeasure wherewith the LORD was wroth against you to destroy you.) ⁱ But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also at the same time.

21 And ^k I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at ^l Taberah, and at ^m Massah, and at ⁿ Kibroth-hattaavah, ye provoked the LORD to wrath:

23 Likewise ^o when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you: then ye rebelled

against the commandment of the LORD your God, and ^p ye believed him not, nor hearkened to his voice.

24 ^a Ye have been rebellious against the LORD from the day that I knew you.

25 ^r Thus I fell down before the LORD forty days and forty nights, as I fell down at the first; because the LORD had said he would destroy you.

26 ^s I prayed therefore unto the LORD, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest ^t the land whence thou broughtest us out say, ^u Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 ^x Yet they *are* thy people and thine inheritance which thou broughtest out by thy mighty power and by thy stretched-out arm.

^s Exod. xxxiv. 28.—^h Exod. xxxii. 10, 11.—ⁱ Exod. xxxii. 14.—^k Exod. xxxi. 20.—^l Num. xi. 1, 5.—^m Exod. xvii. 7.
ⁿ Num. xi. 4, 34.—^o Num. xiii. 3.—^p Ps. cvi. 24, 25.

^a Chap. xxxi. 27.—^r Ver. 18.—^s Exod. xxxii. 11.—^t Gen. xli. 57; 1 Sam. xiv. 25.—^u Exodus xxxii. 12; Num. xiv. 16.
^x Chap. iv. 20; 1 Kings viii. 51.

Verse 17. *I brake them before your eyes*—Not by an unbridled passion, but in zeal for God's honour, and by the direction of God's Spirit; to signify to the people that the covenant between God and them, contained in those tables, was broken, and that they were now cast out of God's favour, and could expect nothing from him but fiery indignation.

Verse 21. *I cast the dust thereof into the brook*—That there might be no monument nor remembrance of the calf left.

Verse 25. *I fell down*—In ⁿ way of humiliation and supplication, on your behalf. *Forty days*—

The same forty that were mentioned verse 18, as appears by comparing this with the account given in Exodus, where this history is more fully related, and where this is related to have been done twice only. See Exod. xxxii. 10, and xxxiii. 5.

Verses 26–29. *Redeemed through thy greatness*—The greatness of thy power and goodness, which appeared most eminently in that work. *Remember thy servants Abraham, &c.*—That is, thy promise made and sworn to them. *They are thy people*—Whom thou hast chosen to thyself out of all mankind.

CHAPTER X.

God's mercy in renewing the tables, 1–5. In leading Israel forward, and choosing the tribe of Levi for his own, 6–9. In accepting the intercession of Moses, 10, 11. An exhortation to fear, love, and serve God, 12–22.

A. M. 2553. B. C. 1451. **A**T that time the LORD said unto me, ^a Hew thee two tables of

stone like unto the first, and come up unto me into the mount, and ^b make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakedst, and ^c thou shalt put them in the ark.

3 And I made an ark of ^d shittim-wood, and ^e hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand.

4 And ^f he wrote on the tables, according to the first writing, the ten ¹ commandments, ^g which the LORD spake unto you in the mount, out of the midst of the fire, ^h in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself and ⁱ came down from the mount, and ^k put the tables in the ark which I had made; ^l and there they be, as the LORD commanded me.

6 ¶ And the children of Israel took their jour-

ney from Beeroth ^m of the children of Jaakan to ⁿ Mosera: ^o there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 ^p From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time ^q the LORD separated the tribe of Levi, ^r to bear the ark of the covenant of the LORD, ^s to stand before the LORD to minister unto him, and ^t to bless in his name, unto this day.

9 ^u Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

10 ¶ And ^x I stayed in the mount, according to the ² first time, forty days and forty nights; and ^y the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.

^a Exod. xxxiv. 1, 2. — ^b Exod. xxv. 10. — ^c Exod. xxv. 16, 21. — ^d Exod. xxxvii. 1. — ^e Exod. xxxiv. 4. — ^f Exod. xxxiv. 28. — ^g Heb. words. — ^h Exodus xx. 1. — ⁱ Exodus xix. 17; Chapter ix. 10. — ^j Exodus xxxiv. 29. — ^k Exodus xl. 20. ^l 1 Kings viii. 9. — ^m Num. xxxiii. 31.

ⁿ Num. xxxiii. 30. — ^o Num. xx. 28. — ^p Num. xxxiii. 32. ^q Num. iv. 4. — ^r Num. iv. 15. — ^s Chap. xviii. 5. — ^t Lev ix. 22; Num. vi. 23. — ^u Num. xviii. 20, 24; Ezek. xlv. 38. ^x Exodus xxxiv. 28; Chapter ix. 18, 25. — ^y Or, former days. ^z Chap. ix. 19.

NOTES ON CHAPTER X.

Verse 2. *I will write on the tables*—Though the tables were broken because they broke his commandment and made themselves a graven image, they were now renewed in proof that his wrath was turned away. And thus God's writing his law in our inward parts is the surest proof of our reconciliation to him, Jer. xxxi. 33, 34. Reader, has God written it on thine? Remember, *He that loveth not, knoweth not God*, and is not in a state of reconciliation with him, 1 John iv. 8.

Verse 3. *I made an ark*—Some of the Jewish doctors conclude from this text that there were two arks, one made by Bezaleel, and this one by Moses, which they fancy was the ark that went before them in their marches and battles. But this notion is confuted by many other passages. All that Moses means by saying, *I made an ark*, is, that he ordered one to be made, just as the expression, *Solomon built the temple*, only means that he provided for the building of it, and caused it to be built.

Verse 6. This following history comes in manifestly by way of parenthesis, as appears from verse 10, where he returns to his former discourse; and it seems to be here inserted as an evidence of God's gracious answer to Moses's prayers, and of his reconciliation to the people, notwithstanding their late and great provocation. For, saith he, after this they proceeded by God's guidance in their journeys, and though Aaron died in one of them, yet God made up that breach, and Eleazar came in his place, and

ministered as a priest, one branch of which office was to intercede for the people.

Verse 8. *At that time*—About that time, that is, when I was come down from the mount, as was said, verse 5. *To stand before the Lord*—A phrase used concerning the prophets, 1 Kings xvii. 1, and xviii. 15, this being the posture of servants. Hence the angels are said to stand, 2 Chron. xviii. 18; and Luke i. 19. *To bless*—The people, by performing those holy ministrations for them, and giving those instructions to them, to and with which God's blessing was promised; and this they did *in God's name*, that is, by command and commission from him. Let it be observed here, that a settled ministry is a great blessing to a people, and a special token of God's love to them. But they who are blessed with it should take care that it do not become a curse through their abuse or non-improvement of it.

Verse 9. *Levi hath no inheritance with his brethren*—That they might attend only on the duties of their sacred office, provision was made for their maintenance, without their being obliged to plough, or sow, or entangle themselves in other worldly affairs. And is not provision made for the clergy of this and other countries professing Christianity, for a similar reason, namely, that, being under no necessity of entangling themselves in the affairs of this life, they may war a good warfare, and please Him that hath chosen them to be his soldiers? 2 Tim. ii. 4. *The Lord is his inheritance*—They are to be maintained out of such

A. M. 2553. 11 ^z And the LORD said unto me, B. C. 1451. Arise, ³take *thy* journey before the people, that they may go in and possess the land which I swear unto their fathers to give unto them.

12 ¶ And now, Israel, ^a what doth the LORD thy God require of thee but ^b to fear the LORD thy God, ^c to walk in all his ways, and ^d to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day ^e for thy good?

14 Behold, ^fthe heaven and the heaven of heavens *is* the LORD's thy God, ^gthe earth *also*, with all that therein *is*.

^a Exod. xxxii. 34.—³ Heb. *go in journey*.—^a Micah vi. 8. ^b Chap. vi. 13.—^c Chapter v. 33.—^d Chapter vi. 5; xi. 13. ^e Chap. vi. 24.—^f 1 Kings viii. 27; Psa. cxv. 16.—^g Genesis xiv. 19.

tithe and revenues as are appropriated to them by the special appointment of God.

Verse 11. *The Lord said unto me, Arise*—This is mentioned as a proof that God had hearkened to the intercession of Moses. *Take thy journey before the people*—It was fit that he, who had saved them from ruin by his intercession, should have the conduct and command of them. And herein he was a type of Christ, who, as he *ever lives to make intercession for us, so has all power in heaven and on earth*.

Verse 12. *What doth he require?*—By way of duty and gratitude for such amazing mercies? *But to fear the Lord thy God, &c.*—When Jehovah is *our God* in Christ, pacified toward us after all we have done, and has received us for his adopted children, then, and not before, are we qualified to comply with his will as here enjoined, to *love* as well as *fear* him, and to *walk in all his ways*, yea, to *serve him*, as it is here expressed, *with all our heart and all our soul*. For then, *beholding what manner of love he hath bestowed upon us*, in making us his children, *we love him because he hath first loved us*, and that love becomes a source of never failing obedience in our souls: it makes the tree good, and then the fruit is good also. Reader, consider this well, lest thy religion be mere formality and hypocrisy, and while thou hast a name to live, thou be dead to God and things divine!

Verse 14. *The heaven*—The aerial and starry heaven. *The heaven of heavens*—The highest, or third heaven, thus named for its eminence. *All that therein is*—All creatures and all men, which being all his, he might have chosen what nation he pleased to be his people.

Verse 15. *To love them*—He shows that God had no particular obligation to their fathers, any more than to other persons and people; all being equally his creation, and that his choice of them out of and

15 ^b Only the LORD had a delight A. M. 2553 in thy fathers to love them, and he B. C. 1451. chose their seed after them, *even* you above all people, as *it is* this day.

16 Circumcise therefore ⁱ the foreskin of your heart, and be no more ^k stiff-necked.

17 For the LORD your God *is* ^l God of gods, and ^m LORD of lords, a great God, ⁿ a mighty, and a terrible, which ^o regardeth not persons, nor taketh reward:

18 ^p He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 ^q Love ye therefore the stranger: for ye were strangers in the land of Egypt.

^b Chapter iv. 37.—ⁱ Leviticus xxvi. 41.—^k Chap. ix. 13. ^l Josh. xxii. 22; Psa. cxxxvi. 2.—^m Rev. xvii. 14.—ⁿ Chap. vii. 21.—^o 2 Chron. xix. 7.—^p Psa. lxxviii. 5.—^q Leviticus xix. 33, 34.

above all others, proceeded only from his good pleasure.

Verse 16. *Circumcise, therefore, your heart*—Rest not in your bodily circumcision, or in any mere external observances or duties; but seriously set upon that substantial and most important circumcision of the heart and of the spirit, which is signified by that of the flesh, and intended to be inculcated thereby: see Rom. ii. 28, 29. Cleanse your hearts *from all filthiness and superfluity of naughtiness*; fitly compared to the foreskin, which, under the Jewish law, if not cut off, made persons profane, unclean, and odious in the sight of God.

Verse 17. *Who regardeth not persons*—Whether Jews or Gentiles, but deals justly and equally with all sorts of men; and as whosoever fears and obeys him shall be accepted, (namely, through faith in the Messiah, working by love,) so all incorrigible transgressors shall be severely punished, and you no less than other people; therefore, do not flatter yourselves, as if God would bear with your sins because of his particular kindness to you or to your fathers.

Verse 18. *The judgment of the fatherless*—He is so far from disregarding those who are unbefriended, that he regards them the more on that account, takes their case under his special cognizance, and is particularly displeased with those who injure and oppress them. Nay, *he executes their judgment*, pleads their cause, and maintains their right against their potent adversaries, and therefore he expects that you should do so too. Even the compassion which he has implanted in the human breast for the oppressed and destitute, and which is his voice to men, calling upon them to protect the orphan, to assist the widow, and to relieve the necessitous, is one evidence, among many others, that he espouses their cause.

Verse 19. *Love ye, therefore, the stranger*—Be

A. M. 2553. 20 ^aThou shalt fear the LORD thy
B. C. 1451. God; him shalt thou serve, and to
him shalt thou ^acleave, ^aand swear by his
name.

21 ^aHe *is* thy praise, and he *is* thy God,
^athat hath done for thee these great and ter-

Chap. vi. 13; Matthew iv. 10.—^aChap. xi. 22.—^aPsalm
lxiii. 11.

kind and just even to Gentile strangers, as to fellow-
creatures of the same frame with yourselves, in
honour to your common Creator, and in imitation
of that tender care which he exercises over the sons
of men.

Verses 20, 21. *To him shalt thou cleave*—With

rible things which thine eyes have A. M. 2553
seen. B. C. 1451.

22 Thy fathers went down into Egypt ^awith
threescore and ten persons; and now the LORD
thy God hath made thee ^aas the stars of hea-
ven for multitude.

^aExodus xv. 2.—^a1 Samuel xii. 24.—^aGenesis xl. 1. 27
^aGenesis xv. 5.

firm confidence, true affection, and constant obe-
dience. *He is thy praise*—The object and matter
of thy praise, as Exod. xv. 2. It is thy greatest
honour to belong to him, to be his subject and ser-
vant, his child and spouse, and it should be thy chief
duty and delight to praise and glorify him.

CHAPTER XI.

Moses exhorts them to obedience, by rehearsing God's works, 1-7; by describing the goodness of the land, 8-12; by promises
and threats, 13-17. An exhortation to teach their children, closed with a promise, 18-32.

A. M. 2553. **T**HEREFORE thou shalt ^alove the
B. C. 1451. LORD thy God, and ^bkeep his
charge, and his statutes, and his judgments, and
his commandments, always.

2 ¶ And know ye this day: for *I speak* not
with your children which have not known, and
which have not seen ^athe chastisement of the
LORD your God, ^ahis greatness, ^ahis mighty
hand, and his stretched-out arm,

3 ^aAnd his miracles, and his acts, which he
did in the midst of Egypt, unto Pharaoh the
king of Egypt, and unto all his land:

4 And what he did unto the army of Egypt,
unto their horses, and to their chariots; ^ahow

^aChap. x. 12.—^bZech. iii. 7.—^cChap. viii. 5.—^dChap.
v. 24.—^eChapter vii. 19.—^fPsalm lxxviii. 12; cxxv. 9.
^gExod. xiv. 27, 28.

he made the water of the Red sea to A. M. 2553.
overflow them as they pursued after B. C. 1451.
you, and *how* the LORD hath destroyed them
unto this day;

5 And what he did unto you in the wilderness,
until ye came into this place;

6 And ^awhat he did unto Dathan and Abi-
ram, the sons of Eliab, the son of Reuben: how
the earth opened her mouth, and swallowed
them up, and their households, and their tents,
and all the ^asubstance that ^awas in their pos-
session, in the midst of all Israel:

7 But ^ayour eyes have seen all the great acts
of the LORD which he did.

^aNumbers xvi. 1, 31; Psalm cvi. 17.—^bOr, *living substance*
which followed them.—^cHeb. *was at their feet*.—^dChapter
v. 3; vii. 19.

NOTES ON CHAPTER XI.

Verse 2. *Know ye this day*—That is, acknowledge
and consider it with diligence and thankfulness; for
that is the sense of the original word here, and in a
multitude of other places. *Your children, who have*
not known—But your eyes have seen, verse 7. *The*
chastisement of the Lord—His judgments executed
on the Egyptians in various plagues, the sundry
methods of punishment and correction he has used
to chastise, amend, and render you obedient to his
laws, see chap. iv. 36; and viii. 5; and Prov. i. 2,
where the same Hebrew word is used in this sense.
His greatness, &c.—His majesty and great power,
appearing in his works. He uses a variety of words
to make them sensible in how many instances the
divine power and goodness had been manifested in

effecting their deliverance out of Egyptian bondage,
and their subsequent preservation.

Verses 4, 5. *Hath destroyed them unto this day*—
Brought them so low that they have not yet re-
covered their strength. Or, the effect of which
destruction continueth to this day, in their weakness
and fear, and our safety from their further attempts
against us. *What he did in the wilderness*—Both
in a way of judgment and mercy.

Verse 7. *Your eyes have seen*—Some of them had
seen all the great things done for them in Egypt,
and at the Red sea, and in the wilderness; and all
of them had seen some of his mighty acts in their
behalf. As if he had said, You yourselves have had
experience of God's goodness and power, and there-
fore you should be the more affected therewith.

A. M. 2553. 8 Therefore shall ye keep all the
B. C. 1451.

commandments which I command you this day, that ye may ^k be strong, and go in and possess the land, whither ye go to possess it;

9 And ^l that ye may prolong *your* days in the land ^m which the LORD sware unto your fathers to give unto them, and to their seed, ⁿ a land that floweth with milk and honey.

10 ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, ^o where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs:

11 ^p But the land, whither ye go to possess it, *is* a land of hills and valleys, and drinketh water of the rain of heaven:

^k Joshua i. 6, 7.—^l Chapter iv. 40; v. 16.—^m Chap. ix. 5.
ⁿ Exod. iii. 8.—^o Zech. xiv. 18.—^p Chap. viii. 7.—^q Heb. seeketh.—^r 1 Kings ix. 3.

What our eyes have seen, especially in our younger days, should be improved by us long after.

Verse 10. *The land is not as the land of Egypt*—The fruitfulness of it depends more especially on the divine providence, and therefore you should be careful to serve the Lord, and secure his favour and blessing. *Wateredst it with thy foot*—That is, with great pains and labour of thy feet; partly by fetching water and dispersing it, and partly by digging furrows, by a spade, with thy foot, and using engines for distributing the water, which engines they wrought with their feet. This is explained by a passage out of Philo, who tells us that the Egyptians, to supply the want of rain, were wont to water their gardens by machines for drawing water, fixed upon the banks of the Nile; which machines were so contrived as to be turned with their feet. So the meaning is, that whereas Egypt was watered by human art, Canaan was watered by rain from heaven, as the next verse explains.

Verse 11. *A land of hills and valleys*—Which could not be made fruitful but by rain from heaven, which seldom fell in Egypt, whose fruitfulness depended on the overflowing of the Nile. Thus he informs them that the promised land was of such a condition as would keep them in a constant dependence upon God for the fruitfulness of it. He means, however, also to signify that it was much more pleasant and healthful than Egypt, which, as it was enriched, so it was annoyed with the Nile, which, overflowing the land in summer-time, made the country both unpleasant and unhealthy. And health being the greatest of all outward blessings, Canaan must therefore be a more desirable habitation than Egypt. *The rain of heaven*—Which was more easily obtained, being given them without any charge or pains; more sweet and pleasant, not hindering their going abroad upon their affairs, as the

12 A land which the LORD thy ^{A. M. 2553.}
^{B. C. 1451.} God ³ careth for: ⁴ the eyes of the

LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken ^r diligently unto my commandments which I command you this day, ^s to love the LORD your God, and to serve him with all your heart and with all your soul,

14 That ^t I will give *you* the rain of your land in his due season, ^u the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 ^x And I will ⁴ send grass in thy fields for thy cattle, that thou mayest ^y eat and be full.

^r Verse 22; Chap. vi. 17.—^s Chap. x. 12.—^t Lev. ii. 6, 14; Chap. xxviii. 12.—^u Joel ii. 23; James v. 7.—^x Psa. civ. 14.
^y Heb. give.—^z Chap. vi. 11; Joel ii. 19

overflowing of the Nile did; more safe and healthful, being free from that mud which attended the waters of the Nile; and more certain too, while they were obedient, the former and the latter rain being promised to be given to them in the proper season, on condition of their adhering to God's worship, and obeying his laws. And even this condition, though it might seem a clog and inconvenience, yet indeed was a great benefit; for thus, by their own interest and necessities, they were obliged to that obedience and reliance on God upon which their happiness depended, both for this life and the next.

Verse 12. *Which the Lord careth for*—In a special manner, watering it immediately, as it were, by his own hand, without man's help, and giving peculiar blessings to it, which Egypt enjoyed not. *To the end of the year*—To give it the rain, and other blessings proper to the several seasons. But all these mercies, and the fruitfulness of the land consequent upon them, were suspended upon their disobedience. And therefore it is not at all strange that some later writers describe the land of Canaan as a barren soil; which is so far from affording ground to question the authority of the Scriptures, that it much more confirms it, this being an effect of that threatening, that God would turn a fruitful land into barrenness for the wickedness of those that dwelt in it, Psa. cvii. 34.

Verses 14, 15. *I will give you*—Moses here personates God; or, rather, God speaks by him. *The rain of your land*—Which is proper to your land, and not common to Egypt, where there is little rain. *The first rain and the latter rain*—In Judea and the neighbouring countries there is seldom any rain, save at two seasons, about the autumnal and vernal equinox, called *the former and latter rain*. The first fell about the time of sowing their seed, and served to prepare the ground, and make the grain

A. M. 2553. 16 Take heed to yourselves, ^a that
B. C. 1451. your heart be not deceived, and ye
turn aside, and ^a serve other gods, and worship
them ;

17 And *then* ^b the LORD's wrath be kindled
against you, and he ^c shut up the heaven, that
there be no rain, and that the land yield not
her fruit ; and *lest* ^d ye perish quickly from
off the good land which the LORD giveth
you.

18 ¶ Therefore ^e shall ye lay up these my
words in your heart and in your soul, and
^f bind them for a sign upon your hand, that
they may be as frontlets between your eyes.

19 ^g And ye shall teach them your children,
speaking of them when thou sittest in thy house,
and when thou walkest by the way, when thou
liest down, and when thou risest up.

20 ^h And thou shalt write them upon the door-
posts of thy house, and upon thy gates :

21 That ⁱ your days may be multiplied, and
the days of your children, in the land which
the LORD sware unto your fathers to give them,
^k as the days of heaven upon the earth.

22 ¶ For if ^l ye shall diligently A. M. 2553.
keep all these commandments which B. C. 1451.
I command you, to do them, to love the LORD
your God, to walk in all his ways, and ^m to
cleave unto him ;

23 Then will the LORD ⁿ drive out all these
nations from before you, and ye shall ^o pos-
sess greater nations and mightier than your-
selves.

24 ^p Every place whereon the soles of your
feet shall tread shall be yours : ^q from the wil-
derness and Lebanon, from the river, the river
Euphrates, even unto the uttermost sea shall
your coast be.

25 ^r There shall no man be able to stand be-
fore you : *for* the LORD your God shall ^s lay
the fear of you and the dread of you upon all
the land that ye shall tread upon, ^t as he hath
said unto you.

26 ¶ ^u Behold, I set before you this day a
blessing and a curse.

27 ^x A blessing, if ye obey the commandments
of the LORD your God which I command you
this day :

^a Chap. xxix. 18 ; Job xxxi. 27. — ^b Chap. viii. 19. — ^c Chap. vi. 15. — ^d 1 Kings viii. 35. — ^e Chap. iv. 26 ; Josh. xxiii. 13, 15, 16. — ^f Chap. vi. 6. — ^g Chap. vi. 8. — ^h Chap. iv. 9, 10. — ⁱ Chap. vi. 9. — ^j Chap. iv. 40 ; Prov. iii. 2.

^k Psal. lxxii. 5. — ^l Verse 13 ; Chap. vi. 17. — ^m Chap. x. 20. — ⁿ Chap. iv. 38. — ^o Chap. ix. 1. — ^p Josh. i. 3 ; xiv. 9. — ^q Gen. xv. 18 ; Exodus xxiii. 31. — ^r Chap. vii. 24. — ^s Chap. ii. 25. — ^t Exod. xxiii. 27. — ^u Chap. xxx. 1, 15, 19. — ^x Chap. xxviii. 2.

take root in the earth ; and the other when the corn was well grown, toward earing-time, to make the ears full and plump for harvest. *I will send grass in thy fields*—So *godliness* has here the promise of the life which now is. But the favour of God puts gladness into the heart more than the increase of corn, wine, and oil.

Verses 16, 17. *That your heart be not deceived*—By the specious pretence of idolaters, persuading you that they enjoy fruitful seasons, and other temporal blessings, as a reward for their worship. *And he shut up the heaven*—Withhold rain from you, which will be a sore judgment, quickly bringing a famine, whereby you will be wasted and consumed. Here, and elsewhere, heaven is compared to a great store-house, wherein God lays up his treasures of dew and rain, (Job xxxviii. 22,) the doors whereof God is said to open when he gives rain, and to shut when he withholds it.

Verse 18. *Lay up these my words*—Let us all observe these three rules : 1st, Let our hearts be filled with the word of God ; let it dwell in us richly, in all wisdom, (Col. iii. 16,) and be laid up within us as in a store-house, to be used upon all occasions. 2d, Let our eyes be fixed upon it : *Bind these words for a sign upon your hand*—Which is always in view ; and as *frontlets between your eyes*—Which you cannot avoid the sight of. 3d, Let our tongues be employed about the word of God, especially with

our children, who must be taught this, as far more needful than the rules of decency, any branch of human learning, or the calling they are to live by.

Verse 21. *As the days of heaven*—As long as the heaven keeps its place, and continues its influences upon the earth. Thus the psalmist says of the son of David, the Messiah, *His seed shall endure for ever, and his throne as the days of heaven.*

Verse 24. *Every place*—Not absolutely, as the Jewish rabbis fondly imagine, but in the promised land, as the sense is restrained in the following words ; either by possession or by dominion, namely, upon condition of your obedience. *From the wilderness*—Of Sin, on the south of Canaan, and *Lebanon*—On the north. *From Euphrates*—On the east. So far the right of dominion extended, but that their sins cut them short ; so far, however, Solomon extended his dominion. *Unto the uttermost sea*—The Mediterranean, on the west.

Verse 26. *I set before you*—I propose them to your consideration and your choice. So that if a curse should be your portion, instead of a blessing, and you should be in a calamitous and miserable, and not in a prosperous and happy condition, you must thank yourselves for it. This he explains more at large in the 28th chapter. And the whole historical part of the Old Testament bears witness that God caused a blessing or a curse to attend them, according as they observed or broke his laws.

A. M. 2553. 28 And a ^y curse if ye will not obey
B. C. 1451. the commandments of the LORD your
God, but turn aside out of the way which I
command you this day, to go after other gods,
which ye have not known.

29 And it shall come to pass when the LORD
thy God hath brought thee in unto the land
whither thou goest to possess it, that thou shalt
put ^z the blessing upon mount Gerizim, and the
curse upon mount Ebal.

30 Are they not on the other side Jordan, by

^y Chapter xxviii. 15.—^z Chapter xxvii. 12, 13; Joshua
viii. 33.

Verse 28. *Other gods which ye have not known*
—With which you have no acquaintance, and
of whose power, and wisdom, and goodness, you have
no experience, as you have had of mine.

Verses 29, 30. *Put*—Hebrew, *Thou shalt give*;
that is, speak, or pronounce, or cause to be pro-
nounced. This is more particularly expressed Deut.

A. M. 2553. the way where the sun goeth down, in the land of the Canaanites, which
B. C. 1451. dwell in the champaign over against Gilgal,
beside the plains of Moreh?

31 ^b For ye shall pass over Jordan to go in
to possess the land which the LORD your God
giveth you, and ye shall possess it, and dwell
therein.

32 And ye shall observe ^c to do all the sta-
tutes and judgments which I set before you this
day.

^a Genesis xii. 6; Judges vii. 1.—^b Chap. ix. 1; Joshua i. 11.
^c Chap. v. 32.

xxvii. 12, 13. *Over against*—Looking toward Gil-
gal, though at some considerable distance from it.
Beside the plains of Moreh—This was one of the
first places that Abraham came to in Canaan. So
that in sending them thither to hear the blessing and
the curse, they were reminded of the promise made
to Abram in that very place, Gen. xii. 6, 7.

CHAPTER XII.

*A command to destroy all relics of idolatry, 1-3. To worship God in his own place, and according to his own appoint-
ment, 4-14. A permission to eat flesh, but not blood, 15, 16. Directions to eat the tithe in the holy place, and to take
care of the Levite, 17-19. A further permission to eat flesh, but not blood, 20-25. A direction to eat holy things in the
holy place, 26-28. Further cautions against idolatry, 29-32.*

A. M. 2553. THESE ^a are the statutes and judg-
B. C. 1451. ments which ye shall observe to
do in the land which the LORD God of thy
fathers giveth thee to possess it, ^b all the days
that ye live upon the earth.

2 ^c Ye shall utterly destroy all the places,
wherein the nations which ye shall ¹ possess
served their gods, ^d upon the high mountains,
and upon the hills, and under every green tree:

3 And ^e ye shall ² overthrow their altars, and

^a Chap. vi. 1.—^b Chap. iv. 10; 1 Kings viii. 40.—^c Exodus
xxxiv. 13; Chap. vii. 5.—^d Or, *inherit*.

A. M. 2553. break their pillars, and burn their
B. C. 1451. groves with fire; and ye shall hew
down the graven images of their gods, and
destroy the names of them out of that place.

4 ^f Ye shall not do so unto the LORD your
God.

5 But unto the place which the LORD your
God shall ^g choose out of all your tribes to put
his name there, *even* unto his habitation shall
ye seek, and thither thou shalt come:

^d 2 Kings xvi. 4.—^e Num. xxxiii. 52.—^f Heb. *break down*.
^g Verse 31.—^h Verse 11; Chap. xxvi. 2.

NOTES ON CHAPTER XII.

Verse 1. *These are the statutes*—Moses, being still
deeply impressed with a sense of the great danger his
nation would be in of falling into idolatrous prac-
tices, after their settlement in the promised land, in
the neighbourhood of so many superstitious nations,
begins here a new exhortation to them, reminding
them of the laws provided against it, as the indis-
pensable conditions of their happy and peaceful en-
joyment of that fruitful country.

Verse 2. *Ye shall destroy all the places*—Tem-
ples, chapels, altars, groves, as appears from other

scriptures. *Green tree*—As the Gentiles conse-
crated divers trees to their false gods, so they wor-
shipped these under them. *Pillars*—Upon which
their images were set. *Names*—That is, all the
memorials of them, and the very names given to the
places from the idols. *Not do so*—That is, not wor-
ship him in several places, mountains, and groves.

Verse 5. *To put his name there*—That is, to set
up his worship there, and which he shall call by his
name, as his house, or his dwelling-place; namely,
where the ark should be, the tabernacle, or temple:
which was first Shiloh, and then Jerusalem. There

A. M. 2553. B. C. 1451. 6 And ^hthither shall ye bring your burnt-offerings, and your sacrifices, and your ⁱtithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds, and of your flocks :

7 And ^kthere ye shall eat before the LORD your God, and ^lye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all *the things* that we do here this day, ^mevery man whatsoever is right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance which the LORD your God giveth you.

10 But *when* ⁿye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety ;

11 Then there shall be ^oa place which the

^h Lev. xvii. 3, 4.—ⁱ Verse 17; Chap. xiv. 22, 23.—^k Chap. xiv. 26.—^l Verses 12, 18; Lev. xxiii. 30.—^m Judg. xvii. 6; xxi. 25.—ⁿ Chap. xi. 31.

is not one precept in all the law of Moses so largely inculcated as this, to bring all their sacrifices to that one altar. And how significant was this appointment! They must keep to one place, in token of their belief, that there is one God, and one Mediator between God and man. It not only served to keep up the notion of the unity of the Godhead, but the one only way of approach to God, and communion with him in and by his Son.

Verse 6. *Thither bring your burnt-offerings*—Which were wisely appropriated to that one place, for the security of the true religion, and for the prevention of idolatry and superstition, which might otherwise more easily have crept in; and to signify that their sacrifices were not accepted for their own worth, but by God's gracious appointment, and for the sake of God's altar, by which they were sanctified, and for the sake of Christ, whom the altar manifestly represented. *Your heave-offerings*—That is, your first-fruits of corn, and wine, and oil, and other fruits. And these are called the heave-offerings of their hand, because the offerer was first to take these into his hands, and to heave them before the Lord, and then to give them to the priest. *Your free-will-offerings*—Even your voluntary oblations, which were not due by my prescription, but only by your own choice: you may choose what kind of offerings you please to offer, but not the place where you shall offer them.

Verse 7. *There*—Not in the tabernacle or temple, where only the priests might eat the most holy things, (Num. xviii. 10.) but in the court of the ta-

LORD your God shall choose to cause A. M. 2553. B. C. 1451. his name to dwell there; thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all ³your choice vows which ye vow unto the LORD :

12 And ^pye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that *is* within your gates; forasmuch as ^qhe hath no part nor inheritance with you.

13 ^rTake heed to thyself that thou offer not thy burnt-offerings in every place that thou seest :

14 ^sBut in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 ¶ Notwithstanding, ^tthou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the

^o Verses 5, 14, 18, 21, 26; xv. 20; xvi. 2, &c.—³ Heb. *the choice of your vows*.—^p Verse 7.—^q Chapter x. 9; xiv. 29.—^r Lev. xvii. 4.—^s Verse 11.—^t Verse 21.

bernacle, or in some place adjacent to the sanctuary. *Ye shall eat*—Your part of the things mentioned verse 6; *before the Lord*—In the place of his peculiar presence, where his sanctuary shall be. *And ye shall rejoice*—For God is to be served with delight and gladness, and his worship ought to be a source of consolation to us, and it will be such if we worship him in spirit and truth. *In all that you put your hand unto*—In all your possessions and labours whatsoever, which shall otherwise be accursed to you.

Verse 8. *That we do here*—Where the inconvenience of the place, and the uncertainty of their abode, would not permit exact order in sacrifices, and feasts, and ceremonies, which therefore God was then pleased to dispense with; but, saith he, he will not do so there. *Right in his own eyes*—Not that universal liberty was given to all persons to worship how they listed: but in many things their unsettled condition gave opportunity to do so.

Verse 11. *His name*—His majesty and glory, his worship and service, his special and gracious presence. *Your choice vows*—Hebrew, *the choice of your vows*; that is, your select or chosen vows; so called, because things offered for vows were to be perfect, whereas defective creatures were accepted in free-will-offerings. *Your daughters*—Hence it appears, that though the males only were obliged to appear before God in their solemn feasts, yet the women also were permitted to come.

Verse 13. *Thy burnt-offerings*—Nor the other things mentioned above, this one and most eminent kind being put for all the rest.

A. M. 2553. LORD thy God which he hath given
B. C. 1451. thee: ^athe unclean and the clean
may eat thereof, ^xas of the roe-buck, and as
of the hart.

16 ^yOnly ye shall not eat the blood; ye shall
pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates
the tithe of thy corn, or of thy wine, or of thy
oil, or the firstlings of thy herds, or of thy
flock, nor any of thy vows which thou vowest,
nor thy free-will-offerings, or heave-offering of
thy hand:

18 ^zBut thou must eat them before the LORD
thy God in the place which the LORD thy God
shall choose, thou, and thy son, and thy daugh-
ter, and thy man-servant, and thy maid-ser-
vant, and the Levite that *is* within thy gates:
and thou shalt rejoice before the LORD thy
God in all that thou puttest thy hands unto.

19 ¶ ^aTake heed to thyself that thou forsake
not the Levite ⁴as long as thou livest upon the
earth.

20 ¶ When the LORD thy God shall enlarge
thy border, ^bas he hath promised thee, and
thou shalt say, I will eat flesh, because thy soul
longeth to eat flesh, thou mayest eat flesh,
whatsoever thy soul lusteth after.

21 If the place which the LORD thy God
hath chosen to put his name there be too far
from thee, then thou shalt kill of thy herd and
of thy flock, which the LORD hath given thee,
as I have commanded thee, and thou shalt
eat in thy gates whatsoever thy soul lusteth
after.

22 ^cEven as the roe-buck and the hart is
eaten, so thou shalt eat them: the unclean and
the clean shall eat of them alike.

^a Verse 22.—^x Chap. xiv. 5; xv. 22.—^y Gen. ix. 4; Lev.
vii. 26.—^z Verses 11, 12.—^a Chap. xiv. 27.—⁴ Heb. *all thy*
days.—^b Gen. xv. 18.—^c Verse 15.—^d Verse 16.—^e Heb.
be strong.—^f Gen. ix. 4.—^g Chapter iv. 40; Isaiah iii. 10.
▪ Exodus xv. 26.

Verse 17. *Within thy gates*—That is, in your
private habitations, here opposed to the place of
God's worship.

Verses 20, 21. *Enlarge thy border*—Which will
make it impossible to bring all the cattle thou usest
to the tabernacle. *If the place be too far*—Being
obliged to carry their sacrifices to the place of wor-
ship, they might think themselves obliged to carry
their other cattle thither to be killed. They are
therefore released from all such obligations, and left
at liberty to kill them at home, whether they lived

23 ^dOnly ^ebe sure that thou eat ^fnot the blood: ^gfor the blood *is* the
life; and thou mayest not eat the life with the
flesh.

24 Thou shalt not eat it; thou shalt pour it
upon the earth as water.

25 Thou shalt not eat it; ^fthat it may go
well with thee, and with thy children after
thee, ^gwhen thou shalt do *that which is* right
in the sight of the LORD.

26 ¶ Only thy ^hholy things which thou hast,
and ⁱthy vows, thou shalt take, and go unto
the place which the LORD shall choose:

27 And ^kthou shalt offer thy burnt-offerings,
the flesh and the blood, upon the altar of the
LORD thy God: and the blood of thy sacri-
fices shall be poured out upon the altar of
the LORD thy God, and thou shalt eat the
flesh.

28 Observe and hear all these words which I
command thee, ^lthat it may go well with thee,
and with thy children after thee for ever, when
thou doest *that which is* good and right in the
sight of the LORD thy God.

29 ¶ When ^mthe LORD thy God shall cut
off the nations from before thee, whither thou
goest to possess them, and thou ⁿsucceedest
them, and dwellest in their land;

30 Take heed to thyself ^othat thou be not
snared ^pby following them, after that they
be destroyed from before thee; and that thou
inquire not after their gods, saying, How did
these nations serve their gods? even so will I
do likewise.

31 ^qThou shalt not do so unto the LORD
thy God; for every ^rabomination to the LORD
which he hateth have they done unto their

^h Numbers v. 9, 10.—ⁱ 1 Samuel i. 21, 22, 24.—^k Lev. i.
5, 9, 13.—^l Verse 25.—^m Exodus xxiii. 23; Josh. xxiii. 4.
ⁿ Heb. *inheritest, or, possessest them*.—^o Chap. vii. 16.—^p Heb.
after them.—^q Verse 4; Levit. xviii. 3, 26, 30.—^r Heb. *abo-*
mination of the.

nearer that place, or farther from it; only the latter
is here mentioned, as being the matter of the scruple.
As I have commanded—In such a manner as the
blood may be poured forth.

Verse 22. *As the roe-buck*—As common or unhal-
lowed food. They might eat of such cattle as were
appointed for sacrifices, no less than of those not so
appointed. *The unclean*—Because there was no
holiness in such meat for which the unclean might
be excluded from it.

Verse 27. *Thou shalt eat the flesh*—Excepting

A. M. 2553. gods; for ^p even their sons and their
B. C. 1451. daughters they have burnt in the fire
to their gods.

^p Lev. xviii. 21; xx. 2.

what shall be burned to God's honour, and given to the priest, according to his appointment.

32 What thing soever I command A. M. 2553.
you, observe to do it: ^a thou shalt B. C. 1451.
not add thereto, nor diminish from it.

^a Chap. iv. 2; xiii. 18.

Verse 30. *By following them*—By following the example they left, when their persons are destroyed.

CHAPTER XIII.

Laws concerning the punishment of false prophets, 1-5. Enticers to idolatry to be stoned, 6-11. Idolatrous cities to be entirely destroyed, 12-18.

A. M. 2553. IF there arise among you a prophet,
B. C. 1451. or a ^a dreamer of dreams, ^b and
giveth thee a sign or a wonder,

2 And ^c the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

^a Zech. x. 2.—^b Matt. xxiv. 24.—^c See Chapter xviii. 22; Jer. xxviii. 9.

3 Thou shalt not hearken unto the A. M. 2553.
words of that prophet, or that dreamer B. C. 1451.
of dreams: for the LORD your God ^d proveth
you, to know whether ye love the LORD your
God with all your heart and with all your soul.
4 Ye shall ^e walk after the LORD your God,
and fear him, and keep his commandments,

^d Chapter viii. 2; See Matt. xxiv. 24.—^e 2 Kings xxiii. 3; 2 Chron. xxxiv. 31.

NOTES ON CHAPTER XIII.

Verse 1. Moses, foreseeing how liable the Israelites, in after ages, would be to be deluded by false prophets, who, under pretence of divine revelations, or communications of divine power, while indeed they were assisted by no other than wicked and infernal spirits, might foretel some future events, or work some wondrous and unaccountable things as demonstrations of their false doctrine, and thereby persuade others to join in their idolatrous worship, here proceeds to show how such false pretenders to divine inspiration might be known, and lays down a law, according to which they were to be dealt with. *If there arise among you*—One of your own nation, for such might both be seduced, and afterward become seducers of others; *a prophet*—That is, a false prophet, one who falsely pretends to have received a divine message. *Or a dreamer of dreams*—One that pretends some god has revealed himself to him in visions or dreams. *And giveth thee a sign*—Foretels some future and wonderful events as a sure sign thereof; as the prophets of Jehovah were wont to do, 1 Sam. x. 2-7; 1 Kings xiii. 3. It must be observed that *sign* and *wonder* here signify the same thing, and comprehend all miracles whatsoever, whether the foretelling of something that is out of the reach of human knowledge, or the performing some work that exceeds human power.

Verses 2, 3. *And the sign or wonder come to pass*—God permitting Satan or his agents to do what is above the ordinary course of nature for thy trial. *Saying, Let us go after other gods*—That is, who, upon the sign's coming to pass, which he gave thee

to confirm his doctrine, would persuade thee to go after other gods. *Thou shalt not hearken unto that prophet*—Shalt not receive his doctrine; but, though the event confirm the prediction, thou shalt look upon him as a liar, and teacher of false doctrine. *For the Lord your God proveth you*—That is, trieth your faith, love, and obedience, and examineth your sincerity by your constancy in his service, in opposition to all temptations to desert it. *To know*—Or make known publicly and openly, namely, that both you and others may know and see it, in order that the justice of his dispensations toward you, whether in judgment or mercy, may be evident and glorious. The reasonableness of what Moses here enjoins is manifest. For the existence and infinite perfections of the *one living and true God*, the truth and goodness of his religion, and the authority of his laws being already so fully demonstrated by evidences of all kinds, evidences continued, and beyond all exception; and, on the contrary, the gods of the heathen being so evidently either nonentities or false pretenders to divinity, and their worship so full of absurdity, folly, and the worst kinds of wickedness, it was not to be thought that a mere miracle, or a number of miracles or wonders, for the performance of which, if really performed, they could not account, or the fulfilling of a prediction, by any opposer of the true God, was a sufficient reason why they should abandon God's worship, call in question the truth of his religion, or go after any other god. Moses properly teaches them that the true divinity of miracles and wonders ought to be judged of by the doctrines, designs, and purposes, for the abetting

A. M. 2553. and obey his voice, and ye shall serve
B. C. 1451. him, and ^f cleave unto him.

5 And ^g that prophet, or that dreamer of dreams, shall be put to death; because he hath ¹ spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. ^h So shalt thou put the evil away from the midst of thee.

6 ¶ ⁱ If thy brother, the son of thy mother, or thy son, or thy daughter, or ^k the wife of thy bosom, or thy friend, ¹ which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which are round about you, nigh unto thee, or far

^f Chap. x. 20.—^g Chap. xviii. 20; Jer. xiv. 15.—¹ Heb. *spoken revolt against the LORD*.—^h Chap. xvii. 7; xxii. 21, 22, 24.—ⁱ Chap. xvii. 2.

and confirming whereof they were wrought; that every pretender to miracles, who would seduce men to false and irrational principles of religion, was to be looked upon as an impostor, and notwithstanding all he could do or say, they were steadily to adhere to the service of Him who had given them so many proofs that he, and he alone, was the true God, and to his religion and worship, which had been so amply confirmed; concluding that God, by permitting such impostors, intended only to try their faith and sincerity. Compare 1 Cor. xii. 3; 1 John iv. 1-6. We may infer from hence, that the attempts of the Roman Catholics to prove their peculiar doctrines by miracles are vain; for they ought first to show them to be agreeable to reason and religion, before they attempt to prove them by miracles. For so long as they appear contrary to reason and Scripture, and repugnant to common sense, it will never be in the power of miracles, how numerous and stupendous soever, to establish the truth of them. Far less of their pretended miracles, which are nothing else but mere tricks and impostures.

Verse 5. *Because he hath spoken*—Taught, or persuaded you. *To turn you away from the Lord*—To induce you to forsake God and his worship. This shows that the most certain character of a true prophet is to be taken from his doctrine, rather than from his miracles. *To thrust thee out of the way*—This phrase denotes the great force and power of seducers to corrupt men's minds. *So shalt thou put the evil away*—Thou shalt remove the guilt, by removing the guilty.

Verse 6. *The son of thy mother*—This is added, to restrain the signification of the word *brother*, which is often used generally for one near akin, and to express the nearness of the relation, the mother's

off from thee, from the *one* end of ^{A. M. 2553.}
the earth even unto the *other* end ^{B. C. 1451.}
of the earth;

8 Thou shalt ^m not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But ⁿ thou shalt surely kill him; ^o thy hand shall be first upon him to put him to death, and afterward the hand of all the people.

10 And thou shalt stone him with stones that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt from the house of ² bondage.

11 And ^p all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

^k Genesis xvi. 5.—¹ 1 Sam. xviii. 1, 3.—^m Proverbs i. 10.
ⁿ Chap. xvii. 5.—^o Chap. xvii. 7; Acts vii. 58.—² Heb. *bondmen*.—^p Chap. xvii. 13; xix. 20.

side being usually the ground of the most fervent affection. *Thy daughter*—Thy piety must overcome both thy affection and thy compassion to the weaker sex. The father and mother are here omitted, because they are sufficiently contained in the former examples.

Verse 8. *Neither shall thine eye pity him*—The reason of the thing shows that two circumstances are implied: one is, that the seducer should be convicted by two sufficient witnesses before he should be put to death; the other, that the offender obstinately persisted in the defence of idolatry in spite of admonition; for who can doubt but a father, for instance, might save the life of his son, in case he brought him to timely repentance? *Neither shalt thou conceal him*—That is, smother his fault, hide or protect his person; but shalt accuse him to the magistrate, and demand justice upon him.

Verses 9-11. *Thou shalt surely kill him*—Not privately, a permission to do which, under pretence of the party's being guilty of the crime in question, would have opened the door to innumerable murders; but by procuring his death through the sentence of the magistrate. *Thy hand shall be first upon him*—As the witness of his crime; for he was to be stoned to death, and the accuser was to throw the first stone, together with the witnesses, chap. xvii. 7. This law, at first sight, may appear too great a trial to humanity; but it is indeed no more than requiring a compliance with that plain principle of religion and morality, to sacrifice all private considerations to the glory of God and good of mankind. *All Israel shall hear and fear*—The law, though severe, yet was just and necessary, and calculated to preserve the body of the people from the contagion of idolatry.

A. M. 2553. 12 ¶ ^a If thou shalt hear *say* in
B. C. 1451. one of thy cities, which the LORD
thy God hath given thee to dwell there,
saying,

13 *Certain men*, ^a the children of Belial, ^a are
gone out from among you, and have ^a with-
drawn the inhabitants of their city, saying,
^a Let us go and serve other gods, which ye have
not known;

14 Then shalt thou inquire, and make search,
and ask diligently; and behold, *if it be truth*,
and the thing certain, *that* such abomination
is wrought among you;

15 Thou shalt surely smite the inhabitants of
that city with the edge of the sword, ^a destroy-
ing it utterly, and all that *is* therein, and the
cattle thereof, with the edge of the sword.

^a Joshua xxii. 11, &c.—³ Or, *naughty men*, Judges xix. 22;
1 Sam. ii. 12; 1 Kings xxi. 10, 13.—^r 1 John ii. 19; Jude 19.
² Kings xvii. 21.—^t Ver. 2, 6.—^u Ex. xxii. 20; Lev. xxvii. 28.

Verse 13. *Certain men, children of Belial*—So
the most profligate and worthless are called in Scrip-
ture. The expression properly signifies persons
without yoke, lawless, and rebellious, that will suffer
no restraint, that neither fear God nor reverence
man. *Are gone out from you*—Have separated
themselves from you in point of religion, and carry
themselves stubbornly and presumptuously herein.

Verse 14. *Then thou shalt inquire*—This is meant
of the magistrate, to whose office this properly be-
longed, and of whom he continues to speak in the
same manner, *thou*, verse 15 and verse 16. The
Jewish writers say, the defection of a city was to be
tried by the great sanhedrim. If it appeared that
they were thrust away to idolatry, they were to send
two learned men to admonish them. If they re-
pent, all was well; if not, all Israel was to go up
and execute this sentence. Though we do not find
this law put in execution, in all the history of the
Jewish Church, yet, for neglecting the execution of

16 And thou shalt gather all the ^a M. 2553.
spoil of it into the midst of the street ^{B. C. 1451.}
thereof, and shalt ^a burn with fire the city, and
all the spoil thereof every whit, for the LORD
thy God: and it shall be ^a a heap for ever;
it shall not be built again.

17 And ^a there shall cleave naught of the
^a cursed thing to thy hand: that the LORD
may ^a turn from the fierceness of his anger,
and show thee mercy, and have compassion
upon thee, and multiply thee, ^b as he hath
sworn unto thy fathers;

18 When thou shalt hearken to the voice
of the LORD thy God, ^c to keep all his com-
mandments which I command thee this day,
to do *that which is* right in the eyes of the
LORD thy God.

^{*} Josh. vi. 24.—^r Josh. viii. 28; Isa. xvii. 1.—^z Chap. vii.
26; Josh. vi. 18.—⁴ Or, *devoted*.—^a Josh. vi. 26.—^b Gen.
xxii. 17.—^c Chap. xii. 25, 28, 32.

it on inferior cities, God himself, by the army of the
Chaldeans, executed it on Jerusalem, the head city,
which was utterly destroyed, and lay in ruins for
seventy years.

Verse 15. *The inhabitants*—Namely, all that
were guilty, not the innocent part, such as disowned
this apostacy, who doubtless by choice, at least upon
warning, would come out of so wicked a place.
Utterly—The very same punishment which was
inflicted upon the cities of the cursed Canaanites,
to whom, having made themselves equal in sin, it
was but just God should equal them in punish-
ment.

Verses 16, 17. *For the Lord*—For the satisfaction
of God's justice, the maintenance of his honour and
authority, and the pacification of his offended ma-
jesty. *It shall not be built*—It shall be an eternal
monument of God's justice and terror to after ages.
Multiply thee—So thou shalt have no loss of thy
numbers by cutting off so many people.

CHAPTER XIV.

Directions concerning mourning, 1, 2. Concerning clean and unclean meats, 3–21. Concerning tithes, 29.

A. M. 2553. YE are ^a the children of the LORD
B. C. 1451. your God: ^b ye shall not cut

^a Rom. viii. 16; Gal. iii. 26.

NOTES ON CHAPTER XIV.

Verse 1. *Ye are the children of the Lord your
God*—Ye are not only the creatures, and the off-
spring, but the peculiar people, the worshippers, the

yourself, nor make any baldness ^a M. 2553.
between your eyes for the dead. ^{B. C. 1451}

^b Lev. xix. 28; Jer. xvi. 6; 1 Thess. iv. 13.

servants, and those of you that are truly pious, the
adopted children of Jehovah, the one living and true
God, who is *your God* in covenant; and therefore
you should not dishonour him, your heavenly Fa-

A. M. 2553. 2 ° For thou *art* a holy people
B. C. 1451. unto the LORD thy God, and the
LORD hath chosen thee to be a peculiar people
unto himself, above all the nations that *are*
upon the earth.

3 ¶ ^d Thou shalt not eat any abominable
thing.

4 ° These *are* the beasts which ye shall eat:
The ox, the sheep, and the goat,

5 The hart, and the roe-buck, and the fallow-
deer, and the wild-goat, and the ¹pygarg,² and
the wild ox, and the chamois.

6 And every beast that parteth the hoof,
and cleaveth the cleft into two claws, *and*
cheweth the cud among the beasts, that ye
shall eat.

7 Nevertheless, these ye shall not eat, of
them that chew the cud, or of them that divide
the cloven hoof; *as* the camel, and the hare,
and the coney: for they chew the cud, but
divide not the hoof; *therefore* they *are* un-
clean unto you.

8 And the swine, because it divideth the hoof,
yet cheweth not the cud, it *is* unclean unto
you: ye shall not eat of their flesh, ^f nor touch
their dead carcass.

9 ¶ ^g These ye shall eat, of all that *are* in
the waters: all that have fins and scales shall
ye eat:

^g Leviticus xx. 26; Chapter vii. 6.—^d Ezekiel iv. 14; Acts
x. 13.—^e Leviticus xi. 2, &c.—¹ Or, *bison*.—² Or, *dishon*.
^f Leviticus xi. 26, 27.

ther, nor disparage yourselves, by unworthy or
unbecoming practices, such as here follow; and
whom you must not disobey. *Ye shall not cut
yourselves*—This was the practice of idolaters, both
in the worship of their idols and in their funerals, as
also upon occasion of public calamities. *For the
dead*—Through excessive sorrow for your dead
friends, as if you had no hope of their happiness
after death, 1 Thess. iv. 13. See on Lev. xix. 28.
These furious expressions of mourning for the dead
subsist at this day in some of the eastern countries:
see on Gen. 1. 10. But nothing surely can be more
unbecoming the sons of God and heirs of immor-
tality than thus to sorrow like those who expect no
life after this. *Nor make any baldness between
your eyes*—On the fore part of your heads, (Lev.
xvi. 5,) just over the space that is between your
eyes.

Verse 2. *Thou art a holy people*—Since you
have the honour to be separated to God as a peculiar
people, by laws different from those of all other
nations, it behoves you to act suitably to the dig-
nity of your privileges, and to beware of defiling

10 And whatsoever hath not fins A. M. 2553.
and scales ye may not eat; it is un- B. C. 1451
clean unto you.

11 ¶ Of all clean birds ye shall eat.

12 ^h But these *are they* of which ye shall not
eat: The eagle, and the ossifrage, and the
ospray,

13 And the glade, and the kite, and the vul-
ture after his kind,

14 And every raven after his kind,

15 And the owl, and the night-hawk,
and the cuckoo, and the hawk after his
kind,

16 The little owl, and the great owl, and the
swan,

17 And the pelican, and the gier-eagle, and
the cormorant,

18 And the stork, and the heron after her
kind, and the lapwing, and the bat.

19 And ⁱ every creeping thing that flieth *is*
unclean unto you: ^k they shall not be eaten.

20 But of all clean fowls ye may eat.

21 ¶ ^l Ye shall not eat of any thing that
dieth of itself: thou shalt give it unto the
stranger that *is* in thy gates, that he may eat
it; or thou mayest sell it unto an alien: ^m for
thou *art* a holy people unto the LORD thy God.
ⁿ Thou shalt not seethe a kid in his mother's
milk.

^g Leviticus xi. 9.—^h Lev. xi. 13.—ⁱ Lev. xi. 20.—^k See
Leviticus xi. 21.—^l Leviticus xvii. 15; xxii. 8.—^m Verse 2.
ⁿ Exodus xxiii. 19.

yourselves with any such heathenish rites or prac-
tices as are either impious or absurd. *Any abomi-
nable thing*—Unclean, and forbidden by me, which
therefore should be abominable to you: see on
Lev. xi.

Verse 5. *The pygarg*—A kind of goat. *And the
chamois*—Hebrew, זמר, *zemer*, which Bochart takes
for that kind of goat which is called in Latin *Rupi-
capra*, or mountain-goat, from the Arabic *zamara*,
to bound like a roe.

Verse 13. *And the glade*—Hebrew, חררה, *haraah*,
a bird of the vulture kind, which evidently has its
name from its sharp sight. This is omitted in Le-
viticus.

Verse 21. *Ye shall not eat of any thing that dieth
of itself*—The blood being in it, rendered it unlawful
to be eaten. *Proselytes of the gate*, not being obliged
to observe these laws, or mere Gentiles, who might
happen to be in their country, might eat such meat.
But those who were termed *proselytes of righteous-
ness*, that is, circumcised Gentiles, who had embraced
the Jewish religion, were bound to abstain from
such food as much as the native Jews.

A. M. 2553. 22 ¶ ° Thou shalt truly tithe all
B. C. 1451. the increase of thy seed, that the field
bringeth forth year by year.

23 ¶ P And thou shalt eat before the LORD
thy God, in the place which he shall choose
to place his name there, the tithe of thy corn,
of thy wine, and of thine oil, and the ^a first-
lings of thy herds and of thy flocks; that
thou mayest learn to fear the LORD thy God
always.

24 ¶ And if the way be too long for thee,
so that thou art not able to carry it; or ^r if
the place be too far from thee, which the
LORD thy God shall choose to set his name
there, when the LORD thy God hath blessed
thee:

25 Then shalt thou turn *it* into money, and
bind up the money in thy hand, and shalt go
unto the place which the LORD thy God shall
choose:

^o Lev. xxvii. 30; Chap. xii. 6, 17.—^p Chap. xii. 5, 6, 7, 17,
18.—^q Chap. xv. 19, 20.—^r Chap. xii. 21.—^s Heb. *asketh*
of thee.—^s Chap. xii. 7, 18.

Verses 22, 23. *Thou shalt truly tithe all the in-
crease of thy seed*—There were three sorts of tithes
to be paid from the people, besides those from the
Levites to the priests; 1st, To the Levites for their
maintenance, Lev. xxvii. 30–33; Num. xviii. 21.
These were to be eaten where they dwelt, (verse 31,) and
therefore to be paid there. 2d, For the Lord's
feasts and sacrifices, to be eaten by the offerers at
Jerusalem: these are here intended. 3d, Besides
these two, there was to be every third year a tithe
for the poor, to be eaten at their own dwellings,
verses 28, 29. *That thou mayest learn to fear the
Lord thy God*—That thou mayest not only be ac-
customed to the worship of Jehovah thy God, but
mayest become truly pious. For the fear of God
was taught in that place of his public worship, and
the very presenting themselves before him was a
good means to keep them in awe of him.

Verses 24, 25. *When the Lord thy God hath bless-
ed thee*—Hath given thee so great an increase that
the tenth thereof is more than thou canst carry to
the sanctuary. *Bind up the money in thy hand*—
That is, in a bag, to be taken in thy hand and car-
ried with thee.

Verse 26. *Thou shalt bestow that money, &c.*—
This was an injunction to the Israelites to use a part

26 And thou shalt bestow that A. M. 2553
B. C. 1451. money for whatsoever thy soul lust-
eth after, for oxen, or for sheep, or for wine, or
for strong drink, or for whatsoever thy soul
³ desireth: ^s and thou shalt eat there before the
LORD thy God, and thou shalt rejoice, thou
and thy household.

27 And ^t the Levite that is within thy gates,
thou shalt not forsake him: for ^u he hath no
part nor inheritance with thee.

28 ¶ ^x At the end of three years thou shalt
bring forth all the tithe of thine increase the
same year, and shalt lay *it* up within thy gates:

29 ^y And the Levite, (because ^z he hath no
part nor inheritance with thee,) and the
stranger, and the fatherless, and the widow,
which *are* within thy gates, shall come, and
shall eat and be satisfied; that ^a the LORD thy
God may bless thee in all the work of thy
hand which thou doest.

^t Chap. xii. 12, 18, 19.—^u Numbers xviii. 20.—^x Chapter
xxvi. 12.—^y Chapter xxvi. 12.—^z Verse 27; Chap. xii. 12.
^a Chap. xv. 10; Prov. iii. 9, 10.

of their income in hospitality; to rejoice in the
goodness of God, when they came before his pre-
sence, to acknowledge he was the author of all their
blessings, and to gladden the hearts of the poor, the
fatherless, and the widow, by entertaining them;
thus imitating God's goodness to themselves by acts
of kindness to others. *Thou shalt eat there before
the Lord thy God*—The comfortable and cheerful
using of what God hath given us, with temperance
and sobriety, is really the honouring of God with it.
Contentment, holy joy, and thankfulness, make
every meal a religious feast.

Verses 27, 28. *The Levite—thou shalt not forsake
him*—Thou shalt give him a share in such tithes, or
in the product of them. *At the end of three years*
—That is, in the third year, as it is expressed Deut.
xxvi. 12. *The same year*—This is added to show
that he speaks of the third year, and not of the
fourth, as some might conjecture from the preceding
phrase, *at the end of three years*.

Verse 29. *The stranger, the fatherless, and the
widow*—For this tithe was not to be spent merely
in feasting themselves, but for the relief of such as
were in want, who otherwise might have been
compelled to beg, or to serve strangers, and thereby
be in danger of being perverted from their religion.

CHAPTER XV.

Orders concerning the release of debts every seventh year, 1–6. Concerning lending, 7–11. Concerning the release of
servants, 12–18. Concerning the firstlings, 19–23.

A. M. 2553.
B. C. 1451.

AT the end of ^aevery seven years thou shalt make a release.

2 And this ^{is} the manner of the release: Every ¹creditor that lendeth *ought* unto his neighbour, shall release *it*; he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD's release.

3 ^bOf a foreigner thou mayest exact *it again*: but *that* which is thine with thy brother thy hand shall release:

4 ²Save when there shall be no poor among you; ^cfor the LORD will greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it.

5 Only ^dif thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and ^ethou shalt lend unto many nations, but thou shalt not borrow; and ^fthou

shalt reign over many nations, but they shall not reign over thee. A. M. 2553
B. C. 1451

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, ^gthou shalt not harden thy heart, nor shut thy hand from thy poor brother:

8 ^hBut thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware that there be not a ³thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine ⁱeye be evil against thy poor brother, and thou givest him naught; and ^khe cry unto the LORD against thee, and ^lit be sin unto thee.

10 Thou shalt surely give him, and ^mthy heart shall not be grieved when thou givest unto him: because that ⁿfor this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thy hand unto.

^a Exod. xxi. 2; Lev. xxv. 2, 4.—¹ Heb. *master of the lending of his hand*.—^b See Chap. xxiii. 20.—² Or, *To the end that there be no poor among you*.—^c Chap. xxviii. 8.—^d Chap. xxviii. 1.—^e Chap. xxviii. 12, 44.

^f Chap. xxviii. 13; Prov. xxii. 7.—^g 1 John iii. 17.—^h Lev. xxv. 35; Matt. v. 42.—ⁱ Heb. *word*.—^k Heb. *Belial*.—^l Ch. xxviii. 54, 56; Prov. xxiii. 6.—^m Ch. xxiv. 15.—ⁿ Matt. xxv. 41, 42.—^o 2 Cor. ix. 5, 7.—^p Chap. xiv. 29; xxiv. 19.

NOTES ON CHAPTER XV.

Verse 1. *At the end of every seven years*—When the seventh year comes, which is the end or last of the seven, verses 9 and 12. This termed here *the year of release*, was the sabbatical year spoken of Exod. xxiii. 11; Lev. xxv. 4. The wisdom of the Hebrew constitution provided for a release of all debts and servitudes every seventh year, that the Jewish nation might not moulder away from so great a number of free subjects into the condition of slaves: see on Lev. xxv.

Verse 2. *Every creditor that lendeth ought shall release it*—This cannot be meant of money lent to those who had borrowed it for the purchase of lands, trade, or other improvements, and who were able to pay; for nothing could have been more absurd than to have extinguished such debts, whereby the borrower was enriched. But it must be understood of money lent to an Israelite who was in poor circumstances, as appears from verse 4. According to this law, every poor Israelite who had borrowed money, and had not been able to pay it before, should this year be released from it. And though, if he were able, he was bound in conscience to pay it afterward, yet it could not be recovered by law. *His brother*—This is added to limit the word *neighbour*, which is more general, unto a *brother*, in nation and religion, an Israelite. *The Lord's release*—Or, *a release for the Lord*, in obedience to his command, for his honour, and as an acknowledgment of his right in your estates, and of his kindness in giving and continuing them to you.

Verse 4. *Save when there shall be no poor*—The words may be rendered thus, as in the margin of our Bibles: *To the end that there be no poor among you*. And so they contain a reason of this law; namely, that none be impoverished and ruined by a rigid exaction of debts. *For the Lord shall greatly bless thee*—If in this and other things you be obedient, God will so abundantly bless you that you shall be well able to forbear the requiring of your debts on the sabbatical year.

Verses 7, 8. *Thou shalt not shut thy hand from thy poor brother*—Because this law might tend to make some people cautious and niggardly in lending to the poor, as being assured they should lose the debt at the seventh year, if it were not paid before; or, upon this account, might make them sparing of their charities in other matters; Moses here cautions them against being influenced by so mean a principle, and charges every Israelite to look upon his poor neighbour as a brother, equally related to God as himself, who therefore would be sure to punish all uncharitableness to such as were his own people, as he would be to bless and reward those who, with a generous and bountiful heart, gratefully depended on his providence, and obeyed his commands. *Open thy hand*—That is, deal bountifully and liberally with him.

Verses 9, 10. *Beware*—Suppress the first risings of such uncharitableness. *And thine eye be evil*—Envious, unmerciful, unkind, as this phrase means, Prov. xxiii. 6; that is, thou grudge to relieve him. The opposite to this is *bountiful eye*, Prov. xxii. 9.

A. M. 2553. 11 For ° the poor shall never cease
B. C. 1451.

out of the land: therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ And ^p if thy brother, a Hebrew man, or a Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press: of *that* wherewith the LORD thy God hath ^a blessed thee thou shalt give unto him.

15 And ^r thou shalt remember that thou wast a bond-man in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day.

16 And it shall be, ^s if he say unto thee, I will not go away from thee; because he loveth thee and thy house, because he is well with thee;

17 Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall

be thy servant for ever. And also ^{A. M. 2553.}
unto thy maid-servant thou shalt do ^{B. C. 1451}
likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee: for he hath been worth ^t a double hired servant to thee, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 ¶ ^u All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 ^x Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

21 ^y And if there be *any* blemish therein, as *if it be* lame, or blind, or *have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: ^z the unclean and the clean *person shall eat it* alike, as the roe-buck, and as the hart.

23 ^a Only thou shalt not eat the blood thereof, thou shalt pour it upon the ground as water.

° Matt. xxvi. 11. — ^p Exod. xxi. 2. — ^q Prov. x. 22. — ^r Chap. v. 15. — ^s Exod. xxi. 5, 6. — ^t Isa. xvi. 14; xxi. 16.

^u Ex. xiii. 2; Lev. xxvii. 26. — ^x Ch. xii. 5, 6, 7, 17. — ^y Lev. xxii. 20; Ch. xvii. 1. — ^z Ch. xii. 15, 22. — ^a Ch. xii. 16, 23.

And it be sin unto thee—Charged upon thee as a sin. *Thy heart shall not be grieved*—That is, thou shalt give, not only with an open hand, but with a willing and cheerful mind, without which thy very charity is uncharitable, and not accepted by God.

Verse 11. *The poor shall never cease*—God, by his providence, will so order it, partly for the punishment of your disobedience, and partly for the trial and exercise of your obedience to him, and charity to your brother.

Verse 12. *If thy brother be sold*—Either by himself or his parents, or as a criminal. *Six years*—To be computed from the beginning of his servitude, which is everywhere limited to the space of six years.

Verses 15–17. *The Lord redeemed thee*—And

brought thee out with riches, which, because they would not, God gave thee as a just recompense for thy service; and therefore thou shalt follow his example, and send out thy servant furnished with all convenient provisions. *For ever*—All the time of his life, or, at least, till the year of jubilee. *Likewise*—That is, either dismiss her with plenty, or engage her to perpetual servitude, in the same manner and by the same rites.

Verses 19, 20. *All the firstling males thou shalt sanctify*—Giving them to God on the eighth day. And thou shalt do no work with the female firstlings of the cow, nor shear those of the sheep. Even these must be offered to God as peace-offerings, or used in a religious feast. *Year by year*—Namely, in the solemn feasts, which returned upon them every year.

CHAPTER XVI.

A repetition of the laws concerning the passover, 1–8. The feast of pentecost, 9–12. That of tabernacles, 13–15. All the males are to attend them, 16, 17. An appointment of judges and officers, 18–20. A caution against groves and images, 21, 22.

A. M. 2553.
B. C. 1451.

OBERVE the ^amonth of Abib, and keep the passover unto the LORD thy God: for ^bin the month of Abib the LORD thy God brought thee forth out of Egypt ^cby night.

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and ^dthe herd, in the ^eplace which the LORD shall choose to place his name there.

3 ^fThou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; (for thou camest forth out of the land of Egypt in haste;) that thou mayest remember the day when thou camest forth out of the land of Egypt, all the days of thy life.

4 ^gAnd there shall be no leavened bread

^a Exodus xii. 2, &c.—^b Exod. xiii. 4.—^c Exod. xii. 29, 42.
^d Num. xxviii. 19.—^e Ch. xii. 5, 26.—^f Ex. xii. 15, 19, 39.

NOTES ON CHAPTER XVI.

Verse 1. As a further preservative against idolatry, Moses proceeds to inculcate upon them a strict regard to the most exact observance of the three great annual festivals, appointed by their law to be celebrated at the stated place of national worship, these being designed for this very end, to keep the people steady to the profession and practice of the religion of the one true God. The first of these feasts was the passover, with that of unleavened bread; comprehending the sacrifice of the paschal lamb, with other sacrifices and oblations prescribed for each day of that whole week during which it was to continue. Of which see on Exod. xii. and xiii. *Observe the month of Abib*—Or of *new fruits*, which answers to part of our March and April, and was, by a special order from God, made the beginning of their year, in remembrance of their deliverance out of Egypt. *By night*—In the night Pharaoh was forced to give them leave to depart, and accordingly they made preparation for their departure, and in the morning they perfected the work.

Verses 2, 3. *Thou shalt sacrifice the passover*—Strictly so called; which was the paschal lamb. The sheep and oxen here mentioned were additional sacrifices which were to be offered in the seven days of the paschal solemnity, Num. xxviii. 18. Indeed, the passage may be rendered, *Thou shalt therefore observe the feast of the passover unto the Lord thy God with sheep and with oxen. Bread of affliction*—So called, because it was not pleasant nor easily digested, and was appointed to be used to put them in mind of their afflictions and miseries in Egypt, and of their coming out from thence in haste, being allowed no time to leaven or prepare their bread.

Verses 5, 6. *Thou mayest not sacrifice the passover within any of thy gates*—That is, of thy cities, as that word often signifies; see Gen. xxii. 17, and xxiv. 60. *But at the place which the Lord shall choose*—

seen with thee in all thy coasts seven days; ^hneither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not ⁱsacrifice the passover within any of the gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover ^jat even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt ^kroast and eat *it* ^lin the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

^g Exod. xiii. 7.—^h Exod. xii. 10.—ⁱ Or, *kill*.—^j Exod. xii. 6.—^k Exod. xii. 8, 9.—^l 2 Kings xxiii. 23.

And in no other place. The reason of this is evident the passover itself was a sacrifice; hence Christ, as our passover, is said to be sacrificed for us, 1 Cor. v. 3; and many other sacrifices, as we have just seen, were to be offered during the seven days of the feast. Now no sacrifice was accepted but from the altar that sanctified it. It was therefore necessary that they should go up to the place of the altar; for though the paschal lamb was entirely eaten by the owners in their separate apartments, yet it must be killed in the court of the tabernacle or temple, its blood sprinkled, and its inwards burned upon the altar. Besides, by confining them to the *appointed place*, he kept them to the *appointed rule*, from which they would have been apt to vary, and to introduce foolish inventions of their own, had they been permitted to offer these sacrifices within their own gates, from under the inspection of the priests. Add to this, that being appointed to attend where God had chosen to place his name, they were hereby directed to have their eye up to him in the solemnity, and the *desire of their hearts toward the remembrance of his name*, and were pointed to the place where the Messiah, the true passover, was to be slain. *At even—at the season that thou camest out of Egypt*—That is, about the time thou wast preparing to come out.

Verse 7. *Thou shalt turn in the morning*—The words are only a permission, not an absolute command. After the solemnity was over, they might return to their several places of abode. Some think they might return, if they pleased, the very morning after the paschal lamb was killed and eaten, the priests and Levites being sufficient to carry on the rest of the week's work. But this is evidently a mistake; for the first day of the seven was so far from being the day of their dispersion, that it was expressly appointed for a *holy convocation*. Nor was it their practice to disperse on that day, but to keep

A. M. 2553.
B. C. 1451.

8 Six days thou shalt eat unleavened bread: and ^m on the seventh day *shall be* a ² solemn assembly to the LORD thy God: thou shalt do no work *therein*.

9 ¶ ⁿ Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest to *put* the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with ^a a tribute of a free-will-offering of thy hand, which thou shalt give *unto the LORD thy God* ^o according as the LORD thy God hath blessed thee:

11 And ^p thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 ^q And thou shalt remember that thou wast a bond-man in Egypt: and thou shalt observe and do these statutes.

^m Exodus xii. 16; xiii. 6.—² Heb. *restraint*, Lev. xxiii. 36.
ⁿ Exod. xxiii. 16; Acts ii. 1.—³ Or, *sufficiency*.—^o Verse 17;
1 Cor. xvi. 2.—^p Chapter xii. 7, 12, 18.—^q Chapter xv. 15.
^r Exod. xxiii. 16.

together the whole week, 1 Chron xxxv. 17. The meaning, therefore, is, as the paraphrase of Jonathan expounds it, *In the morning*, after the end of the feasts, *thou shalt go to thy tents*; that is, *thy dwellings*, which Moses calls here *tents*, referring to their present state, and to put them in mind afterward, when they were settled in better habitations, that there was a time when they dwelt in tents.

Verse 8. *Six days*—That is, besides the first day on which the passover was killed. So that, in all, unleavened bread was eaten seven days.

Verses 9, 10. *Thou beginnest to put the sickle to the corn*—To reap the first-fruits of the barley-harvest, the wave sheaf in particular, which was offered to the Lord on the sixteenth day of that month. *Thou shalt keep the feast of weeks*—So called, because it was seven weeks after the bringing the sheaf at the passover, that is, fifty days, whence it was termed pentecost: see on Lev. xxiii. 16. It was also called the feast of first-fruits, Num. xxviii. 26. *With a tribute of free-will-offering*—Over and besides the sacrifice for the day, and the two loaves and sacrifices with them, Num. xxviii. 27–31; Lev. xxiii. 17–20. God here directs that they should make some voluntary oblation.

Verse 12. *And thou shalt remember that thou wast a bond-man*—This is added to show, 1st, That to remind them of this was one principal end of this feast. 2d, As a motive to engage them to a cheer-

A. M. 2553.
B. C. 1451.

13 ¶ ^r Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy ⁴ corn, and thy wine.

14 And ^s thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates:

15 ^t Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thy hands, therefore thou shalt surely rejoice.

16 ¶ ^u Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and ^v they shall not appear before the LORD empty:

17 Every man *shall give* ^s as he is able, ^v according to the blessing of the LORD thy God which he hath given thee.

⁴ Heb. *floor, and thy wine-press*.—^s Nehemiah viii. 9, &c.
^t Lev. xxiii. 39, 40.—^u Exod. xxiii. 14, 17.—^x Exod. xxiii. 15.—^v Heb. *according to the gift of his hand*, 2 Cor. viii. 12.
^v Verse 10.

ful obedience to all the other commands of God. 3d, To induce them to regard their poor servants and strangers in this feast.

Verses 14–16. *Thou shalt rejoice*—In God, and in the effects of his favour, serving and praising him with a glad heart. *Shall all thy males appear before the Lord*—That is, from twenty to fifty years of age. The women were not obliged to be present at these solemnities; 1st, Because the weakness of their sex rendered them unable to bear so long a journey as many of them would have had to take, without more fatigue than would have been consistent with their health. 2d, Because the care of their children and servants demanded their presence at home. 3d, Because they were represented in the men. No doubt the chief intention of these sacred feasts was to promote piety toward God, and mutual love toward each other, among the Israelites. By the various solemn services in which they were engaged at these seasons, their minds would be awakened to a sense of the infinite importance of religion, and excited to reverence and stand in awe of the Divine Majesty, while many would be inspired unfeignedly to praise and love the Author of all their mercies. By being brought so often together from all parts of the country, their acquaintance with, and regard for each other, would be both continued and increased, and the bond of union among them, as a community, greatly strengthened. Thus also

A. M. 2553. 18 ¶ Judges and officers shalt
B. C. 1451. thou make thee in all thy gates,
which the LORD thy God giveth thee, through-
out thy tribes: and they shall judge the people
with just judgment.

19 ^a Thou shalt not wrest judgment; ^b thou
shalt not respect persons, ^c neither take a gift:
for a gift doth blind the eyes of the wise, and
pervert the ^e words of the righteous.

^a Chapter i. 16; 1 Chronicles xxiii. 4.—^a Exod. xxiii. 2, 6.
^b Chap. i. 17; Prov. xxiv. 23.—^c Exod. xxiii. 8; Prov. xvii.
23.—^e Or, matters.

they would be preserved from the idolatrous rites
and superstitious practices of their heathen neigh-
bours, and their attachment to their own happy con-
stitution, both civil and religious, would be con-
firmed.

Verse 18. *Judges*—Chief magistrates, to examine
and determine causes and differences. *Officers*—
Who were subordinate to the other, to bring causes
and persons before them, to acquaint people with
the sentence of the judges, and to execute their sen-
tence. *Thy gates*—Thy cities, which he here calls
gates, because there were the seats of judgment set.
Pursuant to this law, in every town which contained
above a hundred and twenty families, there was a
court of twenty-three judges; in the smaller towns,
a court of three judges.

Verses 19, 20. *Thou shalt not wrest judgment*—
Not give a forced and unjust sentence. *Thou shalt
not respect persons*—Not give sentence according to
the quality of the person, his riches or poverty,
friendship or enmity, but according to the justice
of the cause. *A gift doth blind the eyes of the wise*

20 ⁷ That which is altogether just A. M. 2553
shalt thou follow, that thou mayest B. C. 1451.
^d live, and inherit the land which the LORD
thy God giveth thee.

21 ¶ ^e Thou shalt not plant thee a grove of
any trees near unto the altar of the LORD thy
God, which thou shalt make thee.

22 ^f Neither shalt thou set thee up *any*
^g image; which the LORD thy God hateth.

⁷ Heb. justice, justice.—^d Ezekiel xviii. 5, 9.—^e Exodus
xxxiv. 13; 1 Kings xiv. 15; 2 Kings xvii. 16.—^f Lev. xxvi. 1.
^g Or, statue, or, pillar.

—Biases his mind, that he cannot discern between
right and wrong. *And pervert the words of the
righteous*—That is, the sentence of those judges who
are inclined and used to do righteous things, and
have the reputation of being righteous men; it
makes them give a wrong judgment. *That which
is altogether just*—Hebrew, *righteousness, right-
eousness*, doubling the expression to give it empha-
sis; that is, nothing but righteousness in all causes
and times, and to all persons equally.

Verse 21. *Thou shalt not plant thee a grove*—To
plant groves in honour of the *true God*, was a part
of primitive worship, as we see by the example of
Abraham, Gen. xxi. 33. But the Gentiles having
abused this custom, and made trees and groves, dedi-
cated to their idols, the scenes of the most vile and
abominable superstitions, God saw fit to prohibit the
Israelites from planting any such groves near the
place of divine worship, lest they should have taken
occasion from hence to blend the worship of idols,
and the impure rites of heathenism, with the service
of the true God.

CHAPTER XVII.

A charge concerning sacrifices, 1. Concerning putting idolaters to death, 2–7. Concerning the decision of causes by the
sanhedrim, 8–13. Concerning the choice and duty of a king, 14–20.

A. M. 2553. THOU ^a shalt not sacrifice unto the
B. C. 1451. LORD thy God *any* bullock, or
¹ sheep, wherein is blemish, *or* any evil favour-
edness: for that *is* an abomination unto the
LORD thy God.

^a Chap. xv. 21; Mal. i. 8, 13, 14.—¹ Or, goat.

NOTES ON CHAPTER XVII.

Verse 1. Having spoken of the principal services
and offerings prescribed in the law for preventing
the Israelites from idolatrous practices, Moses inter-
poses a caution against neglect or profaneness in
their own worship of the true God; which might be
committed by offering any beast to him that had a
disease, blemish, or defect in it. See in Lev. i. 3.

2 ¶ ^b If there be found among you, A. M. 2553.
within any of thy gates which the LORD B. C. 1451.
thy God giveth thee, man or woman that hath
wrought wickedness in the sight of the LORD
thy God, ^c in transgressing his covenant,

^b Chapter xiii. 6.—^c Josh. vii. 11, 15; Judg. ii. 20.

Bullock or sheep—Either greater or smaller sacri-
fices, all being comprehended under the two most
eminent kinds. All that God receives he requires
to be perfect.

Verse 2. *In transgressing his covenant*—That is,
in idolatry, as it is explained verse 3, which is called a
transgression of God's covenant made with Israel,
both because it was a breach of their faith given to

A. M. 2553. 3 And hath gone and served other
B. C. 1451. gods, and worshipped them, either
the sun, or moon, or any of the host of heaven,
which I have not commanded;

4 And it be told thee, and thou hast heard
of it, and inquired diligently, and behold, it be
true, and the thing certain, that such abomina-
tion is wrought in Israel:

5 Then shalt thou bring forth that man or
that woman, which have committed that
wicked thing, unto thy gates, even that man or
that woman, and shalt stone them with stones,
till they die.

6 At the mouth of two witnesses, or three
witnesses, shall he that is worthy of death be
put to death; but at the mouth of one witness
he shall not be put to death.

7 The hands of the witnesses shall be first
upon him to put him to death, and afterward

^d Chapter iv. 19; Job xxxi. 26.—^e Jeremiah vii. 22, 23, 31.
^f Chap. xiii. 12, 14.—^g Lev. xxiv. 14, 16; Chapter xiii. 10.
^h Numbers xxxv. 30; John viii. 17.—ⁱ Chapter xiii. 9; Acts
vii. 58.

God, and of that law which they covenanted to keep;
and because it was a dissolution of that matrimonial
covenant with God, a renouncing of God and his
worship, and a choosing other gods.

Verse 3. *The host of heaven*—Those glorious
creatures, which are to be admired as the wonderful
works of God, but not to be set up in God's stead.
By condemning the most specious of all idolatries,
he intimates how absurd a thing it is to worship
stocks and stones, the works of men's hands. *I have
not commanded*—That is, I have forbidden. Such
negative expressions are emphatical.

Verse 6. *Witnesses*—Namely, credible and com-
petent witnesses. The Jews rejected the testimo-
nies of children, women, servants, familiar friends,
or enemies, persons of dissolute lives or evil fame.

Verse 7. *First upon him*—God thus ordered it, for
the caution of witnesses, that, if they had, through
malice or wrath, accused him falsely, they might
now be afraid to imbrue their hands in innocent
blood; and for the security and satisfaction of the
people in the execution of this punishment.

Verse 8. *If there arise a matter too hard for thee*
—These words are to be considered as addressed to
the ordinary judges, or inferior magistrates, who
were appointed in every city. *Between blood and
blood*—That is, in capital causes, whether a man
hath committed wilful or casual murder. *Between
plea and plea*—In civil causes, about words or es-
tates, when the question is, whose cause or plea is
the better? *Between stroke and stroke*—In criminal
causes; in the case of wounds or blows inflicted by
one man upon another, of which see Exod. xxi. 20.
Being matters of controversy—That is, such things
being doubtful, and the magistrates being divided in

the hands of all the people. So thou shalt put the evil away from among
you.

8 ¶ If there arise a matter too hard for
thee in judgment, between blood and blood,
between plea and plea, and between stroke
and stroke, being matters of controversy within
thy gates; then shalt thou arise and get
thee up into the place which the LORD thy God
shall choose.

9 And thou shalt come unto the priests the
Levites, and unto the judge that shall be in
those days, and inquire; and they shall show
thee the sentence of judgment:

10 And thou shalt do according to the sen-
tence, which they of that place which the
LORD shall choose shall show thee; and thou
shalt observe to do according to all that they
inform thee:

^k Verse 12; Chap. xiii. 5.—^l 2 Chronicles xix. 10.—^m See
Exodus xxi. 13, 20, 22, 28.—ⁿ Chapter xii. 5; Psalm cxxi.
5.—^o Jeremiah xviii. 18.—^p Chapter xix. 17.—^q Ezekiel
xliv. 24.

their opinions about them. *Thou shalt get thee
unto the place which the Lord shall choose*—Namely,
to set up his tabernacle or temple there; because
there was the abode, both of their sanhedrim, which
was constituted of priests and civil magistrates, and
of the high-priests, who were to consult God, by
Urim, in matters which could not be decided other-
wise.

Verse 9. *Unto the priests*—That is, unto the great
council, which consisted chiefly of the priests and
Levites, as being the best expositors of the laws of
God, by which all those controversies were to be
decided. And the high-priest was commonly one of
that number, comprehended here under the *priests*,
whereof he was the chief. By *judges*, here, seems
to be meant those supreme judges of the nation,
whom God raised up when the Israelites were op-
pressed by their enemies, such as Gideon, Jephthah,
Samson, Samuel, &c. Such judges were, by their
office, invested with the highest authority, civil as
well as military; for to judge Israel was to admin-
ister justice, as well as to command armies. Moses
seems to intimate, that the Hebrew commonwealth
was to retain, after his death, the same form as it
had now when he was alive; for he himself was the
supreme judge, or administrator of justice, to whom
the more difficult causes were to be referred, chap.
i. 17. So Joshua was judge after him, and many
other.

Verses 10–12. *Thou shalt do according to the
sentence*—He speaks, 1st, To the inferior magistrates,
who, in the suits here referred to between man and
man, were to give sentence in their lower courts,
according to the decision of the great council, or of
the supreme judge, and were to take care that that

A. M. 2553. 11 According to the sentence of the
B. C. 1451. law which they shall teach thee, and

according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, to the right hand, nor to the left.

12 And ^rthe man that will do presumptuously, ^sand will not hearken unto the priest ^tthat standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and ^uthou shalt put away the evil from Israel.

13 ^vAnd all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, ^xI will set a king over me, like as all the nations that *are* about me;

15 Thou shalt in any wise set *him* king over thee ^ywhom the LORD thy God shall choose:

^r Num. xv. 30; Ezra x. 8.—^s Heb. *not to hearken*.—^t Chap. xviii. 5, 7.—^u Chap. xiii. 5.—^v 1 Sam. viii. 5, 19, 20.—^w 1 Sam. ix. 15; 1 Chron. xxii. 10.—^x Jer. xxx. 21.—^y 1 Kings iv. 26; Psa. xx. 7.

sentence should be carried into execution; and, 2d, To private persons, who, in such cases, are required to acquiesce in the judgment of those whom God had made the supreme interpreters of his law, and to conform themselves to the sentence passed. *The man that will do presumptuously*—If an inferior judge should presume to contradict the sentence of the higher court, given according to God's law, and would not execute the orders of it; or if a private person should refuse to conform himself to their sentence, that contumacy was to be punished with death, though the matter were ever so small in which the opposition was made. For unless the parties concerned had been strongly bound to obey the definitive sentence of the judge, priest, or great council, in such matters, there would have been no end of strife. *And thou shalt put away the evil*—The evil thing, that scandal, that pernicious example.

Verse 13. *When thou shalt say, I will set a king over me*—He only foresees and foretels what they would do, but does not hereby signify that he should approve of it. Yea, when they did this thing, for the very reason here assigned, God declared his utter disapprobation of it.

Verse 15. *Whom the Lord thy God shall choose*—Approve of, or appoint. So it was in Saul and David. God reserved to himself the nomination both of the family and of the person. *Thy brethren*—Of the same nation and religion; because such a person was most likely to maintain true religion, and to rule with righteousness, gentleness, and kindness to his subjects; and that he might be a fit type of

one ^z from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

16 But he shall not multiply ^ahorses to himself, nor cause the people ^bto return to Egypt, to the end that he should multiply horses: forasmuch as ^cthe LORD hath said unto you, ^dYe shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that ^ehis heart turn not away: neither shall he greatly multiply to himself silver and gold.

18 ^fAnd it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of ^g*that which* is before the priests the Levites.

19 And ^hit shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

^r Num. xv. 30; Ezra x. 8.—^s Heb. *not to hearken*.—^t Chap. xviii. 5, 7.—^u Chap. xiii. 5.—^v 1 Sam. viii. 5, 19, 20.—^w 1 Sam. ix. 15; 1 Chron. xxii. 10.—^x Jer. xxx. 21.—^y 1 Kings iv. 26; Psa. xx. 7.

^a Isa. xxxi. 1; Ezek. xvii. 15.—^b Exod. xiii. 17; Numbers xiv. 3, 4.—^c Chap. xxviii. 6; Hos. xi. 5.—^d See 1 Kings xi. 3, 4.—^e 2 Kings xi. 12.—^f Chap. xxxi. 9, 26; 2 Kings xxii. 8. ^g Josh. i. 8; Psa. cxix. 97, 98.

Christ, their supreme king, who was to be one of their brethren.

Verse 16. *He shall not multiply horses*—Though he might have horses for his own use, yet he was not to have many horses for his officers and guard, much less for war, lest he should trust in them. The multiplying horses is also forbidden, lest it should raise too great a correspondence with Egypt, which furnished Canaan with them. *The Lord hath said*—The Lord hath now said to me, and I, by his command, declare it to you. *Ye shall no more return that way*—Into Egypt, lest ye be again infected with her idolatries.

Verse 17. *Neither shall he multiply wives to himself*—As the manner of other kings was, contrary to the design of God from the beginning. *That his heart turn not away*—From God and his law, as Solomon's did. *Neither silver nor gold*—Lest this should lift up his heart in confidence and pride, which God abhors, and beget in him a contempt of his people. They are not simply forbidden to be rich, if God made them so, which was the case of David, Solomon, Jehoshaphat, and some others; but they are forbidden, either inordinately to desire, or irregularly to procure great riches, by grinding the faces of their own subjects, or possessing themselves, contrary to justice, of the property of others.

Verses 18, 19. *He shall write*—With his own hand, say the Jews. *Out of that which is before the priests*—Out of that original, which was carefully kept by the priests in the sanctuary, that it might be a perfect copy, and that it might have the greater

A. M. 2553. 20 That his heart be not lifted up
B. C. 1451. above his brethren, and that he ⁱ turn
not aside from the commandment *to* the right

ⁱ Chap. v. 32;

influence upon him, coming to him as from the hand and presence of God. *He shall read therein*—Diligently and constantly: neither the greatness of his place, nor the weight and multitude of his business, shall excuse or hinder him; *all the days of his life*—It is not enough to have Bibles, but we must use them, yea, use them daily. Our souls must have constant meals of that manna, which, if well digested, will afford them true nourishment and strength.

hand or *to* the left: to the end that he A. M. 2553.
may prolong *his* days in his kingdom, B. C. 1451.
he, and his children, in the midst of Israel.

1 Kings xv. 5.

Verse 20. *That his heart be not lifted up*—He intimates, that the Scriptures, diligently read, are a powerful means to keep a person humble, because they show him that, though a king, he is subject to a higher monarch, to whom he must give an account of all his administrations, and receive from him his sentence, agreeably to their quality, which is sufficient to abate the pride of the haughtiest person in the world.

CHAPTER XVIII.

Rules concerning priests and Levites, 1-8. Cautions against witchcraft, 9-14. A promise of Christ, 15-19. The punishment and mark of a false prophet, 20-22.

A. M. 2553. **T**HE priests the Levites, *and* all
B. C. 1451. the tribe of Levi, ^a shall have no
part nor inheritance with Israel: they ^b shall
eat the offerings of the LORD made by fire, and
his inheritance.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and ^c they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 ^d The first-fruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

^a Num. xviii. 20; xxvi. 62.—^b Num. xviii. 8, 9; 1 Cor. ix. 13.—^c Lev. vii. 30, 34.—^d Exod. xxii. 19; Num. xviii. 12, 24.—^e Exod. xxviii. 1; Num. iii. 10.

NOTES ON CHAPTER XVIII.

Verse 1. *His inheritance*—The Lord's portion or inheritance, which God had reserved to himself, as tithes and first-fruits, and other oblations distinct from those which were made by fire.

Verse 3. *The maw*—The Hebrew word here rendered *maw*, or *stomach*, may have another signification; and some render it *the breast*; others take it for the part which lies under the breast.

Verse 6. *With all the desire of his mind*—With full purpose to fix his abode, and to spend his whole time and strength in the service of God. It seems, the several priests were to come from their cities to the temple by turns, before David's time; and it is

5 For ^e the LORD thy God hath A. M. 2553.
chosen him out of all thy tribes, ^f to B. C. 1451
stand to minister in the name of the LORD,
him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he ^g sojourned, and come with all the desire of his mind ^h unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, ⁱ as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like ^k portions to eat, besides ^l that which cometh of the sale of his patrimony.

9 ¶ When thou art come into the land which

^e Chap. x. 8; xvii. 12.—^f Numbers xxxv. 2, 3.—^g Chap. xii. 5.—^h 2 Chron. xxxi. 2.—ⁱ 2 Chron. xxxi. 4; Neh. xii. 44, 47.—^j Heb. *his sales by the fathers*.

certain they did so after it. But if any of them were not contented with this attendance upon God in his tabernacle, and desired more entirely and constantly to devote himself to God's service there, he was permitted so to do, because this was an eminent act of piety, joined with self-denial, to part with those great conveniences which he enjoyed in the city of his possession.

Verse 8. *Like portions*—With their brethren, who were in actual ministration: as they share with them in the work, so shall they in the encouragements. *Besides that which cometh*—The reason of this law was, because he that waited on the altar, ought to live by the altar; and because it was fit he should

A. M. 2553. the LORD thy God giveth thee, ¹ thou
B. C. 1451. shalt not learn to do after the abomi-
nations of those nations.

10 There shall not be found among you *any*
one that maketh his son or his daughter ^m to
pass through the fire, ⁿ or that useth divination;
or an observer of times, or an enchanter, or a
witch,

11 Or a charmer, or a consulter with fami-

¹ Lev. xviii. 26, 27, 30; Chap. xii. 29, 30, 31. — ^m Lev. xviii.
21; Chap. xii. 31. — ⁿ Lev. xix. 26, 31; Isa. viii. 19.

keep his money, wherewith he might redeem what he sold, if afterward he saw occasion for it. Mr. Henry adds a remarkable note here, especially considering he wrote upward of fourscore years ago. "A hearty, pious zeal to serve God and his church, though it may a little encroach upon a settled order, and there may be somewhat in it that looks irregular, yet ought to be gratified, and not discouraged. He that loves dearly to be employed in the service of the sanctuary, in God's name let him minister. He shall be as welcome to God as the Levites, whose course it is to minister, and should be so to them."

Verse 10. *That maketh his son or daughter pass through the fire*—By a superstitious dedicating, or a cruel sacrificing of them, see on Lev. xviii. 21. *That useth divination*—Of which there were many sorts, as is implied in the original expressions here: קסמים, *kosem kesamim*, divining divinations, or with divinations. The meaning undoubtedly is, That seeketh to know or foretel things secret, or to come, by unlawful arts and practices. *An observer of times*—Superstitiously pronouncing some days lucky and others unlucky: or, *an observer of the clouds*, or heavens; for the word מענן, *megnonen*, here used, may be derived from ענן, *gnanan*, a cloud; and then it means, *That divineth by the motion or figure of the clouds*, the appearance or passage of meteors, by thunder, lightning, by the stars, the flying or chattering of birds, and the like. Or, deriving the word from עי, *gnain*, an eye, *qui præstigiis utitur*, a juggler, one who causes things to assume a false appearance, practises illusions on people's fancies, or deceives them by sleight of hand. *An enchanter*—Or a conjecturer, that endeavours, or pretends, to discover hidden things by a superstitious use of words or ceremonies, by observation of water or smoke, or any contingencies. Or, as the original word seems to be derived from נחש, *nachash*, a serpent, it means one that divines by means of serpents, of which kind of diviners we have many instances in the heathen poets, particularly Homer and Virgil. *A witch*—Supposed to be in covenant with the devil, and by his help to delude people's senses, or hurt their persons, their cattle, or other property, through the use of evil arts. The same Hebrew word is translated *witch* also, Exod. xxii. 18, where it is evidently intended to be taken in the same sense as here. But, Exod. vii. 11; Dan. ii. 2, and Mal. iii. 5,

liar spirits, or a wizard, or a necromancer. A. M. 2553.
B. C. 1451.

12 For all that do these things *are* an abomination unto the LORD: and ^a because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be ² perfect with the LORD thy God.

14 For these nations, which thou shalt ³ pos-

^a Lev. xx. 27. — ^p 1 Sam. xxviii. 7. — ^q Lev. xviii. 24, 25; Ch. ix. 4. — ^r Or, upright, or, sincere, Gen. xvii. 1. — ³ Or, inherit.

where it occurs in the plural number, it is translated *sorcerers*, and interpreted by Aben Ezra of those who change and transform natural things so as to deceive the eyes of the beholders. Le Clerc translates the word, *hariolus*, *soothsayer*, because it is joined in the Scriptures with other species of divination.

Verse 11. *Or a charmer*—One that charmeth serpents or other creatures. Or rather, as the Hebrew חכר חכר, *chober chaber*, seems to mean, *an astrologer*, or such as, by the conjunction of the planets, pretended to foretel the events of men's lives, or other future things. It must be observed that the eastern people were much addicted to divination of all kinds, and undertook no enterprise of importance without consulting their soothsayers; and therefore Moses uses these sundry expressions that he might prohibit it in all its forms. *A consulter with familiar spirits*—The original words שאל אוב, *sha'el ob*, are here rendered by the Seventy, εγγαστριμβος, one that speaks out of his belly: but literally, it is one that consults or inquires of *Ob*. This word originally means a *bottle*, and was the name which the Hebrews gave to the spirit which was supposed to agitate these ventriloquists, because their bodies were violently distended, like leather bottles full of wine and ready to burst. See Doddridge on Acts xvi. 16, where both St. Paul and St. Luke evidently consider the girl spoken of as being really possessed by what is there termed πνευμα πιδωνος, a spirit of python, or divination, because the Greeks supposed it to be an inspiration from their god Apollo, whom they termed Pythius.

A wizard—Hebrew, *A knowing man*; who by any forbidden ways undertakes the revelation of secret things. The Seventy render the word τερατοσκοπος, *an observer of prodigies*. *A necromancer*—Hebrew, *One that seeketh unto the dead*; that calleth up and inquires of them, as the witch of Endor is represented to have done. Dr. Waterland, after the Seventy, renders it, very properly, *one that consults the dead*. Their manner of doing this is stated to have been by visiting their graves in the night, and there lying down and muttering certain words with a low voice, by which means they pretended to have communion with them by dreams, or by the dead appearing to them. To this Isaiah has been thought to allude, chap. viii. 19, and xxix. 4.

Verses 13, 14. *Thou shalt be perfect with the*

A. M. 2553. sess, hearkened unto observers of
B. C. 1451. times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.

15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the

* Verse 18; John i. 45.—^s Chap. ix. 10.—^t Exod. xx. 19; Heb. xii. 19.—^u Chap. v. 28.

Lord thy God—Sincerely and wholly his, seeking him and cleaving to him, and to his word alone, and therefore abhorring all commerce and conversations with devils. *Hath not suffered thee so to do*—Hath not suffered thee to follow these superstitious and diabolical practices, as he hath suffered other nations to do, but hath instructed thee better by his word and Spirit, and will more fully instruct thee by a great Prophet.

Verse 15. *Will raise up*—Will produce and send into the world in due time. *A Prophet of thy brethren, like unto me*—These words are very remarkable, and deserve our very particular attention. Moses was now about to leave his people, and therefore informs them, for their comfort, that God would raise them up another prophet, who should speak unto them God's words, and instruct them in his will. He has been understood by many eminent persons as foretelling hereby that God would raise up a succession of prophets in the Jewish Church for the instruction of his people. And, perhaps, this interpretation is not to be altogether rejected, 1st, Because this prediction is alleged here as a reason why they need not consult with diviners, as they should have prophets at hand to advise them whenever it was needful. 2d, Because the prophet here spoken of is opposed to the *false* prophets, and a general rule is hereupon given for the discovery of all succeeding prophets, whether true or false, verses 20–22. 3d, Because, as is here threatened, whenever the people did not hearken to, and obey these prophets, God *required it* of them, punishing them repeatedly, and that in a signal manner, by the sword of their enemies, by famine, and by captivity, especially the captivity of the ten tribes under Shalmaneser, the king of Assyria, and the captivity of Judah and Benjamin by Nebuchadnezzar, with the awful calamities preceding and following.

The prediction, however, must of necessity be primarily interpreted of the Messiah. 1st, Because the text speaks of *one* prophet only, in the singular number, and not of *many*. 2d, Because the Messiah alone can with propriety be said to have been a prophet *like unto Moses*, it being simply denied, and that repeatedly, that any other prophet did, or should arise, like unto him. See chap. xxxiv. 10; Num. xii. 6–8. God spoke to the other prophets in dreams and visions, or by the appearance of angels, but he

assembly, saying, 'Let me not hear
again the voice of the LORD my God,
neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, "They have well *spoken that which they have spoken*.

18 *I will raise them up a Prophet from among their brethren, like unto thee, and ^r will put my words in his mouth; ^s and he shall speak unto them all that I shall command him.

* Verse 15; John i. 45.—^r Isa. li. 16; John xvii. 8.—^s John iv. 25; viii. 28.

conversed with Moses in a free and familiar way, *mouth to mouth, and face to face*, as it is expressed, as a man converses with his friend, Moses having his light in the divine will immediately from God, without the intervention of dreams, visions, or the appearance of angels. They only expounded and enforced the laws of God already given, none of them being, properly speaking, *lawgivers*, in the intermediate space between Moses and Christ. But Moses was properly a lawgiver, and that in a very extraordinary sense, delivering a law which was in general entirely new, and that with such authority and attestations from God, as had never been witnessed on earth before. Not many of these prophets wrought miracles, and those who did, can with no propriety be said to have resembled Moses in that respect. The first and the last of these instances of dissimilitude are particularly noticed in one of the passages above referred to. "There arose not a prophet in Israel like unto Moses, whom the Lord knew face to face; in all the signs and wonders which the Lord sent him to do in the land of Egypt; and in all that mighty hand and great terror which Moses showed in the sight of all Israel." Add to all this that Moses was a *mediator* and a *king* as well as a prophet, in the former of which characters none of the ancient prophets resembled him, and none, except David, in the latter. But Christ was truly like him in all these greater, and in a variety of lesser respects. He was not only a prophet, but a priest and mediator, a king and lawgiver; and not only fully equalled, but infinitely surpassed Moses in the excellence of his ministry and work, the glory of his miracles, and in his familiar and intimate converse with God; being in the *bosom of the Father*, and the *wisdom and word of God* incarnate. 3d, The awful threatening denounced in this passage, (verse 19,) was most signally fulfilled with respect to those of the Jews that did not hearken to this prophet: the Lord most terribly required it of them, and continues to require it. For wrath came upon them to the uttermost, (1 Thess. ii. 16,) by the Roman armies, in the siege and destruction of their cities, and especially of Jerusalem their capital city, and the utter ruin of their country; and the sad effects of that wrath they have felt for upward of seventeen hundred years, and continue to feel to this day. But, 4th, What perfectly places the matter beyond all

A. M. 2553. 19 ^a And it shall come to pass, *that*
B. C. 1451. whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

20 ¶ But ^b the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or ^c that shall speak in the name of other gods, even that prophet shall die.

■ Acts iii. 23.—^b Ch. xiii. 5; Jer. xiv. 14, 15.—^c Ch. i. 1, 2;

doubt, this prophecy is expounded by God himself of Christ, and of Christ *alone*, in the New Testament. See Acts iii. 22, and vii. 37; John i. 45, and v. 45, 46, and vi. 14.

Verse 22. *If the thing follow not*—Which he gives as a sign of the truth of his prophecy. *That is the thing which the Lord hath not spoken*—The falsehood of his prediction shows him to be a false prophet. *He hath spoken it presumptuously*—Impudently ascribing his own vain and lying fancies to the God of truth. For though the mere fulfilling of a sign, or working of ■ bare miracle, was not to be

A. M. 2553. 21 ¶ And if thou say in thy heart, ^a How shall we know the word which
B. C. 1451. the LORD hath not spoken?

22 ^d When a prophet speaketh in the name of the LORD, ^e if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it ^f presumptuously: thou shalt not be afraid of him.

Jer. ii. 8.—^d Jer. xxviii. 9.—^e See Ch. xiii. 2.—^f Ver. 20.

considered as sufficient of itself to establish a false and wicked doctrine, as is stated chap. xiii. 1–3; yet, on the other hand, a man that pretended to work a miracle, or predict a future event, in confirmation of a message said to be received from Jehovah, or from some other god, and who failed in the performance of the miracle, or the thing foretold not coming to pass, evidently proved himself to be an impostor. *Thou shalt not be afraid of him*—That is, of his predictions or threatenings, so as to be deterred thereby from doing thy duty in bringing him to deserved punishment.

CHAPTER XIX.

Of the cities of refuge, 1–10. Of wilful murderers, 11–13. Of removing landmarks, 14. Of witnesses, true, 15, or false, 16–21.

A. M. 2553. WHEN the LORD thy God ^a hath
B. C. 1451. cut off the nations, whose land the LORD thy God giveth thee, and thou ¹ succeedest them, and dwellest in their cities, and in their houses;

2 ^b Thou shalt separate three cities for thee in the midst of thy land which the LORD thy God giveth thee to possess it.

■ Ch. xii. 29.—¹ Heb. *inheritest, or, possessest*.—^b Ex. xxi. 13.

NOTES ON CHAPTER XIX.

Verse 1. From enforcing the laws enacted against idolatry, and calculated to preserve and promote the purity of divine worship, Moses now proceeds to inculcate some important duties belonging to the second table, but not in any exact order, nor without interspersing some precepts respecting ceremonial matters. He begins with some regulations appointed to secure the preservation of the most important part of the property of a fellow-creature, his life.

Verse 2. *Thou shalt separate three cities for thee*—There were to be six cities of refuge in all, but Moses had already appointed three on that side of Jordan where they now were. See Num. xxxv.

A. M. 2553. 3 Thou shalt prepare thee a way, ^a and divide the coasts of thy land which
B. C. 1451. the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 ¶ And ^c this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not ² in time past;

^c Num. xxxv. 15.—² Heb. *from yesterday the third day*.

14, 15; Deut. iv. 41. *In the midst of thy land*—That is, in the midst of the several parts or districts of thy land, or *within thy land*; for had they been all three in the very heart of the country, the very intention of them would have been counteracted: which was, that they should be so conveniently placed in several parts of the country, that men might easily and speedily flee to them.

Verse 3. *Thou shalt prepare thee a way*—Make a plain road to them, keep it in good repair, and distinguish it by evident marks, to prevent delays and mistakes, that the manslayer might meet with no difficulty in escaping to the nearest city. *And divide the coasts of thy land*—Thy possessions on the west

A. M. 2553. 5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the ³head slippeth from the ⁴helve, and ⁵lighteth upon his neighbour, that he die; he shall flee unto one of these cities, and live:

6 ^aLest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and ^eslay him; whereas he *was* not worthy of death, inasmuch as he hated him not ⁷in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God ^eenlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; ^fthen shalt thou add three cities more for thee, besides these three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

^a Heb. iron. — ⁴ Heb. wood. — ⁵ Heb. findeth. — ^d Numbers xxxv. 12. — ^e Heb. smite him in life. — ⁷ Heb. from yesterday the third day. — ^c Gen. xv. 18. — ^f Josh. xx. 7, 8.

of Jordan into three equal parts, and in the central part of each open a place of refuge, which being nearly at an equal distance with respect to the inhabitants of that district, all might have the same benefit by it.

Verses 8, 9. *If the Lord thy God enlarge thy coast*—As far as the Euphrates. *If thou shalt keep all these commandments*—This shows that the promise of enlarging their border was conditional, and the condition not being performed the promise was never accomplished, so that there was no need for three more cities of refuge. This the Jewish writers themselves own. “Yet the holy blessed God,” say they, “did not command it in vain, for in the days of Messiah the Prince, they shall be added.” They expect it in the letter: but we know it has in Christ its spiritual accomplishment. For the borders of the gospel Israel are enlarged according to the promise: and in the Lord our righteousness, refuge is provided for all that by faith flee to him.

Verse 12. *The elders of his city*—The city of the manslayer. The sense is, that upon any information or suspicion of murder, laid against any one that had taken refuge in any of these cities, the magistrates of the town or district where the fact was committed, should send for the person out of the refuge-city, bring him to a fair trial, and, upon clear evidence of

A. M. 2553. 11 ¶ But ^gif any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him ^hmortally that he die, and fleeth into one of these cities:

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood that he may die.

13 ^hThine eye shall not pity him, ⁱbut thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

14 ¶ ^kThou shalt not remove thy neighbour's land-mark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 ¶ ^lOne witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witness ^mrise up against any man to testify against him ^o*that which is* wrong;

17 Then both the men between whom the controversy *is* shall stand before the LORD,

^g Exodus xxi. 12, &c. — ^h Heb. in life. — ^b Chapter xiii. 8. — ⁱ Num. xxxv. 33, 34. — ^k Chap. xxvii. 17. — ^l Num. xxxv. 30; Chap. xvii. 6. — ^m Psa. xxvii. 12. — ^o Or, falling away.

wilful murder, condemn him to death, and cause execution to be done without fear, partiality, or affection; as they valued the divine blessing, and desired to be free of the guilt of innocent blood, which otherwise would be required at their hands.

Verse 14. *Thou shalt not remove thy neighbour's land-mark*—Having provided for the preservation of the lives of innocent persons against such as might be disposed to take them away, he proceeds to give a charge for securing every man's right and property in other matters; and especially forbids all encroachments upon boundaries of lands and estates. Josephus considers this as a prohibition, not only against removing any land-mark of an Israelite, but also any that might distinguish their territories from those of any of the neighbouring nations, with whom they might be at peace, the breaking in upon these bounds being generally the occasion of wars and insurrections, which arise from the covetousness of men, who would thus fraudulently enlarge their possessions.

Verses 15–17. *One witness shall not rise up*—Or, *be established*, as the same word is rendered in the end of the verse; that is, shall not be accepted or owned as sufficient. *If a false witness rise up*—A single witness, though he speak truth, is not to be accepted for the condemnation of another man; but

A. M. 2553. ^a before the priests and the judges,
B. C. 1451. which shall be in those days;

18 And the judges shall make diligent inquisition; and behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

19 ^o Then shall ye do unto him, as he had thought to have done unto his brother: so

^p shalt thou put the evil away from among you. A. M. 2553.
B. C. 1451.

20 ^a And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 ^r And thine eye shall not pity; *but* ^s life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

[■] Chap. xvii. 9. — [°] Prov. xix. 5, 9. — [▶] Chap. xiii. 5; xvii. 7.

[¶] Chap. xvii. 13. — [•] Verse 13. — [•] Exod. xxi. 23.

if he be convicted of bearing false witness, it is sufficient for his own condemnation. *Both the men shall stand before the Lord*—That is, shall come to the supreme court, which consisted partly of priests, and partly of other great persons, who, it seems, in Moses's time, sat at the door of the tabernacle, and

so the men, in standing before them, might properly be said to *stand before the Lord*.

Verse 21. *An eye for an eye*—What punishment the law allotted to the accused, if he had been convicted, the same was the false accuser to bear.

CHAPTER XX.

The exhortation of the priest to them who were going to battle, 1-4. The dismissal of them who were engaged in business, or faint-hearted, 5-9. How they were to treat distant cities, 10-15. The cities of the Canaanites, 16-18. Fruit-trees not to be destroyed, 19, 20.

A. M. 2553. **W**HEN thou goest out to battle
B. C. 1451. against thine enemies, and seest
[■] horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* ^b with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel,

ye approach this day unto battle A. M. 2553.
against your enemies: let not your B. C. 1451.
hearts ¹ faint, fear not, and do not ² tremble, neither be ye terrified because of them;

4 For the LORD your God *is* he that goeth with you, ^c to fight for you against your enemies, to save you.

5 ¶ And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not ^d dedicated it? let

^a See Psa. xx. 7. — ^b Num. xxiii. 21. — ¹ Heb. *be tender*.

² Heb. *make haste*. — ^c Ch. i. 30; iii. 22. — ^d See Neh. xii. 27.

NOTES ON CHAPTER XX.

Verse 1. *When thou goest out to battle against thine enemies*—The land of Canaan being to be gained by conquest, in a war of God's special appointment; and the Israelites, after their settlement in it, being likely to be exposed to invasions from, or quarrels with the neighbouring nations, Moses judged it necessary to leave them some standing rules for their conduct in both these kinds of war. The first and great rule was, to commit their cause to God, depending with entire confidence upon that divine power which had so often and so wonderfully delivered them, without the least fear or discouragement at the superior force or terrible appearance of their enemies. *And seest horses and chariots*—The armies of the Israelites consisted wholly of foot, and their law seems to have obliged them to continue so, in order that their reliance might be entirely on God, chap. xvii. 16. But the Egyptians, Canaanites,

and other nations, had the advantage of horses and chariots, in which they placed their confidence. Thus the psalmist: "Some trust in chariots and some in horses, but we will remember the name of the Lord our God." These chariots were sometimes armed with scythes, to rush in among the foot, and cut them down like grass, which made them very formidable. These are the *chariots of iron*, mentioned Judg. iv. 3.

Verse 2. *The priest shall approach*—The Jews say there was a priest anointed for the purpose, whose office, as we may gather from Num. xxxi. 6, was to blow with the trumpet when they were preparing for battle. *And shall speak to the people*—Probably exhorting them, in the most persuasive manner, to a courageous and undaunted performance of their duty, considering their cause as God's, and relying on his protection and aid.

Verses 5, 6. *What man is there*—This and the

A. M. 2553. him go and return unto his house,
B. C. 1451. lest he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* ^a eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

7 ^e And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, ^f What man *is there that is* fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart ^g faint as well as his heart.

9 And it shall be when the officers have made an end of speaking unto the people, that they shall make captains of the armies ^h to lead the people.

10 ¶ When thou comest nigh unto a city to fight against it, ⁱ then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein, shall be tributaries unto thee, and they shall serve thee.

^a Heb. *made it common*. See Lev. xix. 23, 24.—^e Chapter xxiv. 5.—^f Judg. vii. 3.—^g Heb. *melt*.—^h Heb. *to be in the head of the people*.

following exceptions are to be understood only of a war allowed by God, not in a war commanded by God, not in the approaching war with the Canaanites, from which even the bridegroom was not exempt, as the Jewish writers note. *Hath planted a vineyard*—This and the former dispensation were generally convenient, but more necessary in the beginning of their settlement in Canaan, for the encouragement of those who should build houses or plant vineyards, which were chargeable to them, and beneficial to the commonwealth. *Eaten of it*—Hebrew, *made it common*; namely, for the use of himself, and family, and friends, which it was not till the fifth year.

Verses 7, 8. *Hath betrothed a wife*—The time allowed in this case was a year, Deut. xxiv. 5. This was ^a law of great humanity, that conjugal love might not be disturbed, but have time to knit into a firm and lasting affection. *What man is fearful and faint-hearted*—This fearfulness is to be understood, say the Jews, not only of a natural timorosity, which is incident to some constitutions, and makes a man tremble at every danger, but of the adventitious terrors of a guilty conscience. For they did not, as in the modern fashion, send the wickedest and most worthless into the wars; but if they

12 And if it will make no peace A. M. 2553.
with thee, but will make war against B. C. 1451.
thee, then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thy hands, ^b thou shalt smite every male thereof with the edge of the sword:

14 But the women, and the little ones, and ^c the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou ^d take unto thyself: and ^e thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 ¶ But ^f of the cities of these people which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee:

18 That ^g they teach you not to do after all their abominations which they have done unto

^b 2 Sam. xx. 18, 20.—^c Numbers xxxi. 7.—^d Josh. viii. 2.
^e Heb. *spoil*.—^f Joshua xxii. 8.—^g Numbers xxi. 2, 3, 35.
^h Chap. vii. 4; xii. 30, 31.

knew any man to be a notorious villain, they thrust him out of the army, lest his example should corrupt and discourage the rest of the soldiery.

Verse 9. *They shall make captains*—Or rather, as the Hebrew is, *they shall set or place the captains of the armies in the head or front of the people* under their charge, that they may conduct them, and, by their example, encourage their soldiers. It is not likely they had their captain to make when they were just going to battle.

Verse 16. *Thou shalt save alive nothing*—No human creature; for the beasts, some few excepted, were given for a prey. This slaughter of all the people is to be understood only in case they did not surrender when summoned, but rejected the conditions of peace when offered them. In which case their condition was worse than that of any other people, whose males only were to be slain, verse 14.

Verse 18. *That they teach you not to do after all their abominations*—Here is the great reason for the aforesaid severe execution; they were most abominable idolaters, who offered their children to Moloch; they were *magicians, wizards, necromancers*, and guilty of all those abominations and filthy lusts mentioned Lev. xviii. So that God thought them not fit to live any longer upon the face of the earth;

A. M. 2553. their gods; so should ye ^a sin against
B. C. 1451. the LORD your God.

19 ¶ When thou shalt besiege a city a long time in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them; for thou mayest eat of them: and thou shalt not cut them down (⁷ for

^a Exod. xxiii. 33.—⁷ Or, for, O man, the tree of the field is to be employed in the siege.

for had they been spared, after obstinately rejecting terms of peace, they would undoubtedly have sought to infect the Israelites with their filthy idolatry; and it was mercy to the human race in general not to suffer such a wicked, contagious generation to subsist. From the words here quoted, *That they teach you not*, &c., a Jewish writer justly observes, "If they repented and forsook their idolatry, the Israelites might let them live;" for then there was no such danger in sparing them. Accordingly Rahab, her

the tree of the field *is man's life*) ⁸ to A. M. 2553.
employ *them* in the siege: B. C. 1451.

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and ⁹ cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until ⁹ it be subdued.

⁸ Hebrew, to go from before thee.—⁹ Jer. vi. 6.—⁹ Hebrew, it come down.

father, mother, brethren, and all her kindred, were preserved alive, and so were the Hivites or Gibeonites, on condition of servitude, which they themselves offered, Josh. ix. 11–15. See Josh. xi. 11–20; Jer. xviii. 7, 8.

Verse 19. *Thou shalt not destroy the trees*—Which is to be understood of a general destruction of them, not of cutting down some few of them, as the convenience of the siege might require. *Man's life*—The sustenance or support of his life.

CHAPTER XXI.

The expiation of an uncertain murder, 1–9. The usage of a captive taken to wife, 10–14. The firstborn not to be disinherited, 15–17. A stubborn son to be put to death, 18–21. Bodies of malefactors to be buried, 22, 23.

A. M. 2553. IF one be found slain in the land
B. C. 1451. which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:

3 And it shall be *that* the city *which is* next

unto the slain man, even the elders A. M. 2553.
of that city shall take a heifer which B. C. 1451
hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley;

NOTES ON CHAPTER XXI.

Verses 1–3. *Lying in the field*—Or, in the city, or any place: only the field is named as the place where such murders are most commonly committed. *Thy elders and judges*—Those of thy elders who are judges: the judges or rulers of all the neighbouring cities. *Measure*—Unless it be evident which city is nearest; for then measuring was superfluous. *Which hath not drawn in the yoke*—A fit representation of the murderer, in whose stead it was killed, who would not bear the yoke of God's laws. A type also of Christ, who was under no yoke but what he had voluntarily taken upon himself.

Verse 4. *Unto a rough valley*—The Hebrew word נַחַל, *nachal*, here used, signifies either a valley or a torrent; and most probably is here meant of a valley with a brook running through it. For (verse 6) the elders are required to wash their hands over the heifer, which seems to intimate that there was run-

ning water in the place. *Which is neither eared nor sown*—Rough, uncultivated ground, fitly representing the horribleness of the murder. The Jews say, that unless, after this, the murderer was found, this valley was never to be tilled nor sown, which made the owners of the ground employ their utmost diligence to find out the murderer, that their land might not be waste for ever. But it is more natural to suppose, that such a rough and waste place was chosen partly that the horridness of it might beget a horror of the murder, and of the murderer, and partly because the blood of the victim would have polluted cultivated ground. For, though not slain at the altar, this was a kind of expiatory sacrifice, whereby the land was to be purged from the legal pollution contracted by the murder; and such sacrifices rendered every person or thing unclean that touched them. *Shall strike off the heifer's neck*—To show what they should and would have done to the murderer, if they had found him.

A. M. 2553. 5 And the priests the sons of Levi
B. C. 1451. shall come near, (for ^a them the LORD
thy God hath chosen to minister unto him,
and to bless in the name of the LORD,) and
^b by their ¹ word shall every controversy and
every stroke be *tried*;

6 And all the elders of that city *that are* next
unto the slain *man*, ^c shall wash their hands
over the heifer that is beheaded in the valley :

7 And they shall answer and say, Our hands
have not shed this blood, neither have our eyes
seen *it*.

8 Be merciful, O LORD, unto thy people Is-
rael, whom thou hast redeemed, ^d and lay not
innocent blood ² unto thy people of Israel's
charge. And the blood shall be forgiven them.

9 So ^e shalt thou put away the *guilt of* inno-
cent blood from among you, when thou shalt
do *that which is* right in the sight of the LORD.

^a Chap. x. 8; 1 Chron. xxiii. 13. — ^b Chap. xvii. 8, 9. — ¹ Heb.
mouth. — ^c See Psa. xix. 12. — ^d Jonah i. 14.

Verses 5, 6. *By their word shall every contro-
versy be tried*—That is, every one of this kind,
every one that shall arise about any stroke, whether
such a mortal stroke as is here spoken of, or any
other, or wound given by one man to another. In
these matters they shall give sentence, being con-
sulted by the elders or judges of the cities, chap.
xvii. 9-12. *The elders shall wash their hands*—
Protesting their innocence, says a learned Jewish
writer, (Chazkuni,) in these words: "As our hands
are now clean, so are we innocent of the blood which
has been shed." See an allusion to this, Psa. xxvi.
6; Matt. xxvii. 24.

Verses 7, 8. *They shall answer*—To the priests
who shall examine them. *This blood*—This about
which the present inquiry is made; or this which is
here present: for it is thought the corpse of the slain
man was brought into the same place where the
heifer was slain. Nor have we seen or understood
how or by whom this was done. *Forgiven*—Though
there was no moral guilt in this people, yet there
was a ceremonial uncleanness in the land, which
was to be expiated and forgiven.

Verse 9. *So shalt thou put away the guilt of
innocent blood*—Till this was done, the guilt was to
be looked upon as national; but upon this being so-
lemnly performed, the government was deemed to
have done its duty, and the nation cleared of all guilt
in this matter. No doubt the chief end of the ap-
pointment of this ceremony was to beget and pre-
serve in the minds of men an abhorrence of murder,
and a care to prevent or detect it.

Verse 11. *And hast a desire unto her*—Moses here
returning to the case of war with the neighbouring
nations, directs that, if a Hebrew soldier conceived
a peculiar regard for a captive woman, and desired
to marry her, he must not do it immediately after

A. M. 2553. 10 ¶ When thou goest forth to war
B. C. 1451. against thine enemies, and the LORD
thy God hath delivered them into thy hands,
and thou hast taken them captive,

11 And seest among the captives a beautiful
woman, and hast a desire unto her, that thou
wouldest have her to thy wife :

12 Then thou shalt bring her home to thy
house, and she shall shave her head, and
³ pare ⁴ her nails :

13 And she shall put the raiment of her cap-
tivity from off her, and shall remain in thy
house, and ^f bewail her father and her mother
a full month : and after that, thou shalt go in
unto her, and be her husband, and she shall be
thy wife.

14 And it shall be, if thou have no delight in
her, then thou shalt let her go whither she will ;
but thou shalt not sell her at all for money ;

² Heb. *in the midst*. — ^e Chap. xix. 13. — ³ Or, *suffer to grow*.
⁴ Heb. *make, or, dress*. — ^f See Psa. xlv. 10.

she became his prisoner, it being of dangerous con-
sequence for the Israelites to marry Gentile wives.
He was first to keep the woman in his house for a
month, at least, where she was to live in the retire-
ment and habit of a mourner, for the loss of her
parents and her country; as also to give her time to
be instructed in the knowledge of the true God and
his will, and renounce her idolatrous worship, and
to allow him sufficient space to try whether his af-
fection for her was calm and steady, or might cool
and wear off. If this interval caused no abatement
of his love, but, upon her turning proselyte, he still
desired to make her his wife, he might then lawfully
do it.

Verses 12, 13. *She shall shave her head*—This
was one of the external signs of mourning, Lev.
xix. 27, and xxi. 5. *Shall pare her nails*—This also
seems to have been done in mourning. In the ori-
ginal it is, *Shall make her nails*, which may be un-
derstood of letting her nails grow, which to us seems
more suitable to a state of mourning. But this is to
be resolved entirely into the fashion of countries.
Poole thinks that both of these things were rather
to be done in token of her renouncing her heathenish
idolatry and superstition, and of her becoming a new
woman, and embracing the true religion. *She shall
put the raiment of her captivity off from her*—That
is, as the French renders the words more clearly, *the
raiment which she wore when she was taken captive*.
Instead of the fine clothes wherein she had been
taken captive, she was to put on sordid apparel,
which was the habit of mourners. *And shall bewail
her father and her mother*—Either their death, or,
which was in effect the same, her final separation
from them, being now to forget all her former rela-
tions.

Verse 14. *If thou have no delight in her*—The

A. M. 2553. thou shalt not make merchandise of
B. C. 1451. her, because thou hast ^e humbled her.

15 ¶ If a man have two wives, one beloved,
^h and another hated, and they have borne him
children, *both* the beloved and the hated; and
if the firstborn son be hers that was hated:

16 Then it shall be, ⁱ when he maketh his
sons to inherit *that* which he hath, *that* he
may not make the son of the beloved firstborn
before the son of the hated, *which is indeed*
the firstborn:

17 But he shall acknowledge the son of the
hated *for* the firstborn, ^k by giving him a dou-
ble portion of all ^l that he hath; for he *is* ¹ the
beginning of his strength; ^m the right of the
firstborn *is* his.

18 ¶ If a man have a stubborn and rebellious
son, which will not obey the voice of his father,
or the voice of his mother, and *that* when they
have chastened him, will not hearken unto
them:

^e Genesis xxxiv. 2.—^h Genesis xxix. 33.—ⁱ 1 Chron. v. 2.
¹ See 1 Chron. v. 1.—^l Heb. *that is found with him*.—^m Gen
xlix. 3.—ⁿ Gen. xxv. 31, 33.—^o Chap. xiii. 5; xix. 19, 20.

sense may either be, 1st, If, after he had afflicted her,
by making her shave her head, change her garments,
&c., and keeping her a full month in hope of mar-
riage, he should change his mind and refuse to marry
her: or, 2d, If, after he had married her, and she had
been his wife some time, he should conceive a dislike
to her, and resolve to part with her; in either of these
cases it was not to be in his power to use her as a
prisoner of war, by either selling her for money, or
making her a slave, but he was to give her her liberty,
and let her dispose of herself as she pleased. "The
wisdom and humanity of Moses," says Philo, "are
very remarkable in this law, whereby the soldiers
are forbidden to indulge a hasty and brutal passion,
are kept a whole month in abstinence, and thereby
have an opportunity given them of knowing the
temper and disposition of the woman, for whose
misfortune in captivity a compassionate provision is
made, by allowing her so long a time of separation
and mourning."

Verse 15. *If a man have two wives*—This prac-
tice, though tolerated, is not hereby made lawful;
but only provision is made for the children in that
case. *Hated*—Comparatively, that is, less loved.

Verse 19. *His father and mother*—The consent
of both is required, to prevent the abuse of this law
to cruelty. And it cannot reasonably be supposed
that both would agree without the son's abominable
and incorrigible wickedness, in which case it seems
a righteous law, because the crime of rebellion

19 Then shall his father and his A. M. 2553.
mother lay hold on him, and bring B. C. 1451.
him out unto the elders of his city, and unto
the gate of his place;

20 And they shall say unto the elders of his
city, This our son *is* stubborn and rebellious,
he will not obey our voice; *he is* a glutton, and
a drunkard.

21 And all the men of his city shall stone
him with stones, that he die: ⁿ so shalt thou
put evil away from among you, ^o and all Israel
shall hear, and fear.

22 ¶ And if a man have committed a sin
^p worthy of death, and he be to be put to death,
and thou hang him on a tree;

23 ^q His body shall not remain all night upon
the tree, but thou shalt in any wise bury him
that day; (for ^r he that is hanged *is* ^s accursed
of God;) that ^t thy land be not defiled, which
the LORD thy God giveth thee *for* an inheri-
tance.

^o Chap. xiii. 11.—^p Chap. xix. 6; xxii. 26.—^q Josh. viii.
29; x. 26, 27.—^r Gal. iii. 13.—^s Heb. *the curse of God*, See
Num. xxv. 4.—^t Lev. xviii. 25.

against his own parents did so fully signify what
■ pernicious member he would be in the common-
wealth of Israel, who had dissolved all his natural
obligations. *Unto the elders*—Which was a suffi-
cient caution to preserve children from the malice
of any hard-hearted parents, because these elders
were first to examine the cause with all exactness,
and then to pronounce the sentence.

Verse 20. *A glutton and a drunkard*—Under
which two offences others of a like or worse nature
are comprehended.

Verse 22. *On a tree*—Which was done after the
malefactor was put to death some other way; this
public shame being added to his former punishment.

Verse 23. *He is accursed of God*—He is in a sin-
gular manner cursed and punished by God's appoint-
ment with a most shameful kind of punishment, as
this was held among the Jews and all nations; and
therefore this punishment may suffice for him, and
there shall not be added to it that of lying unburied.
And this curse is here appropriated to those that are
hanged, to signify beforehand that Christ should
undergo this execrable punishment, and be made a
curse for us, (Gal. iii. 13,) which, though it was fu-
ture in respect to men, yet was present unto God.
Defiled—Either by inhumanity toward the dead, or
by suffering the monument of the man's wickedness,
and of God's curse, to remain public a longer time
than God would have it; whereas, it ought to be put
out of sight, and buried in oblivion.

CHAPTER XXII.

Laws for preserving stray or fallen cattle, 1-4. For a distinction of apparel between women and men, 5. For compassion even toward birds, 6, 7. Of battlements on houses, 8. Against improper mixtures, 9-11. Of fringes, 12. Of a wife, falsely accused, 13-19. Justly accused, 20, 21. The punishment of adultery, rape, fornication, 22-29. Of incest, 30.

A. M. 2553. B. C. 1451. **THOU** ^a shalt not see thy brother's

ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 ^b Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.

^a Exodus xxiii. 4.—^b Exodus xxiii. 5.—^c Leviticus xxii. 28. ^d Chap. iv. 40.

NOTES ON CHAPTER XXII.

Verses 1, 2. *Thy brother's*—Any man's, this being a duty of common justice and charity, which the law of nature taught even heathen. *Hide thyself from them*—Dissemble, or pretend that thou dost not see them, or pass them by as if thou hadst not seen them. *If thy brother be not nigh unto thee*—Which may make the duty more troublesome or chargeable. *Or if thou know him not*—Which implies that, if they did know the owner, they should restore it. *Bring it unto thy own house*—To be used like thy other cattle. *Thou shalt restore it again*—The owner, as it may be presumed, paying the charges.

Verse 5. *Shall not wear*—That is, ordinarily or unnecessarily, for in some cases this may be lawful, as to make an escape for one's life. Now this is forbidden for decency's sake, that men might not confound those sexes which God hath distinguished; that all appearance of evil might be avoided, such change of garments carrying a manifest sign of effeminacy in the man, of arrogance in the woman, of lightness and petulancy in both; and also to cut off all suspicions and occasions of evil, for which this practice would open a wide door.

Verses 6, 7. *Thou shalt not take the dam with the young*—This and such like merciful precepts of

6 ¶ If a bird's nest chance to be ^{A. M. 2553. B. C. 1451.} before thee in the way in any tree, or

on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, ^c thou shalt not take the dam with the young:

7 *But* thou shalt in any wise let the dam go, and take the young to thee; ^d that it may be well with thee, and *that* thou mayest prolong *thy* days.

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence.

9 ¶ ^e Thou shalt not sow thy vineyard with divers seeds: lest the ¹ fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 ^f Thou shalt not plough with an ox and an ass together.

11 ^g Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

^e Lev. xix. 19.—¹ Heb. *fulness of thy seed*.—^f See 2 Cor. vi. 14, 15, 16.—^g Lev. xix. 19.

the law of Moses tended to humanize the hearts of the Israelites, to produce in them a sense of the divine providence extending itself to all creatures, and to teach them to exercise dominion over them with gentleness. The command also respected posterity, restrained a selfish and covetous disposition, and taught them not to monopolize all to themselves, but leave the hopes of a future seed for others.

Verse 8. *Thou shalt make a battlement*—A fence or breast-work, because the roofs of their houses were made flat, that men might walk on them. *Blood*—The guilt of blood, by a man's fall from the top of thy house, through thy neglect of this necessary provision. The Jews say, that by the equity of this law, they are obliged, and so are we, to fence or remove every thing whereby life may be endangered, as wells, or bridges, lest if any perish through the omission, their blood be required at the hands of those who have neglected to perform so plain a duty.

Verses 9, 10. *Divers seeds*—Either, 1st, With divers kinds of seeds mixed and sowed together between the rows of vines in thy vineyard: which was forbidden to be done in the field, (Lev. xix. 19,) and here in the vineyard. Or, 2d, With any kind of seed differing from that of the vine, which would

A. M. 2553. 12 ¶ Thou shalt make thee ^h fringes
B. C. 1451. upon the four ^h quarters of thy vesture,
wherewith thou coverest *thyself*.

13 ¶ If any man take a wife, and ^l go in unto her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid :

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of the damsel's virginity* unto the elders of the city in the gate :

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her,

17 And lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid ; and yet these *are the tokens of my daughter's virginity*. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him ;

19 And they shall amerce him in a hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel : and she shall be his wife : he may not put her away all his days.

20 But if this thing be true, *and the tokens of virginity* be not found for the damsel :

21 Then they shall bring out the damsel to the door of her father's house, and the men of

A. M. 2553. her city shall stone her with stones that she die ; because she hath ^{B. C. 1451.}
^k wrought folly in Israel, to play the whore in her father's house : ^l so shalt thou put evil away from among you.

22 ¶ ^m If a man be found lying with a woman married to a husband, then they shall both of them die, *both* the man that lay with the woman, and the woman : so shalt thou put away evil from Israel.

23 ¶ If a damsel *that is* a virgin be ⁿ betrothed unto a husband, and a man find her in the city, and lie with her ;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones, that they die : the damsel, because she cried not, *being* in the city ; and the man, because he hath ^o humbled his neighbour's wife : ^p so thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man ^q force her, and lie with her ; then the man only that lay with her shall die :

26 But unto the damsel thou shalt do nothing ; *there is* in the damsel no sin *worthy* of death : for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter :

27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

28 ¶ ^r If a man find a damsel *that is* a virgin,

^h Num. xv. 38.—² Heb. *wings*.—¹ Gen. xxix. 21.—^k Gen. xxxiv. 7 ; Judg. xx. 6, 10.—^l Ch. xiii. 5.—^m Lev. xx. 10.

ⁿ Matt. i. 18, 19.—^o Ch. xxi. 14.—^p Verses 21, 22.—^q Or, *take strong hold of her*, 2 Sam. xiii. 14.—^r Ex. xxii. 16, 17.

produce either herbs, or corn, or fruit-bearing trees, whose fruit might be mingled with the fruit of the vines. Now this and the following precepts, though in themselves small and trivial, are given, according to that time and state of the church, for instructions in greater matters, and particularly to commend to them simplicity in all their carriage toward God and men, and to forbid all mixture of their inventions with God's institutions in doctrine and worship. *An ox and an ass*—Because the one was a clean beast, the other unclean ; whereby God would teach men to avoid polluting themselves by the touch of unclean persons or things.

Verse 12. *Fringes*—Or *laces*, or *strings*, partly to bring the commands of God to their remembrance, as it is expressed Num. xv. 38, and partly as a public profession of their nation and religion, whereby they might be distinguished from strangers, that so they might be more circumspect to behave as be-

came the people of God, and that they should own their religion before all the world. *Thou coverest thyself*—These words seem to confine the precept to the upper garment wherewith the rest were covered.

Verse 13. *If any man take a wife*—And afterward falsely accuse her. What the meaning of that evidence is, by which the accusation was proved false, the learned are not agreed. Nor is it necessary for us to know : they for whom this law was intended, undoubtedly understood it.

Verse 19. *Give them unto the father of the damsel*—Because this was a reproach to his family, and to himself, as such misconduct of his daughter would have been ascribed to his neglect of properly instructing or watching over her. *He may not put her away all his days*—Thus he was deprived of the common benefit which every Israelite had who did not like his wife, which was to sue out a divorce.

Verses 24–27. *She cried not*—And therefore is

A. M. 2553. which is not betrothed, and lay hold
B. C. 1451. on her, and lie with her, and they be
found;

29 Then the man that lay with her shall
give unto the damsel's father fifty *shekels* of

* Verse 24.—^a Lev. xviii. 8; Chap. xxvii. 20.

silver, and she shall be his wife; A. M. 2553
B. C. 1451. ^rbecause he hath humbled her, he
may not put her away all his days.

30 ¶ ^sA man shall not take his father's wife,
nor ^tdiscover his father's skirt.

^t See Ruth iii. 9.

justly presumed to have consented to it. *As when a man riseth against his neighbour, even so is this matter*—Not an act of choice, but of force and constraint. *The damsel cried*—Which is in that case to be presumed; charity obliging us to believe the best, till the contrary be manifest.

Verse 29. *Shall give unto the damsel's father*

fifty shekels—Besides the dowry, as Philo, the learned Jew, notes, which is here omitted, because that was customary, it being sufficient here to mention what was peculiar to this case. *She shall be his wife*—He was not at liberty to refuse her, if her father consented to his marrying her, and he was deprived of the privilege of ever divorcing her.

CHAPTER XXIII.

Who are to be excluded the congregation of rulers, 1-6. An Edomite and an Egyptian not to be abhorred, 7, 8. No uncleanness to be in the camp, 9-14. Of servants escaped from their masters, 15, 16. Laws against sodomy and whoredom, 17, 18; against usury, 19-20; against the breach of vows, 21-23. The liberty which might be taken in another's field or vineyard, 24, 25.

A. M. 2553. HE that is wounded in the stones,
B. C. 1451. or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

3 ¶ ^aAn Ammonite or Moabite shall not enter

^a Nehemiah xiii. 1, 2.

into the congregation of the LORD; A. M. 2553
B. C. 1451. even to their tenth generation shall
they not enter into the congregation of the LORD for ever:

4 ^bBecause they met you not with bread and with water in the way, when ye came forth out of Egypt; and ^cbecause they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

^b See Chap. ii. 29.—^c Num. xxii. 5, 6.

NOTES ON CHAPTER XXIII.

Verses 1, 2. *He that is wounded*—It is generally agreed that Moses is here speaking of eunuchs. *Shall not enter into the congregation of the Lord*—The meaning is, not that they should be debarred from the public worship of the true God, as the phrase sometimes signifies, for that privilege was granted to all nations indiscriminately, provided they renounced idolatry, Exod. xii. 48; Lev. xxii. 18; Num. ix. 14. But the sense seems to be, that such a one should not be deemed an Israelite, nor have his name entered in the public register; and especially that he should not be admitted to honours or offices, either in the church or commonwealth of Israel, or be allowed to be one of the society of elders, or rulers of the people, or to sit in council with them. The same privilege was denied to those here termed *bastards*, under which name the Jews comprehended not only those begotten in simple fornication, but also the offspring of all such incestuous marriages, as are prohibited Lev. xviii. One chief reason of this law, no doubt, was, to deter people

from such unlawful connections as would both offend God, and leave an indelible blot upon their posterity.

Verse 3. *An Ammonite or a Moabite*—The Jews will have it, that the women of these two nations were not concerned in this law. And that though an Israelitish woman might not marry an Ammonite or Moabite, yet a man of Israel might marry one of their women, after she professed the Jewish religion. *For ever*—This seems to denote the perpetuity of this law, that it should be inviolably observed in all succeeding ages.

Verse 4. *They met you not with bread and water*—That is, meat and drink; as the manner of those times and countries was, with respect to strangers and travellers, which was the more necessary because there were no public-houses of entertainment. Their fault, then, was unmercifulness to strangers and afflicted persons, which was aggravated both by their relation to the Israelites, as being the children of Lot, and by the special kindness of God and of the Israelites to them, in not fighting against them.

A. M. 2553. 5 Nevertheless, the LORD thy God
B. C. 1451. would not hearken unto Balaam: but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 ^a Thou shalt not seek their peace nor their prosperity all thy days for ever.

7 ¶ Thou shalt not abhor an Edomite, ^e for he is thy brother: thou shalt not abhor an Egyptian, because ^f thou wast a stranger in his land.

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10 ¶ ^g If there be among you any man that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening ² cometh on,

^a Ezra ix. 12.—¹ Heb. good.—^e Genesis xxv. 24, 25, 26. ^f Exodus xxii. 21; Lev. xix. 34.—^g Lev. xv. 16.—² Heb. turneth toward.

Because they hired against thee Balaam—As the foregoing passage peculiarly refers to the Ammonites, so this doth to the Moabites, Num. xxii. 5-7.

Verse 6. *Thou shalt not seek their peace*—That is, make no contracts, either by marriages, or leagues, or commerce with them; but rather constantly keep a jealous eye over them, as enemies who will watch every opportunity to insnare or disturb thee. This counsel was now the more necessary, because a great part of the Israelites lived beyond Jordan in the borders of those people, and therefore God sets up this wall of partition between them, as well knowing the mischief caused by bad neighbours, and Israel's proneness to receive infection from them. Individual Israelites were not hereby forbidden to perform any office of humanity to them, but the body of the nation are forbidden all familiar conversation with them.

Verses 7, 8. *Thou wast a stranger*—And didst receive habitation, protection, and provision from them a long time, which kindness thou must not forget for their following persecution. It is ordinary with men that one injury blots out the remembrance of twenty favours. But God doth not deal so with us, nor will he have us to deal so with others, but commands us to forget injuries, and to remember kindnesses. *In the third generation*—When they had been proselytes to the true religion for three generations, they might be incorporated with the Jewish community. And, according to the Hebrew masters, the grand-children are the third generation.

^b he shall wash *himself* with water: A. M. 2553.
and when the sun is down, he shall B. C. 1451.
come into the camp *again*.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon: and it shall be when thou ³ wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back, and cover that which cometh from thee:

14 For the LORD thy God ⁱ walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no ⁴ unclean thing in thee, and turn away from thee.

15 ¶ ^k Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He shall dwell with thee, *even* among you in that place which he shall choose in one of thy gates, where it ⁵ liketh him best: ¹ thou shalt not oppress him.

^b Leviticus xv.—³ Heb. sittest down.—ⁱ Levit. xxvi. 12. ⁴ Heb. nakedness of any thing.—^k 1 Sam. xxx. 15.—⁵ Heb. is good for him.—¹ Exod. xxii. 21.

Verse 9. *Keep from every wicked thing*—Then especially take heed, because that is a time of confusion and licentiousness; when the laws of God and man cannot be heard for the noise of arms; because the success of thy arms depends upon God's blessing, which wicked men have no reason to expect; and because thou dost carry thy life in thy hand, and therefore hast need to be well prepared for death and judgment.

Verse 13. *Cover*—To prevent the annoyance of ourselves or others; to preserve and exercise modesty; and principally that by such outward rites they might be inured to the greater reverence of the Divine Majesty, and the greater caution to avoid all real and moral uncleanness.

Verses 15, 16. *The servant which is escaped from his master*—It seems, from the connection, that this has a particular relation to times of war, when heathen soldiers or servants might desert and come over to the Israelites with intent to turn proselytes to the true religion. In which case, they were neither to send them back, and expose them to the severity of their heathen masters, nor use them hardly themselves, but permit them to live peaceably, and with full enjoyment of all the liberties and privileges of a proselyte in Israel, Lev. xix. 33, 35. It may be understood, likewise, of such foreign servants as, upon inquiry, appeared to be unjustly oppressed by their masters. For it is not strange if the great God, who hates all tyranny, and styles himself the refuge of the oppressed, should interpose his authority to rescue such persons from their cruel masters. *He*

A. M. 2553. 17 ¶ There shall be no ^m "whore
B. C. 1451. of the daughters of Israel, nor ^a a
sodomite of the sons of Israel.

18 ¶ Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

19 ¶ ° Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:

20 ¶ Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: ^a that the LORD thy God may bless thee in all that thou settest thy hand to in the land whither thou goest to possess it.

21 ¶ † When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it:

^a Or, sodomites.—^m Chapter xxii. 21, 29.—ⁿ Genesis xix. 5.
^o Exod. xxii. 25; Luke vi. 34, 35.—^p See Lev. xix. 34.

shall dwell with thee in the place which he shall choose—This shows plainly that the passage is not to be understood of the servants of the Israelites their brethren, but of aliens and strangers; he is said to be *escaped*, and to be allowed to *dwell among them*, which the servant of an Israelite was supposed to do before.

Verse 17. *There shall be no whore of the daughters of Israel*—No common prostitute, such as were tolerated and encouraged by the Gentiles, and used even in their religious worship. Not that such practices were allowed to the strangers among them, as is evident from many passages of Scripture and reason; but that it was in a peculiar manner, and upon special reasons, forbidden to them, as being much more odious in them than in strangers. It is remarkable that the original words, which we render *whore* and *sodomite*, import a man or woman consecrated to some deity, who served their gods by prostitution.

Verse 18. *The hire of a whore*—It was a custom among the idolatrous nations for prostitutes to dedicate to the honour of their false gods some part of what they had earned by prostitution. In opposition to which abominable practice this law is thought to have been instituted. *Or the price of a dog*—It is not easy to give any satisfactory account why these two, the price of a *whore*, and of a *dog*, are associated in the same law. Thus much seems clear, (from Num. xviii. 15,) that the price of a dog is not here rejected because the dog is an unclean creature. Some have thought it is because the dog was worshipped by the Egyptians; that God, to draw his people from or guard them against idolatry, casts this contempt upon that creature in refusing the price it should be sold for. But the most natural

for the LORD thy God will surely ^{A. M. 2553.} require it of thee; and it would be ^{B. C. 1451.} sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 ^s That which is gone out of thy lips thou shalt keep and perform; *even* a free-will-offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill, at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbour, ^t then thou mayest pluck the ears with thy hand: but thou shalt not move a sickle unto thy neighbour's standing corn.

^a Chap. xv. 10.—^r Num. xxx. 2.—^s Num. xxx. 2.—^t Matt. xii. 1; Mark ii. 23.

sense of the passage seems to be, to take the word *dog* here in a figurative sense, for the *sodomite*, or *whoremonger*, before mentioned, such persons being not improperly styled dogs, on account of their shameless incontinency and brutal manners. Accordingly, men of canine, beastly natures, are called dogs, Matthew xv. 26; 2 Peter ii. 22; Revelation xxii. 15.

Verse 19. *Thou shalt not lend upon usury to thy brother*—To an Israelite. They held their estates immediately from God, who, while he distinguished them from all other people, might have ordered, had he pleased, that they should have all things in common. But instead of that, and in token of their joint interest in the good land he had given them, he only appointed them, as there was occasion, to lend to one another without interest. This, among them, would be little or no loss to the lender, because their land was so divided, their estates so settled, and there was so little merchandise among them, that it was seldom or never they had occasion to borrow any great sums, but only for the subsistence of their families, or some uncommon emergence. But they might lend to a stranger upon usury who was supposed to live by trade, and therefore got by what he borrowed: in which case it is just the lender should share in the gain. This usury, therefore, is not oppressive; for they might not oppress a stranger.

Verses 21, 23. *Not slack*—Not delay; because delays might make them both unable to pay it, and unwilling too. *A free-will-offering*—Which, though thou didst freely make, yet, being made, thou art no longer free, but obliged to perform it.

Verse 24. *At thy pleasure*—Which was allowed in those parts, because of the great plenty and fruitfulness of vines there.

CHAPTER XXIV.

Of divorce, 1-4. New-married men discharged from the war, 5. Of pledges, 6, 10-13. Of man-stealers, 7. Of the leprosy, 8, 9. Of daily wages, 14, 15. None to be punished for another's sin, 16. Of justice and mercy to the widow, fatherless, and stranger, 17-22.

A. M. 2553.
B. C. 1451.

WHEN a ^a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found ¹ some uncleanness in her: then let him write her a bill of ² divorcement, and give it in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's wife.

3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

4 ^b Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

5 ¶ ^c When a man hath taken a new wife, he shall not go out to war, ³ neither shall he be

charged with any business: but he shall be free at home one year, and shall ^d cheer up his wife which he hath taken.

6 ¶ No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge.

7 ¶ ^e If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; ^f and thou shalt put evil away from among you.

8 ¶ Take heed in ^g the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

9 ^h Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou dost ⁱ lend thy brother any thing, thou shalt not go into his house to fetch his pledge:

A. M. 2553.
B. C. 1451.

^a Matt. v. 31.—¹ Heb. matter of nakedness.—² Heb. cutting off.—^b Jer. iii. 1.—^c Chapter xx. 7.—³ Heb. not any thing shall pass upon him.

^d Proverbs v. 18.—^e Exodus xxi. 16.—^f Chapter xix. 19. ^g Leviticus xiii. 2.—^h See Luke xvii. 32.—ⁱ Num. xii. 10. ^h Heb. lend the loan of any thing to.

NOTES ON CHAPTER XXIV.

Verse 1. *Some uncleanness*—Some hateful thing, some distemper of body, or quality of mind, not observed before marriage: or some light carriage, as this phrase commonly signifies, but not amounting to adultery. *Let him write*—This is not a command, as some of the Jews understood it, nor an allowance and approbation, but merely a permission of that practice for prevention of greater mischiefs, and this only until the time of reformation, till the coming of the Messiah, when things were to return to their first institution and purest condition.

Verse 4. *Her former husband may not take her again*—This is the punishment of his levity and injustice in putting her away without sufficient cause, which, by this offer, he now acknowledgeth. *Defiled*—Not absolutely, as if her second marriage were a sin, but with respect to her first husband, to whom she is as a defiled or unclean woman; that is, forbidden; for things forbidden are accounted and called unclean, (Judg. xiii. 7,) because they may no more be touched or used than an unclean thing. *Thou shalt not cause the land to sin*—Thou shalt not suffer such lightness to be practised, lest the people be polluted, and the land defiled and accursed by that means.

Verse 5. *Business*—Any public office or employment, which may cause an absence from or neglect of his wife. *One year*—That their affections may be firmly settled, so as there may be no occasion for the divorces last mentioned.

Verse 6. *Millstone*—Used in their hand-mills. Under this he understands all other things necessary to get a livelihood, the taking away whereof is against the laws both of charity and prudence, seeing by those things alone he can be enabled both to subsist and to pay his debts. *Life*—His livelihood, the necessary support of his life.

Verse 7. *That thief shall die*—Thus the crime of man-stealing was to be punished with death, though stealing of beasts, or other things, was not.

Verse 9. *Remember what the Lord did unto Miriam*—This seems to have been intended as an admonition, to take care lest they spoke evil of dignities, or disobeyed the commands of the priest, which might bring such a stroke upon them as God inflicted upon Miriam.

Verses 10-13. *Thou shalt not go in*—To prevent both the poor man's reproach, by having his wants exposed, and the creditor's greediness, which might be occasioned by the sight of something which he desired, and the debtor could not spare. *The pledge*

A. M. 2553. 11 Thou shalt stand abroad, and
B. C. 1451. the man to whom thou dost lend shall
bring out the pledge abroad unto thee :

12 And if the man *be* poor, thou shalt not
sleep with his pledge :

13 ^kIn any case thou shalt deliver him the
pledge again when the sun goeth down, that
he may sleep in his own raiment, and ^lbless
thee ; and ^mit shall be righteousness unto thee
before the LORD thy God.

14 ¶ Thou shalt not ⁿoppress a hired ser-
vant *that is* poor and needy, *whether he be* of
thy brethren, or of thy strangers that *are* in
thy land within thy gates :

15 At his day ^othou shalt give *him* his hire,
neither shall the sun go down upon it, for he
is poor, and ^psetteth his heart upon it : ^qlest
he cry against thee unto the LORD, and it be
sin unto thee.

16 ¶ ^rThe fathers shall not be put to death
for the children, neither shall the children be
put to death for the fathers : every man shall
be put to death for his own sin.

17 ¶ ^rThou shalt not pervert the judgment

^k Exod. xxii. 26.—^l Job xxix. 11, 13 ; 2 Corinthians ix. 13.
^m Chap. vi. 25 ; Psal. cvi. 31.—ⁿ Mal. iii. 5.—^o Lev. xix. 13 ;
Jer. xxii. 13.—^p Heb. *lifteth his soul unto it*, Psalm xxv. 1.
^q James v. 4.—^r 2 Kings xiv. 6 ; 2 Chron. xxv. 4.

—He shall choose what pledge he pleases, provided
it be sufficient for the purpose. *Thou shalt not
sleep*—But restore it before night, which intimates
that he should take no such thing for pledge without
which a man could not sleep. *Bless thee*—Bring
down the blessing of God upon thee by his prayers:
for though his prayers, if he be not a good man, shall
not avail for his own behalf, yet they shall avail for
thy benefit. *It shall be righteousness unto thee*—
Esteemed and accepted by God as a work of righte-
ousness, or mercy.

Verses 14, 15. *Not oppress a hired servant*—By
detaining his wages from him when due, which is
the meaning of oppression here, as appears from
the next verse. *At his day thou shalt give him
his hire*—That is, at the time appointed, weekly
or daily. He speaks of a hireling who was so
poor as not to be able to provide himself and family
with necessaries without his wages, and who there-
fore eagerly expected them as the support of their
lives.

of the stranger, *nor* of the fatherless, A. M. 2553
^snor take the widow's raiment to B. C. 1451
pledge :

18 But ^tthou shalt remember that thou wast
a bond-man in Egypt, and the LORD thy God
redeemed thee thence : therefore I command
thee to do this thing.

19 ¶ ^uWhen thou cuttest down thy harvest
in thy field, and hast forgot a sheaf in the
field, thou shalt not go again to fetch it : it
shall be for the stranger, for the fatherless,
and for the widow : that the LORD thy God
may ^vbless thee in all the work of thy hands.

20 When thou beatest thine olive-tree, ^wthou
shalt not go over the boughs again : it shall
be for the stranger, for the fatherless, and for
the widow.

21 When thou gatherest the grapes of thy
vineyard, thou shalt not glean *it* ^xafterward :
it shall be for the stranger, for the fatherless,
and for the widow.

22 And ^ythou shalt remember that thou wast
a bond-man in the land of Egypt : therefore I
command thee to do this thing.

^s Exod. xxii. 21, 22 ; Prov. xxii. 22 ; Mal. iii. 5.—^t Exod.
xxii. 26.—^u Verse 22 ; Chapter xvi. 12.—^v Lev. xix. 9, 10.
^w Chap. xv. 10 ; Psalm xli. 1.—^x Heb. *thou shalt not bough it
after thee*.—^y Heb. *after thee*.—^z Verse 18.

Verse 16. *Not be put to death*—If the one be free
from the guilt of the other's sin, except in those
cases where the sovereign Lord of life and death,
before whom none is innocent, hath commanded it,
as chap. xiii. 15 ; Josh. vii. 24. For though God do
visit the father's sins upon the children, (Exod. xx,) yet
he will not suffer men to do so.

Verse 17. *Raiment*—Not such as he hath daily
and necessary use of, as being poor. But this con-
cerns not rich persons, nor superfluous raiment.

Verses 19–22. *It shall be for the stranger*—Moses
here exhorts them to be mindful of those provisions
made for the poor by this law, (Lev. xix. 9, 10, and
xxiii. 22,) wherein they are ordered not to be over
exact in reaping the fruits of their fields and vine-
yards, but to leave something to be gathered by their
poor neighbours. *When thou beatest thine olive-
tree*—As they were wont to do, with sticks, to bring
down the olives. *It shall be for the fatherless, &c.*
—Surely nothing can be more just, humane, or mer-
ciful, than all these laws here recited.

CHAPTER XXV.

Stripes not to exceed forty, 1–3. The ox not to be muzzled, 4. Of marrying the brother's widow, 5–10. Of an immodest woman, 11, 12. Of just weights and measures, 13–16. Amalek to be destroyed, 17–19.

A. M. 2553. B. C. 1451. **I**F there be a ^a controversy between men, and they come unto judgment, that *the judges* may judge them; then they ^b shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man be ^a worthy to be beaten, that the judge shall cause him to lie down, ^d and to be beaten before his face, according to his fault, by a certain number.

3 ^a Forty stripes he may give him, *and* not exceed: lest *if* he should exceed, and beat him above these with many stripes, then thy brother should ^f seem vile unto thee.

4 ¶ ^e Thou shalt not muzzle the ox when he ¹ treadeth out *the corn*.

5 ¶ ^b If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a

stranger: her ² husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. A. M. 2132. B. C. 1471.

6 And it shall be, *that* the firstborn which she beareth ¹ shall succeed in the name of his brother *which is* dead, that ^k his name be not put out of Israel.

7 And if the man like not to take his ³ brother's wife, then let his brother's wife go up to the ¹ gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him; and *if* he stand *to it*, and say, ^m I like not to take her.

9 Then shall his brother's wife come unto him in the presence of the elders, and ⁿ loose

^a Chap. xix. 17; Ezek. xlv. 24.—^b See Proverbs xvii. 15. ^c Luke xii. 48.—^d Matthew x. 17.—^e 2 Cor. xi. 24.—^f Job xviii. 3.—^g Prov. xii. 10; 1 Cor. ix. 9.—¹ Heb. *thresheth*, Hos. x. 11.

² Matt. xxii. 24; Mark xii. 19.—³ Or, *next kinsman*, Gen. xxxviii. 8.—⁴ Genesis xxxviii. 9.—^k Ruth iv. 10.—⁵ Or, *next kinsman's wife*.—⁶ Ruth iv. 1, 2.—^m Ruth iv. 6. ⁿ Ruth iv. 7.

NOTES ON CHAPTER XXV.

Verse 1. *If there be a controversy between men*—Having made provision for the security of private right in some such remarkable cases as might be sufficient standards whereby to regulate all others, and having fixed punishments to the breach of the most capital laws, Moses now comes to such criminal matters as deserved only corporal penalties, and directs the inferior courts to be just and impartial in their proceedings upon all such complaints. *They shall justify the righteous*—Acquit him from guilt and false accusations, and free him from punishment. *Condemn the wicked*—Declare him guilty, and pass sentence of condemnation upon him to suitable punishment.

Verse 2. *Worthy to be beaten*—Which the Jews say was the case of all those who had committed crimes which the law commands to be punished, without expressing the kind or degree of punishment. *Before his face*—That the punishment might be duly inflicted, without excess or defect. And from this no person's rank or quality exempted him, if he were a delinquent.

Verse 3. *Forty stripes he may give him*—The law of Moses very wisely limited the number of stripes, lest severe judges should order delinquents to be lashed to death, as was often done among the Romans, than which, perhaps, a more cruel kind of death can hardly be devised. And it seems not to have been superstition, but prudent caution, in the Jews, when they would not exceed thirty-nine stripes, lest, through mistake or forgetfulness, they should go beyond the bounds which they were commanded to keep. *Thy brother should seem vile*—Lest the judges, by exceeding the bounds of hu-

manity, and that compassion which was due to a brother, a partaker of human nature in common with themselves, and one of the same nation and community, civil and religious, should be accustomed to think despicably of their poor brethren, and set their lives at naught. Or lest he should be made contemptible to his brethren, either by this cruel usage of him, as if he were a brute beast; or by some deformity or infirmity of body, which excessive beating might produce.

Verse 4. *When he treadeth out the corn*—Which they did in those parts, either immediately by their hoofs, or by drawing carts or other instruments over the corn. Hereby God taught them humanity, even to their beasts that served them, and much more to their servants, or other men who laboured for them, especially to their ministers, 1 Cor. ix. 9.

Verses 5, 6. *If brethren dwell together*—In the same town, or, at least, country. For if the next brother had removed his habitation into remote parts, or were carried thither into captivity, then the wife of the dead had her liberty to marry the next kinsman that lived in the same place with her. *One*—Any of them, for the words are general, and the reason of the law was to keep up the distinction of tribes and families, that so the Messiah might be discovered by the family from which he was appointed to proceed; and also of inheritances, which were divided among all the brethren, the firstborn having only a double portion. *A stranger*—To one of another family. *That his name be not put out*—That a family be not lost. So this was a provision that the number of their families might not be diminished.

Verses 9, 10. *Loose his shoe*—As a sign of his resignation of all his right to the woman, and to her

A. M. 2553. his shoe from off his foot, and spit
B. C. 1451. in his face, and shall answer and say,
So shall it be done unto that man that will not
° build up his brother's house.

10 And his name shall be called in Israel,
The house of him that hath his shoe loosed.

11 ¶ When men strive together one with
another, and the wife of the one draweth
near for to deliver her husband out of the
hand of him that smiteth him, and putteth
forth her hand, and taketh him by the
secrets :

12 Then thou shalt cut off her hand, ° thine
eye shall not pity her.

13 ¶ ° Thou shalt not have in thy bag
° divers weights, a great and a small :

14 Thou shalt not have in thy house ° divers
measures, a great and a small :

15 But thou shalt have a perfect and just
weight, a perfect and just measure shalt thou

have ; ° that thy days may be length- A. M. 2553.
ened in the land which the LORD thy B. C. 1451.
God giveth thee.

16 For ° all that do such things, and all that
do unrighteously, are an abomination unto the
LORD thy God.

17 ¶ ° Remember what Amalek did unto
thee by the way, when ye were come forth out
of Egypt ;

18 How he met thee by the way, and smote
the hindmost of thee, even all that were feeble
behind thee, when thou wast faint and weary :
and he ° feared not God.

19 Therefore it shall be, ° when the LORD
thy God hath given thee rest from all thine
enemies round about, in the land which the
LORD thy God giveth thee for an inheritance
to possess it, that thou shalt ° blot out the
remembrance of Amalek from under heaven ;
thou shalt not forget it.

° Ruth iv. 11.—° Chapter xix. 13.—° Levit. xix. 35, 36 ;
Prov. xi. 1.—° Heb. a stone and a stone.—° Heb. an ephah
and an ephah.

° Exod. xx. 12.—° Prov. xi. 1 ; 2 Thess. iv. 6.—° Exodus
xvii. 8.—° Psalm xxxvi. 1 ; Prov. xvi. 6.—° 1 Sam. xv. 3.
° Exod. xvii. 14.

Verses 17, 18. *Out of Egypt*—Which circum-
stance greatly aggravated their sin, that they should
do thus to a people who had been long exercised
with sore afflictions, to whom pity was due by the
laws of nature and humanity, and for whose rescue
God had in so glorious a manner appeared, which
they could not be ignorant of. *And he feared not
God*—Though they feared Israel, whom they durst
not look in the face, but cut them off behind, yet
they feared not God, but acted a base and inhuman
part, in contempt of the divine authority, and of all
the miraculous interpositions of the divine provi-
dence in behalf of that chosen nation. So that
while their conduct was barbarous to Israel, they
set the great Jehovah at defiance.

CHAPTER XXVI.

A form of confession made by him that offered the first-fruits, 1-11. A prayer to be made after the disposal of the third
year's tithe, 12-15. He binds all these precepts upon them, by the divine authority, and the covenant between God and
them, 16-19.

A. M. 2553. AND it shall be, when thou art
B. C. 1451. come in unto the land which the
LORD thy God giveth thee for an inheritance,

and possessest it, and dwellest therein ; A. M. 2553.
2 ° That thou shalt take of the first B. C. 1451.
of all the fruit of the earth, which thou shalt

° Exod. xxiii. 19 ;

Num. xviii. 13.

NOTES ON CHAPTER XXVI.

Verses 1, 2. *When thou art come into the land*—
Every Israelite being obliged, by law, to offer the

first-fruits of his field and vineyard at the tabernacle,
at the proper seasons of the year, Moses now pre-
scribes to them the forms of solemn profession and

^a M. 2553. ^B C. 1451. bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt ^b go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD swore unto our fathers for to give us.

4 And the priest shall take the basket out of thy hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, ^c A Syrian ^d ready to perish *was* my father: and ^e he went down into Egypt, and sojourned there with a ^f few, and became there a nation, great, mighty, and populous:

6 And ^g the Egyptians evil-entreated us, and afflicted us, and laid upon us hard bondage:

7 And ^h when we cried unto the LORD God

^b Chapter xii. 5.—^c Hos. xii. 12.—^d Genesis xliii. 1, 2. ^e Genesis xlv. 1, 6.—^f Genesis xlv. 27.—^g Exod. i. 11, 14. ^h Exod. ii. 23, 24, 25.

prayer with which each offerer should present them. *Thou shalt go unto the place which the Lord shall choose*—This seems to have been especially enjoined to each master of a family, and the time when these first-fruits were to be presented was the feast of pentecost, Exod. xxiii. 16; when, as well as at the two other great feasts, that of the passover, and that of tabernacles, they were obliged to go up to the place of God's altar.

Verse 3. *I profess this day unto the Lord*—Thus, at his presenting them to the priest in waiting, the offerer was to declare he brought them in humble and grateful acknowledgment of the divine providence and goodness, that had settled him and his family in this fruitful country, pursuant to the gracious promises made to his forefathers. And the following confession appointed to be made on the occasion was well fitted to excite in his mind humility, gratitude, and trust in God; it being an important part of the worship of God, as Maimonides observes, for a man to be mindful of his afflictions, when God has given him rest from them.

Verse 5. *A Syrian was my father*—That is, Jacob; for though born in Canaan, he was a Syrian by descent, his mother Rebecca, and his grandfather Abraham, being both of Chaldea or Mesopotamia, which in Scripture is comprehended under the name of Syria. His wives and children, by their mothers' side, and his relations, were Syrians, and he himself had lived twenty years in Syria with Laban. *Ready to perish*—Through want and poverty, or through the rage of his brother Esau, and

of our fathers, the LORD heard our ^{A. M. 2553.} voice, and looked on our affliction, ^{B. C. 1451.} and our labour, and our oppression:

8 And ⁱ the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and ^k with great terribleness, and with signs, and with wonders;

9 And he hath brought us into this place, and hath given us this land, *even* ^l a land that floweth with milk and honey.

10 And now, behold, I have brought the first-fruits of the land, which thou, O LORD, hast given me: and thou shalt set it before the LORD thy God, and worship before the LORD thy God:

11 And ^m thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thy house, thou, and the Levite, and the stranger that *is* among you.

12 ¶ When thou hast made an end of tithing all the ⁿ tithes of thine increase the third year, *which is* ^o the year of tithing, and hast given it

ⁱ Exodus xii. 37, 51.—^k Chapter iv. 34.—^l Exodus iii. 8. ^m Chapter xii. 7, 12, 18.—ⁿ Levit. xxvii. 30; Num. xviii. 24. ^o Chap. xiv. 23, 29.

the treachery of his father-in-law Laban: see Gen xxviii. 11, 20; xxxii. 10. Or perhaps this refers to the state of Jacob a little before he went down into Egypt, when he and his family were in danger of perishing by famine, had he not been sustained by his son.

Verses 10, 11. *Thou shalt set it*—The basket of first-fruits; *before the Lord*—That is, before the sanctuary, where God was more especially present. This shows that the person offering this oblation was to hold the basket in his hand while he made the foregoing acknowledgment. *And worship before the Lord*—Bowing his body, as the original word imports, toward the holy place, which external sign of inward worship, in all truly pious men, was accompanied with gratitude of heart to God for his benefits, and with prayer for their continuance. *And thou shalt rejoice*—Thou shalt hereby be enabled to take comfort in all thy enjoyments, when thou hast sanctified them by giving God his portion. It is the will of God that we should be cheerful, not only in our attendance upon his holy ordinances, but in our enjoyment of the gifts of his providence. Whatever good thing God gives us, we should make the most comfortable use of it we can, still tracing the streams to the fountain of all consolation.

Verse 12. *The third year, which was the year of tithing*—Heb. *of that tithe*; that is, of the tithe for the poor, commanded to be paid every third year, and instead of being carried to the place of the sanctuary, there to be eaten with joy before the Lord, was to be spent at home in entertaining their

A. M. 2553. unto the Levite, the stranger, the
B. C. 1451. fatherless, and the widow, that they
may eat within thy gates, and be filled :

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *my* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me : I have not transgressed thy commandments, ¹ neither have I forgotten *them* :

14 ² I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean use, nor given *ought* thereof for the dead : *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

15 ³ Look down from thy holy habitation, from heaven, and bless thy people Israel, and

the land which thou hast given us, A. M. 2553.
as thou swarest unto our fathers, a B. C. 1451.
land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments : thou shalt therefore keep and do them with all thy heart, and with all thy soul.

17 Thou hast ⁴ avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice :

18 And ⁵ the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments ;

19 And to make thee ⁶ high above all nations which he hath made, in praise, and in name, and in honour ; and that thou mayest be ⁷ a holy people unto the LORD thy God, as he hath spoken.

¹ Psa. cxix. 141. — ² Lev. vii. 20 ; Hos. ix. 4. — ³ Isa. lxiii. 15.
⁴ Exod. xx. 19.

⁵ Exod. vi. 7 ; Chap. vii. 6. — ⁶ Chap. iv. 7, 8 ; Psa. cxlviii. 14.
⁷ Exod. xix. 6 ; Chap. vii. 6.

poor neighbours, and the Levites who lived in or near the place of the owner : see chap. xiv. 27–29 ; where this tithe is enjoined. Of the other yearly tithes, see on chap. xiv. 22, 23.

Verse 13. *Before the Lord thy God*—As this tithe of the third year was to be spent at home, these words must signify either that every man was to make this solemn profession at home in his private addresses to God, or that the next time he went up to the place of the sanctuary he was to make this declaration before the most holy place, where God was supposed to be peculiarly present. At whichever place he made it, it was to be done as *before God* ; that is, solemnly, seriously, and in a religious manner, with due respect to God's presence, in obedience to his command, and with an eye to his glory.

Verse 14. *I have not eaten thereof in my mourning*—This is thought by Spencer to have respect to some idolatrous custom then in use : such as that of the Egyptians, who, when they offered the first-fruits of the earth, were wont to invoke *Isis* with doleful lamentations. But, as the Israelites were not allowed to eat of things consecrated to God, when they were in a state of mourning, (Hos. ix. 4.) this may probably be all that is here intended. Or the declaration may mean, I have not done it in sorrow, grieving that I was to give away so much of my profits to the poor, but I have cheerfully eaten and feasted with them, as I was commanded to do. *For any unclean use*—As some of the old idolaters were wont to do, who separated part of the first-fruits for magical, and sometimes impure uses ; or for any common use ; for any other use than that which thou hast appointed ; which would have been a pol-

lution of them. *Nor given ought thereof for the dead*—Or, *to the dead* ; that is, says Spencer, to dead idols, such as the Gentiles worshipped, who offered their first-fruits to them, as if they had been the authors of their increase. But the expression, *for the dead*, more probably means for any funeral pomp or service, for, it seems, the Jews were wont to send in provisions to feast with the nearest relations of the party deceased ; and in that case, both the guests and food were legally polluted, Num. xix. 11–14 ; and, therefore, to have used these tithes in such a way would have been a double fault, both a defiling of sacred food, and the employing of those provisions on sorrowful occasions, which, by God's express command, were to be eaten with rejoicing.

Verse 15. *Look down from thy holy habitation*—Though God was pleased to dwell among them, by a glorious symbol of his presence, yet Moses well knew, and hereby teaches the Israelites to acknowledge, that he dwelt in more transcendent glory in the heavens, which all nations have believed to be the throne and peculiar habitation of the omnipresent God. *And bless thy people*—Thus, after that solemn profession of their obedience to God's commands, they were taught to pray for God's blessing ; whereby they were instructed how vain and ineffectual the prayers of unrighteous or disobedient persons are.

Verses 17, 18. *Avouched*—Or *declared*, or *owned*. *Avouched thee*—Hath owned thee for such before all the world, by eminent and glorious manifestations of his power and favour, by a solemn entering into covenant with thee, and giving peculiar laws, promises, and privileges to thee above all mankind.

CHAPTER XXVII.

A command to write all the law upon stones, 1-8. A charge to Israel to obey God, 9, 10. To pronounce a blessing on mount Gerizim, and a curse on mount Ebal, 11-13. To the Levites, to pronounce the whole curse, 14-26.

A. M. 2553.
B. C. 1451.

AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on the day ^a when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that ^b thou shalt set thee up great stones, and plaster them with plaster:

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, ^c in mount Ebal, and thou shalt plaster them with plaster.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: ^d thou shalt not lift up *any* iron tool upon them.

6 Thou shalt build the altar of the LORD thy

God of whole stones: and thou shalt offer burnt-offerings thereon unto the LORD thy God:

7 And thou shalt offer peace-offerings, and shalt eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law, very plainly.

9 ¶ And Moses and the priests the Levites spake unto all Israel, saying, Take heed and hearken, O Israel; ^e This day thou art become the people of the LORD thy God:

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand ^f upon mount Gerizim to bless the people when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

^a Josh. iv. 1. — ^b Josh. viii. 32. — ^c Ch. xi. 29; Josh. viii. 30.

^d Exod. xx. 25. — ^e Ch. xxvi. 18. — ^f Ch. xi. 29; Josh. viii. 33.

NOTES ON CHAPTER XXVII.

Verse 1. *Moses with the elders*—Having in discourses at several times repeated the principal parts of the laws, and made several necessary additions to them, Moses called the council together, and summoned the body of the people to attend them at the tabernacle; where, after an earnest exhortation to observe what he had already said, and was now about to prescribe to them, he directs them, the first opportunity they had after their arrival in the land of promise, to renew their covenant with God in a solemn manner. In order to this they were to write or engrave the chief heads of their law, especially of the moral law, upon large square stones, smoothly plastered over for that purpose, to be audibly read to the whole assembly with the circumstances hereafter appointed. *This day*—This expression signifies not the space of one day, but refers to the whole time of their abode in the plains of Moab.

Verses 2, 3. *On the day*—Here it is evident the word *day* does not signify precisely the very same day they passed over, but some indefinite time after, namely, as soon as they were come to mount Ebal, (verse 4,) after the taking of Jericho and Ai. See Josh. viii. 30. *All the words of this law*—Some have thought that he means the whole book of Deuteronomy. But they must have been immense stones to have contained this. It is more probable that only the ten commandments are intended, or perhaps, as Jo-

sephus's opinion is, only the cursings which here follow, the last whereof seems to respect the whole law of Moses. *Mount Ebal*—The mount of cursing. Here the law was written, to signify that a curse was due to the violaters of it, and that no man could expect justification from it, all having violated it in one kind and degree or other. Here the sacrifices were to be offered, to show that there is no way to be delivered from this curse but by the blood of Christ, which all these sacrifices did typify, and by Christ's being made a curse for us.

Verse 6. *Whole stones*—Rough, not hewn, nor polished, whereby all manner of imagery was avoided. *Shalt offer burnt-offerings thereon*—In order to ratify their covenant with God, as they did at Horeb. By the law written on the stones God spake to them; by the altar and sacrifices upon it they spake to God, and thus was communion kept up between them and God.

Verse 9. *The priests spake unto all Israel*—They assisted Moses in pressing the people to attend duly to the meaning and design of this solemnity. *Thou art become the people of the Lord*—By thy solemn renewing of thy covenant with him.

Verse 12. *Upon mount Gerizim*—The original words may be rendered *beside or near to mount Gerizim*. There were in Canaan two mountains that lay near together, with a valley between, the one called Gerizim, the other Ebal. On the sides of

A. M. 2553. 13 And ^a these shall stand upon
B. C. 1451. mount Ebal ¹ to curse; Reuben, Gad,
and Asher, and Zebulun, Dan, and Naph-
tali.

14 ¶ And ^b the Levites shall speak, and say
unto all the men of Israel with a loud voice,

15 ^c Cursed *be* the man that maketh *any*
graven or molten image, an abomination unto
the LORD, the work of the hands of the crafts-
man, and putteth *it* in *a* secret place: ^k and
all the people shall answer and say, Amen.

16 ¹ Cursed *be* he that setteth light by his
father or his mother: and all the people shall
say, Amen.

17 ^m Cursed *be* he that removeth his neigh-
bour's land-mark: and all the people shall say,
Amen.

A. M. 2553. 18 ⁿ Cursed *be* he that maketh the
B. C. 1451. blind to wander out of the way: and
all the people shall say, Amen.

19 ^o Cursed *be* he that perverteth the judg-
ment of the stranger, fatherless, and widow:
and all the people shall say, Amen.

20 ^p Cursed *be* he that lieth with his father's
wife; because he uncovereth his father's skirt:
and all the people shall say, Amen.

21 ^q Cursed *be* he that lieth with any man-
ner of beast: and all the people shall say,
Amen.

22 ^r Cursed *be* he that lieth with his sister,
the daughter of his father, or the daughter of
his mother: and all the people shall say,
Amen.

23 ^s Cursed *be* he that lieth with his mother-

^a Chapter xi. 29; Joshua viii. 33.—¹ Heb. *for cursing*.
^b Chap. xxxiii. 10; Joshua viii. 33.—^c Exod. xx. 4, 23; Lev.
xix. 4; Isa. xlv. 9.—^k See Num. v. 22; Jer. xi. 5.—¹ Exod.
xx. 12; Lev. xix. 3.

^m Chapter xix. 14; Proverbs xxii. 28.—ⁿ Leviticus xix. 14
^o Exodus xxii. 21, 22; Malachi iii. 5.—^p Leviticus xviii. 8,
Chapter xxii. 30.—^q Leviticus xviii. 23.—^r Levit. xviii. 9.
^s Levit. xviii. 17.

these which faced each other, all the tribes were to be drawn up, six on a side, so that in the valley they came near each other, so near that the priests standing between them might be heard by them that were next them on both sides. Then one of the priests, or perhaps more, at some distance from each other, pronounced with a loud voice one of the curses following. And all the people who stood on the foot and side of mount Ebal (those further off taking the signal from those who were nearer) said, Amen! Then the contrary blessing was pronounced, "Blessed is he that doth so or so:" to which all who stood on the foot and side of mount Gerizim said, Amen! *Simeon, Levi, &c.*—All these were the children of the free-women, Leah and Rachel, to show both the dignity of the blessings above the curses, and that the blessings belong only to those who are evangelically free, as this is expounded and applied, Gal. iv. 22, even to those that receive the Spirit of adoption and liberty. Joseph is here put for both his sons and tribes, Manasseh and Ephraim, which are reckoned as one tribe, because Levi is here numbered; but when Levi is omitted, as it is where the division of the land is made, there Manasseh and Ephraim pass for two tribes.

Verse 13. *To curse*—Of the former tribes, it is said, they stood to bless the people: of these, that they stood to curse. Perhaps the different way of speaking intimates, that Israel in general were a happy people, and should ever be so, if they were obedient. And to that blessing, they on mount Gerizim said, Amen! But the curses come in only as exceptions to the general rule: "Israel is a blessed people: but if there be any even among them that do such and such things, they have no part or lot in this matter, but are under a curse." This shows how ready God is to bestow the blessing: if any fall under the

curse, they bring it on their own heads. Four of these are children of the bond-women, to show that the curse belongs to those of servile and disingenuous spirits. With these are joined Reuben, who by his shameful sin fell from his dignity, and Zebulun, the youngest of Leah's children, that the numbers might be equal.

Verse 14. *The Levites*—Some of the Levites, namely, the priests, who bare the ark, as it is expressed Josh. viii. 33, for the body of the Levites stood upon mount Gerizim, verse 12. But these stood in the valley between Gerizim and Ebal, looking toward the one or the other mountain as they pronounced either the blessings or the curses.

Verse 15. *Cursed*—The curses are expressed, but not the blessings. For as many as were under the law, were under the curse. But it was an honour reserved for Christ to bless us; to do that which the law could not do. So in his sermon on the mount, the true mount Gerizim, we have blessings only. *The man that maketh any graven image*—Under this particular he understands all the gross violations of the first table, as under the following branches he comprehends all other sins against the second table. *Amen*—It is easy to understand the meaning of amen to the blessings. But how could they say it to the curses? It was both a profession of their faith in the truth of these curses, and an acknowledgment of the equity of them. So that when they said amen, they did, in effect, say, not only, it is certain it shall be so, but, it is just it should be so.

Verse 16. *That setteth light*—Or *despiseth* in his heart; or *reproacheth* or *curseth* secretly: for if the fact were notorious, it was punished with death.

Verse 18. *Out of the way*—That misleadeth simple souls, giving them pernicious counsel, either for this life, or for the next.

A. M. 2553. in-law : and all the people shall say,
B. C. 1451. Amen.

24 ^t Cursed *be* he that smiteth his neighbour secretly : and all the people shall say, Amen.

25 ^u Cursed *be* he that taketh reward to slay

^u Exod. xx. 13.—ⁿ Exod. xxiii. 7, 8.

Verse 24. *Smileth*—That is, killeth. This includes murder under the colour of the law, which is of all others the greatest affront to God. Cursed therefore is he that any way contributes to accuse, or convict, or condemn an innocent person.

an innocent person : and all the people shall say, Amen. A. M. 2553.
B. C. 1451.

26 ^x Cursed *be* he that confirmeth not *all* the words of this law to do them : and all the people shall say, Amen.

^x Chap. xxviii. 15.

Verse 26. *Confirmeth not*—Or, *performeth not*. To this we must all say, Amen! Owing ourselves to be under the curse, and that we must have perished for ever, if Christ had not redeemed us from the curse of the law, by being made a curse for us.

CHAPTER XXVIII.

The blessings of obedience, personal, family, and national, 1-14. The curses of the disobedient ; their extreme vexation, 15-44. Their utter ruin and destruction, 45-68.

A. M. 2553. **A**ND it shall come to pass, ^a if thou
B. C. 1451. shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day : that the LORD thy God ^b will set thee on high above all nations of the earth :

2 And all these blessings shall come on thee, and ^c overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 ^d Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* ^e in the field.

4 Blessed *shall be* ^f the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy ¹ store.

^a Exod. xv. 26 ; Lev. xxvi. 3.—^b Chap. xxvi. 19.—^c Verse 15 ; Zech. i. 6.—^d Psa. cxxviii. 1, 4.—^e Genesis xxxix. 5. ^f Verse 11 ; Gen. xxii. 17 ; Chap. vii. 13.

NOTES ON CHAPTER XXVIII.

Verse 1. *If thou hearken diligently*—The foregoing blessings and curses being appointed to be pronounced in so solemn a manner, Moses takes occasion from thence to enlarge upon both of them, to show the Israelites what they and their posterity had to expect at the hands of God, according as they complied or not with the terms of the covenant which they were now under.

Verses 2-6. *All these blessings shall overtake thee*—The blessings which others greedily follow after, and never overtake, shall follow after thee, and shall be thrown into thy lap by special kindness. *In the city, and in the field*—Whether they were husbandmen or tradesmen, whether in the town or

6 ^g Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out. A. M. 2553.
B. C. 1451.

7 The LORD ^h shall cause thine enemies that rise up against thee to be smitten before thy face : they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall ⁱ command the blessing upon thee in thy ² store-houses, and in all that thou ^k settest thy hand unto : and he shall bless thee in the land which the LORD thy God giveth thee.

9 ¹ The LORD shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

¹ Or, *dough*, or, *kneading-trough*.—^g Psa. cxxi. 8.—^h Lev. xxvi. 7, 8 ; 2 Sam. xxii. 38, 39, 41.—ⁱ Lev. xxv. 21.—² Or, *barns*, Prov. iii. 10.—^k Chap. xv. 10.—¹ Exodus xix. 5, 6.

country, they should be preserved from the dangers of both, and have the comforts of both. How constantly must we depend upon God, both for the continuance and comfort of life. We need him at every turn : we cannot be safe if he withdraw his protection, nor easy if he suspend his favour : but if he bless us, go where we will, it is well with us. *Store*—Store-house, it shall always be well replenished, and the provision thou hast there shall be preserved for thy use and service. *Comest in*—That is, in all thy affairs and administrations.

Verses 9, 10. *Establish thee*—Shall confirm his covenant with thee, by which he separated thee to himself as a holy and peculiar people. *Called by the name of the Lord*—That you are in truth his

A. M. 2553. 10 And all the people of the earth
B. C. 1451. shall see that thou art ^m called by the
name of the LORD; and they shall be ^a afraid
of thee.

11 And ^o the LORD shall make thee plenteous ³ in goods, in the fruit of thy ⁴ body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD swore unto thy fathers to give thee.

12 The LORD shall open unto thee his good treasure, the heaven ^p to give the rain unto thy land in his season, and ^q to bless all the work of thy hand: and ^r thou shalt lend unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee ^s the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*:

14 ^t And thou shalt not go aside from any of the words which I command thee this day, *to the right hand or to the left*, to go after other gods to serve them.

15 ¶ But it shall come to pass, ^u if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day: that all these curses shall come upon thee, and ^x overtake thee:

16 Cursed *shalt thou be* ^y in the city, and

A. M. 2553. cursed *shalt thou be* in the field. A. M. 2553.
B. C. 1451. 17 Cursed *shall be* thy basket and
thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt thou be* when thou comest in, and cursed *shalt thou be* when thou goest out.

20 The LORD shall send upon thee ^z cursing, ^a vexation, and ^b rebuke, in all that thou settest thy hand unto ⁵ for to do, until thou be destroyed, and until thou perish quickly: because of the wickedness of thy doings whereby thou hast forsaken me.

21 The LORD shall make ^c the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 ^d The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ^e sword, and with ^f blasting, and with mildew: and they shall pursue thee until thou perish.

23 And ^g thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

^m Numbers vi. 27; 2 Chronicles vii. 14.—ⁿ Chapter xi. 25. ^o Verse 4; Chap. xxx. 9.—^p Or, *for good*.—^q Hebrew, *belly*. ^r Lev. xxvii. 4.—^s Chap. xiv. 29.—^t Chapter xv. 6.—^u Isa. ix. 14, 15.—^v Chap. v. 32; xi. 16.

^a Lev. xxvi. 14; Lam. ii. 17.—^b Verse 2.—^c Verse 3, &c. ^d Mal. ii. 2.—^e 1 Sam. xiv. 20.—^f Psa. lxxx. 16; Isa. xxx. 17. ^g Heb. *which thou wouldst do*.—^h Levit. xxvi. 25.—ⁱ Levit. xxvi. 16.—^j Or, *drought*.—^k Amos iv. 9.—^l Lev. xxvi. 19.

people and children: a most excellent and glorious people, under the peculiar care and countenance of the great God.

Verses 11, 12. *Plenteous in goods*—The same things which were said before are repeated, to show that God would repeat and multiply his blessings upon them. *His good treasure*—The heaven or the air, which is God's store-house, where he treasures up rain or wind for man's use.

Verse 13. *The head*—The chief of all people in power, or at least in dignity and privileges; so that even they that are not under thy authority shall reverence thy greatness and excellence. So it was in David's and Solomon's time, and so it should have been oftener and much more, if they had performed the conditions.

Verse 15. *These curses shall overtake thee*—So that thou shalt not be able to escape them, as thou shalt vainly hope and endeavour to do. There is no

running from God, but by running to him; no fleeing from his justice, but by fleeing to his mercy.

Verse 20. *Cursing, vexation, and rebuke*—The first of these words seems to import that God would blast all their designs; the second relates to disquiet and perplexity of mind, arising from the disappointment of their hopes, and presages of approaching miseries; the third respects such chastisements from God as would give them a severe check and rebuke for their sins and follies.

Verses 21–24. *Shall make the pestilence cleave to thee*—Sometimes Divine Providence shall scourge you by one calamity, and sometimes by another, and they will cut off your people in great numbers. *Thy heaven shall be brass*—Dry, and shut up from giving rain or dew. *The earth iron*—Exceeding hard through drought, and barren. *The rain of thy land powder and dust*—As unprofitable to thy ground or seed as if it were only so much dust. Or rather,

A. M. 2553. 25 ^e The LORD shall cause thee to
B. C. 1451. be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and ^h shalt be ⁷ removed into all the kingdoms of the earth.

26 And ⁱ thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27 The LORD will smite thee with ^k the botch of Egypt, and with the ^l emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and ^m astonishment of heart:

29 And thou shalt ⁿ grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*.

30 ^o Thou shalt betroth a wife, and another

man shall lie with her: ^p thou shalt build a house, and thou shalt not dwell therein: ^q thou shalt plant a vineyard, and shalt not ⁸ gather the grapes thereof.

31 Thine ox *shall* be slain before thine eyes, and thou shalt not eat thereof: thine ass *shall* be violently taken away from before thy face, and ⁹ shall not be restored to thee: thy sheep *shall* be given unto thine enemies, and thou shalt have none to rescue *them*.

32 Thy sons and thy daughters *shall* be given unto another people, and thine eyes shall look, and ^r fail *with longing* for them all the day long: and *there shall* be no might in thy hand.

33 ^s The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up: and thou shalt be only oppressed and crushed always:

34 So that thou shalt be mad ^t for the sight of thine eyes which thou shalt see.

^h Verse 7; Lev. xxvi. 17, 37.—^h Jer. xv. 4; Ezek. xxiii. 46.
ⁱ Heb. *for a removing*.—ⁱ 1 Sam. xvii. 44, 46.—^k Verse 35;
Exod. ix. 9.—^l 1 Sam. v. 6.—^m Jer. iv. 9.—ⁿ Job v. 14;
Isa. lix. 10.

^o Job xxxi. 10; Jer. viii. 10.—^p Job xxxi. 8; Jer. xii. 13
^q Chapter xx. 6.—⁸ Heb. *profane, or, use it as common meat*,
Chap. xx. 6.—⁹ Heb. *shall not return to thee*.—^r Psa. cxix. 82.
^s Verse 51; Lev. xxvi. 16.—^t Verse 67.

by reason of long droughts, dust blown up into the air by winds shall fall in showers instead of rain.

Verses 27–29. *The botch of Egypt*—Such boils or blains as the Egyptians were plagued with, spreading from head to foot. *The emerods*—Those painful swellings of the hemorrhoidal vessels, called piles. *Blindness*—Of mind, so that they should not know what to do. *Astonishment*—They should be filled with wonder and horror because of the strangeness and soreness of their calamities. *Grope at noon-day*—In the most clear and evident matters thou shalt grossly mistake. *Thy ways*—Thy counsels and enterprises shall be frustrated and turn to thy destruction. Compare Jer. xxv. 16, 18; Zeph. i. 17; Lam. iv. 14; Jer. iv. 9; Ezek. iv. 17.

Verse 32. *Thy sons and thy daughters shall be given*—When you have provoked the divine justice to deliver you into the hands of your enemies, you shall have nothing left which you can call your own. Your very wives and children shall become a prey to your enemies; shall be taken from you and *given*, or sold, *to another people*—By those who have conquered you and taken them captives. *Thine eyes shall fail*—Or be consumed, partly with grief and plentiful tears, and partly with earnest desire, and long and vain expectation of their return. *There shall be no might in thy hand*—No power to rescue, nor money to ransom them.

Verse 33. *Which thou knowest not*—Who shall come from a far country, whom thou didst not at all expect or fear, and therefore will be the more dreadful when they come. This was remarkably fulfilled when Shalmaneser, king of Assyria, came and dispossessed the ten tribes, and when Nebuchadnezzar

carried the other two tribes away, and placed other people in their room. *Thou shalt be oppressed and crushed always*—They were not to be quite rooted out and destroyed, as the Amalekites and Canaanites were, of whom no footsteps now remain; but to be scattered through other nations, and there oppressed, crushed, and enslaved.

Verse 34. *Thou shalt be mad for the sight of thine eyes*—Quite bereaved of all comfort and hope, and abandoned to utter despair. “Into what madness, fury, and desperation have they been pushed,” says Bishop Newton, in illustration of this prophecy, “by the cruel usage, extortions, and oppressions which they have undergone! We will allege only two similar instances, one from ancient, and one from modern history. After the destruction of Jerusalem by Titus, some of the Jews took refuge in the castle of Masada, where, being closely besieged by the Romans, they, at the persuasion of Eleazar their leader, first murdered their wives and children, then ten men were chosen by lot to slay the rest; this being done, one of the ten was chosen in like manner to kill the other nine, which having executed, he set fire to the place, and then stabbed himself. There were nine hundred and sixty who perished in this miserable manner; and only two women and five boys escaped by hiding themselves in the aqueducts under ground. Such another instance we have in our English history: for in the reign of Richard I., when the people were in arms to make a general massacre of them, fifteen hundred of them seized on the city of York to defend themselves; but being besieged they offered to capitulate, and to ransom their lives with money. The offer being refused,

A. M. 2553. 35 The LORD shall ^usmite thee in
B. C. 1451. the knees, and in the legs, with a
sore botch that cannot be healed, from the sole
of thy foot unto the top of thy head.

36 The LORD shall ^xbring thee, and thy king
which thou shalt set over thee, unto a nation
which neither thou nor thy fathers have known;
and ^ythere shalt thou serve other gods, wood
and stone.

37 And thou shalt become ^zan astonishment,
a proverb, ^aand a by-word, among all nations
whither the LORD shall lead thee.

38 ^bThou shalt carry much seed out into the
field, and shalt gather *but* little in: for ^cthe
locust shall consume it.

39 Thou shalt plant vineyards and dress
them, but shalt neither drink *of* the wine, nor
gather *the grapes*: for the worms shall eat
them.

40 Thou shalt have olive-trees throughout

A. M. 2553. all thy coasts, but thou shalt not
B. C. 1451. anoint *thyself* with the oil: for thine
olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters, but
¹⁰thou shalt not enjoy them: for ^dthey shall go
into captivity.

42 All thy trees and fruit of thy land shall
the locust ¹¹consume.

43 The stranger that *is* within thee shall get
up above thee very high; and thou shalt come
down very low.

44 ^eHe shall lend to thee, and thou shalt not
lend to him: ^fhe shall be the head, and thou
shalt be the tail.

45 Moreover, ^gall these curses shall come upon
thee, and shall pursue thee, and overtake thee,
till thou be destroyed: because thou hearkenedst
not unto the voice of the LORD thy God, to keep
his commandments and his statutes which he
commanded thee.

^{*} Verse 27.—^x 2 Kings xvii. 4, 6; 2 Chronicles xxxiii. 11.
^y Chap. iv. 28; Verse 64.—^z 1 Kings ix. 7, 8; Zech. viii. 13.
^a Psalm xlv. 14.

^b Mic. vi. 15; Hag. i. 6.—^c Joel i. 4.—¹⁰ Heb. *they shall*
not be thine.—^d Lam. i. 5.—¹¹ Or, *possess*.—^e Verse 12.
^f Verse 13; Lam. i. 5.—^g Verse 15.

one of them cried in despair, that it was better to
die courageously for the law than to fall into the
hands of the Christians. Every one immediately
took his knife and stabbed his wife and children.
The men afterward retired into the king's palace,
which they set on fire, in which they consumed
themselves, with the palace and furniture."

Verse 36. *The Lord shall bring thee and thy king*
—The calamity shall be universal; even thy king
shall not be able to avoid it, much less his subjects,
who have far less advantage and opportunity for
escape; he who should protect or rescue them shall
be lost with them. This was partly fulfilled when
Jehoiachin was carried captive to Babylon, with his
mother, wives, officers, and the mighty of the land,
2 Kings xxiv. 15; and afterward Zedekiah, 2 Kings
xxv. 7; Jer. lii. 11. For the Assyrians were a peo-
ple, though not quite unknown to the Jews, in Mo-
ses's time, yet with whom they had but little inter-
course. But it was more especially accomplished in
their last dispersion by the Romans, *a nation which*
neither they nor their fathers knew. *There thou*
shalt serve other gods, wood and stone—So that what
formerly was their choice and delight should now
become their plague and misery. And this, doubt-
less, was the condition of many Israelites under the
Assyrian and Babylonish captivities, being either
influenced by the example and counsels of their
conquerors, or compelled by their tyranny to prac-
tise this idolatry. And Bishop Newton on this pas-
sage proves, by authentic testimonies, that "it has
been common for Jews in Popish countries to com-
ply with the idolatrous worship of the Church of
Rome, and to bow down to stocks and stones, rather

than that their effects should be seized and confiscated."

Verse 37. *Thou shalt become an astonishment, a*
proverb, and a by-word—"And do we not hear and
see this prophecy fulfilled almost every day? Is
not the avarice, usury, and hard-heartedness of a
Jew grown proverbial? And are not their persons
generally odious among all sorts of people? Mo-
hammedans, heathens, and Christians, however they
may disagree in other points, yet generally agree in
vilifying, abusing, and persecuting the Jews. In
most places where they are tolerated, they are
obliged to live in a separate quarter by themselves,
(as they did in London in the Old Jewry,) and to
wear some badge of distinction. Their very coun-
tenances commonly distinguish them from the rest
of mankind. They are in all respects treated as if
they were of another species."—Bishop Newton.

Verse 43. *The stranger that is within thee*—
Within thy gates; who formerly honoured and
served thee, and were, some of them, glad of the
crumbs which fell from thy table. *Shall get above*
thee very high—Shall rise to great wealth and pro-
sperity upon thy ruin.

Verse 45. *Moreover, all these curses*—Here some
critics have made a division of these prophecies, and
have interpreted the preceding part as relating to the
former captivity of the Jews, and the calamities
which they suffered under the Chaldeans; and the
remaining part as referring to their latter captivity,
and the calamities which they suffered under the
Romans. But "there is no need," says Bishop
Newton, "of any such distinction; there is no rea-
son to think any such was intended by the author:

A. M. 2553. 46 And they shall be upon thee ^bfor
B. C. 1451. a sign and for a wonder, and upon
thy seed for ever.

47 ⁱBecause thou servedst not the LORD thy
God with joyfulness and with gladness of heart,
^kfor the abundance of all *things*;

48 Therefore shalt thou serve thine enemies
which the LORD shall send against thee, in
hunger, and in thirst, and in nakedness, and in
want of all *things*: and he ^lshall put a yoke
of iron upon thy neck, until he have destroyed
thee.

49 ^mThe LORD shall bring a nation against
thee from far, from the end of the earth, ⁿas

^b Isaiah viii. 18.—ⁱ Nehemiah ix. 25.—^k Chap. xxxii. 15.
^l Jer. xxviii. 14.—^m Jer. v. 15; Luke xix. 43.—ⁿ Jer. xlviii.
40; Lam. iv. 19.

several prophecies of the one part, as well as of the other, have been fulfilled at both periods; but they have all been more amply fulfilling during the latter period; and there cannot be a more lively picture than they exhibit of the state of the Jews at present." Indeed, the present deplorable state of the Jewish nation so exactly answers these predictions, that it is an incontestable proof of the truth of the prophecy, and consequently of the divine authority of the Scriptures. And their destruction by the Romans, far more dreadful than the former, shows that their sin in rejecting Christ was more provoking to God than idolatry itself, and left them more under the power of Satan. For their captivity in Babylon cured them effectually of idolatry in seventy years. But under this last destruction they continue above eighteen hundred years incurably averse to their own Messiah, the Lord that bought them.

Verse 46. *They (these curses now mentioned) shall be upon thee for a sign*—This, indeed, they have been in a most wonderful and astonishing manner. Since man was first placed on the earth, never was there a people that were such a sign to all the inhabitants of it as the Jews have been. Never did any other people experience such a strange series of events; never were calamities like theirs; never were people so dispersed, and carried into captivity, and yet kept so entire and separate, and thereby made a spectacle and sign to all nations. Though the above verse was written above three thousand years ago, yet do the nations of the earth see it in full force at this day! The seed of this very people still remain, and their state is such, as makes them for a sign and a wonder over the face of the earth. What a striking and wonderful evidence is this of the divinity of the Holy Scriptures! Who but God, that declareth the end from the beginning, could declare this, and bring it to pass? O God, very wonderful art thou! Thou makest thy enemies to bear witness to thy truth, and advance thy honour!

Verse 48. *He shall put a yoke of iron about thy neck*—That is, cruel thralldom, and rigorous oppres-

swift as the eagle flieth, a nation ^{A. M. 2553.}
whose tongue thou shalt not ^{B. C. 1451.} under-
stand;

50 A nation ¹³of fierce countenance, ^owhich
shall not regard the person of the old, nor show
favour to the young:

51 And he shall ^peat the fruit of thy cattle,
and the fruit of thy land, until thou be de-
stroyed: which *also* shall not leave thee *either*
corn, wine, or oil, *or* the increase of thy kine, or
flocks of thy sheep, until he have destroyed thee.

52 And he shall ^qbesiege thee in all thy gates,
until thy high and fenced walls come down,
wherein thou trustedst, throughout all thy land:

¹³ Heb. *hear*.—¹³ Heb. *strong of face*; Proverbs vii. 13.
^o 2 Chron. xxxv. 17.—^p Verse 33; Isaiah i. 7.—^q 2 Kings
xxv. 1.

sion, Jer. xxvii. 11, 12. This is highly just, that they who refuse the reasonable service of God should be made slaves to their enemies; and, instead of the easy yoke of God, should be put under a yoke of iron. See 2 Chron. xii. 8.

Verse 49. *The Lord shall bring a nation against thee from far*—"The Chaldeans might be said to come from far, in comparison of the Moabites, Philistines, and other neighbouring nations, which used to infest Judea." See Jer. v. 15, and vi. 22. And they are represented as pursuing them with the swiftness of eagles, Lam. iv. 19. But the Romans, no doubt, were chiefly intended. "They were truly brought 'from far, from the end of the earth;' Vespasian and Adrian, the two great conquerors and destroyers of the Jews, both coming from commanding here in Britain. The Romans too, from the rapidity of their conquests, might very well be compared to eagles, and perhaps not without an allusion to the standard of the Roman armies, which was an eagle, and their language was more unknown to the Jews than the Chaldee."—Bishop Newton.

Verse 50. *A nation of a fierce countenance*—Such were the Chaldeans, who, according to the historian, "slew the young men" of the Jews "in the house of the sanctuary, and had no compassion upon young man or maiden, old man or him that stooped for age." Such also were the Romans, who, Josephus says, when they entered Gadera, showed mercy to no age, out of hatred to the nation, and remembrance of former injuries. They made the like slaughter at Gamala, "not so much as sparing young children, but every one, snatching up many, cast them down from the citadel."

Verse 52. *He shall besiege thee in all thy gates*—Thus did Shalmaneser, Sennacherib, and Nebuchadnezzar. See 2 Kings xviii. 9, 10, and 13, and 2 Kings xxv. 10. But this prediction was especially fulfilled by the Romans, to whom the best fortified places in Judea were forced to yield, as may be seen in Josephus's History of the Jewish war, which is the best commentary on this part of the prophecy.

A. M. 2553. and he shall besiege thee in all thy
B. C. 1451. gates throughout all thy land which
the LORD thy God hath given thee.

53 And ¹⁴thou shalt eat the fruit of thine own
¹⁴body, the flesh of thy sons and of thy daughters,
which the LORD thy God hath given thee, in
the siege and in the straitness wherewith thine
enemies shall distress thee :

54 So that the man that is tender among
you, and very delicate, ^a his eye shall be evil
toward his brother, and toward ^t the wife of his
bosom, and toward the remnant of his children
which he shall leave :

55 So that he will not give to any of them of
the flesh of his children whom he shall eat :
because he hath nothing left him in the siege
and in the straitness wherewith thine enemies
shall distress thee in all thy gates.

56 The tender and delicate woman among
you, which would not adventure to set the sole
of her foot upon the ground for delicateness and

tenderness, ^a her eye shall be evil
toward the husband of her bosom, <sup>A. M. 2553.
B. C. 1451.</sup>

and toward her son, and toward her daughter,
57 And toward her ¹⁵young one that cometh
out ^x from between her feet, and toward her
children which she shall bear : for she shall
eat them for want of all *things* secretly in the
siege and straitness, wherewith thine enemy
shall distress thee in thy gates.

58 If thou wilt not observe to do all the words
of this law that are written in this book, that
thou mayest fear ^y this glorious and fearful
name, THE LORD THY GOD ;

59 Then the LORD will make thy plagues
^z wonderful, and the plagues of thy seed, *even*
great plagues, and of long continuance, and
sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee all ^a the
diseases of Egypt, which thou wast afraid of ;
and they shall cleave unto thee.

61 Also every sickness and every plague which

^a Lev. xxvi. 29 ; 2 Kings vi. 28. — ¹⁴ Heb. *belly*. — Chapter
xv. 9. — ^t Chap. xiii. 6.

^a Ver. 54. — ¹⁵ Heb. *after-birth*. — ^x Gen. xlix. 10. — ^y Exod.
vi. 3. — ^z Dan. ix. 12. — ^a Chap. vii. 15.

And the Jews might well be said to *trust* in their
high and fenced walls ; for they seldom ventured to
fight in the open field. In particular, they confided
in the strength and situation of Jerusalem, as the
Jebusites, the former inhabitants of the place, had
done before them, 2 Sam. v. 6, 7.

Verse 53. *Thou shalt eat the fruit of thine own
body*—The stoutest and most obstinate resistance
will avail you nothing ; all the advantage you will
gain by it will be to suffer such long and pressing
straits by the siege as will force you, after thou-
sands have perished with hunger, to feed upon the
flesh of one another. This prediction was repeated-
ly fulfilled, especially when Vespasian and his son
Titus begirt Jerusalem so closely that the besieged
were reduced to a most grievous famine, which
forced them, after they had eaten up their horses
and other creatures, to eat even their own children,
whom parents, who had used to live delicately,
Moses here foretels, should themselves eat up pri-
vately, and let none share with them.

Verses 54, 55. *His eye shall be evil toward his
brother*—His wants will make him throw off all dis-
tinction of, and compassion for, his nearest and dear-
est relations. Hunger will make him snatch the
meat out of the mouths of his own children, and
grudge every morsel that they eat. Accordingly
Josephus informs us that wives forced away the
meat out of the very mouths of their husbands, chil-
dren of their parents, and, what was yet more un-
natural, mothers of their infants, taking away from
them, as they lay languishing in their arms, the very
last support of life. Nay, he tells us that “ in every

house, if there appeared any semblance of food, a
battle ensued, and the dearest friends and relations
fought with one another, snatching away the mis-
erable provisions of life.” So, literally, were the
words of Moses fulfilled !—*Bel. Jud.*, lib. v. cap. 10,
sect. 3 ; and lib. vi. cap. 3, sect. 3.

Verses 56, 57. *The tender and delicate woman—
shall eat her children—secretly*—Not in order to es-
cape the infamy of the action, but lest others should
have a share with her. *In the siege and straitness*
—This was fulfilled about six hundred years after
the time of Moses, among the Israelites, when Sa-
maria was besieged by the king of Syria, and two
women agreed together, the one to give up her son
to be boiled and eaten that day, and the other to de-
liver up her son to be dressed and eaten the next, and
one of them was eaten accordingly, 2 Kings vi. 28.
It was fulfilled again about nine hundred years after
Moses, in the siege of Jerusalem, before the Baby-
lonish captivity, Baruch ii. 1-3 ; Lam. iv. 10. And
again it was fulfilled above one thousand five hun-
dred years after Moses, in the last siege of Jerusalem
by Titus ; Josephus informing us particularly of a
noble woman's killing and eating her own sucking
child ; and she did it, as Moses says she should do
it, *secretly* ; for, according to Josephus, when she
had boiled and eaten half, she covered up the rest,
and kept it for another time. At so many different
times, and distant periods, hath this prophecy been
fulfilled, to the perpetual reproach of the Jewish na-
tion ; for never was the like done, either by Greek
or barbarian. See the fruit of being abandoned of
God ! Nothing is too barbarous for such to do.

A. M. 2553. *is* not written in the book of this
B. C. 1451. law, them will the LORD ¹⁶ bring
upon thee, until thou be destroyed.

62 And ye ^b shall be left few in number,
whereas ye were ^c as the stars of heaven for
multitude; because thou wouldest not obey the
voice of the LORD thy God.

63 And it shall come to pass, *that* as the
LORD ^d rejoiced over you to do you good, and
to multiply you; so the LORD ^e will rejoice over

¹⁶ Heb. *cause to ascend*.—^b Chapter iv. 27.—^c Chapter x. 22.
^d Chap. xxx. 9.

Verse 62. *Ye shall be left few in number*—"Not to mention here any other of the calamities and slaughters which the Jews have undergone, there was in the last siege of Jerusalem, by Titus, an infinite multitude, saith Josephus, who perished by famine; and he computes that, during the whole siege, the number of those who were destroyed by that and by the war amounted to eleven hundred thousand, the people being assembled from all parts to celebrate the passover. And the same author hath given us an account of one million two hundred and forty thousand four hundred and ninety destroyed in Jerusalem and other parts of Judea, besides ninety-nine thousand two hundred made prisoners, as Basnage has reckoned them up from that historian's account."—Bp. Newton. Another Jewish writer relates that there were above one hundred and sixteen thousand dead bodies of the rich and honourable men of Jerusalem carried out at one gate of the city during the siege, besides those which were carried out at other gates, and thrown over the wall. But when the city was taken, the massacre was dreadful. Titus would have put an end to it, but could not. His men killed all, except the most vigorous, whom they shut up in the porch of the women. The youngest and most beautiful of these were reserved to grace Titus's triumph. Those above seventeen years of age were sent bound into Egypt, to be employed in some public works there; and great numbers of others were sent into several cities of Syria, and other provinces, to be exposed on the public theatres, to exhibit fights, or to be devoured by wild beasts. So that the whole number of Jews who perished in this war is computed at upward of one million four hundred thousand. Besides these, however, a vast number perished in caves, woods, wildernesses, common sewers, &c., of whom no computation could be made.—*Encycl. Brit.* Add to the above, that the slaughter was very great which was afterward made of them in the wars of Julius Severus, sent against them by Adrian, when fifty of their strongest fortresses were razed, and nine hundred and eighty-five of their most noble and populous towns were sacked and consumed by fire, insomuch that, as Dion expresses it, "all Judea was in a manner laid waste, and left as a desert." But indeed there is no nation on earth that hath been exposed to so many persecutions and massacres.

you to destroy you and to bring you to A. M. 2553.
naught; and ye shall be plucked from B. C. 1451.
off the land whither thou goest to possess it.

64 And the LORD ^f shall scatter thee among
all people from the one end of the earth even
unto the other; and ^g there thou shalt serve
other gods, which neither thou nor thy fathers
have known, *even* wood and stone.

65 And ^h among these nations shalt thou find
no ease, neither shall the sole of thy foot have

^e Prov. i. 26.—^f Lev. xxvi. 33; Chap. iv. 27.—^g Verse 36.
^h Amos ix. 4.

Their history abounds with them. And if God had not given them a promise of a numerous posterity, the whole race would many times have been extirpated.

Verse 63. *The Lord will rejoice over you, to destroy you*—His just indignation against you will be so great, that it will be a pleasure to him to take vengeance on you. For though he doth not delight in the death of a sinner in itself, yet he doth delight in glorifying his justice upon incorrigible transgressors, seeing the exercise of all his attributes must needs please him, else he were not perfectly happy. *And ye shall be plucked from off the land, &c.*—This was fulfilled when the king of Assyria carried the ten tribes into captivity, and planted other nations in their stead; and when the king of Babylon carried away the other two tribes; and especially when the Romans took away their place and nation, not to mention other captivities and transportations of them. "Afterward, when the Emperor Adrian had subdued the rebellious Jews, he published an edict, forbidding them, upon pain of death, to set foot in Jerusalem, or even to approach the country round about. Tertullian and Jerome say, they were prohibited from entering Judea. From that time to this their country hath been in the possession of foreign lords and masters, few of the Jews dwelling in it, and those only of a low, servile condition."

Verse 64. *The Lord shall scatter thee among all people*—According to Nehemiah, (chap. i. 8, 9,) these words were fulfilled in the Babylonish captivity; but they have been far more amply fulfilled since the great dispersion of the Jews by the Romans. "What people have been scattered so far and wide as they? And where is the nation that is a stranger to them, or to which they are strangers? They swarm in many parts of the East, are spread through most of the countries of Europe and Africa, and there are several families of them in the West Indies. They circulate through all parts, and are, as one may say, the brokers of the whole world."—Bp. Newton.

Verse 65. *Among these nations shalt thou find no ease, neither shall thy foot have rest*—They have been so far from finding rest, that they have been banished from city to city, from country to country. In many places they have been banished and re-

A. M. 2553. rest: ⁱ but the LORD shall give thee
B. C. 1451. there a trembling heart, and failing
of eyes, and ^ksorrow of mind.

66 And thy life shall hang in doubt before thee: and thou shalt fear day and night, and shalt have none assurance of thy life:

67 ^lIn the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of

thy heart wherewith thou shalt fear, A. M. 2553.
and ^mfor the sight of thine eyes which B. C. 1451.
thou shalt see.

68 And the LORD ⁿshall bring thee into Egypt again with ships, by the way whereof I spake unto thee, ^oThou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy you.

ⁱ Lev. xxvi. 36.—^k Lev. xxvi. 16.—^l Job vii. 4.

^m Ver. 34.—ⁿ Jer. xlv. 7; Hos. viii. 13.—^o Chap. xvii. 16.

called, and banished again. Several remarkable instances of this kind are mentioned by Bishop Newton here, to whom the reader is referred. In some of them the Jews must have suffered much, particularly when, in the latter end of the fifteenth century, they were banished from Spain by Ferdinand and Isabella. At that time, according to Mariana, there were one hundred and seventy thousand families, or, as some say, eight hundred thousand persons, who left the kingdom. Abarbanel, a Jewish writer, gives the following account of this their last expulsion from Spain. He says, "Three hundred thousand of them, old and young, men and women, (among whom he was one,) went away on foot, upon one day, not knowing whither to go. Some went into Portugal, others into Navarre, where they conflicted with many calamities: for some became a prey or perished by famine and pestilence; and therefore others committed themselves to sea, hoping to find a quiet seat in some other countries. But on the sea they met with new disasters; for many were sold for slaves when they came on any coast, many were drowned, many burned in the ships, which were set on fire. In short, all suffered *the punishment of God the avenger*: for, after all this, a plague came and swept away the rest of the miserable wretches, who were hated by all mankind; so all that vast number perished by some calamity or other, except a very few." Some who sought for rest in the kingdom of Fez, lived there a long time upon grass, and ate its very roots, and then died, and their bodies lay exposed, none being so charitable as to bury them.

The Jewish writer just quoted mentions some taking refuge in Portugal. They paid dearly for this liberty to John II., but within a few years were expelled from thence also by his successor. And in the beginning of the next century a dreadful massacre was made of them at Lisbon, for three days together, where they were not suffered to die of their deadly wounds, but were dragged by their mangled limbs into the market-place, where the bodies of the living and the slain, with others half alive, half dead, were burned together in heaps. Two thousand of them perished in this barbarous manner. Parents durst not mourn for their children, nor children sigh for their parents, when they saw them haled to the place of torment. Fear so dispirited them, as an historian relates, that the living

in their aspect did not much differ from the dead, so that they were exactly in the condition Moses here describes, when he says, *And the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind.*

Verse 66. *Thy life shall hang in doubt*—Either because thou art in the hands of thy enemies that have power, and want not the will, to destroy thee; or because of the terrors of thy own mind, and the guilt of thy conscience making thee to fear, even where no fear is.

Verse 68. *The Lord shall bring thee into Egypt*—Which was literally fulfilled under Titus, when multitudes of them were carried thither and sold for slaves. *With ships*—This expression seems to be intended to remind them of that time when they went over the sea without ships, God miraculously drying up the sea before them, a time which now they would have occasion sadly to remember. *By the way whereof*—That is, to which place or part of the world, namely Egypt; *I spake unto thee, thou shalt see it no more again*—Referring to what he had said, chap. xvii. 16. This is also well illustrated by the bishop. "They had come out of Egypt triumphant, but now they should return thither as slaves. They had walked through the sea as dry land at their coming out, but now they should be carried thither in ships. They might be carried thither in the ships of the Tyrian or Sidonian merchants, or by the Romans, who had a fleet in the Mediterranean, and this was a much safer way of conveying so many prisoners than sending them by land. It appears from Josephus, that in the reigns of the first two Ptolemies many of the Jews were slaves in Egypt. And when Jerusalem was taken by Titus, of the captives who, as we have observed on verse 62, were sent into Egypt, those under seventeen were sold: but so little care was taken of these captives, that eleven thousand of them perished for want. The markets were overstocked with them, so that Josephus says, in another place, they were sold with their wives and children at the lowest price, there being many to be sold, but few purchasers." And we learn from St. Jerome, "that after their last overthrow by Adrian, many thousands of them were sold, and those who could not be sold were transported into Egypt, and perished by shipwreck or famine, or were massacred by the inhabitants." Hegesipus also says, "There were many

captives offered for sale, but few buyers, because the Romans disdained to take the Jews for slaves; and there were not Jews remaining to redeem their countrymen."

We have quoted thus largely from Bishop Newton's able exposition of these predictions of Moses, because we believe more clear and convincing proof cannot be given of their accomplishment, and are apprehensive that many of our readers have it not in their power to consult his excellent volumes on the prophecies, from which these extracts are taken. His concluding observation is worthy of peculiar attention. "Here are instances of prophecies delivered about three thousand years ago, and yet, as we see, fulfilling in the world at this very time: and

what stronger proof can we desire of the divine legation of Moses? How these instances may affect others, I know not; but for myself I must acknowledge they not only convince but astonish me beyond expression. They are truly, as Moses foretold they would be, *a sign and a wonder for ever*." "I have heard of a wicked man," says Mr. Henry, "who, on reading these threatenings, was so enraged, that he tore the leaf out of his Bible." But to what purpose is it to deface a copy, while the original remains upon record in the divine counsels, by which it is determined that *the wages of sin is death*, whether men will hear or whether they will forbear. Let us all learn from hence then to *stand in awe and not sin*.

CHAPTER XXIX.

The preface of God's covenant, 1. A recital of his dealings with them, 2-8. A solemn exhortation to keep covenant with God, 9-17. A severe threatening to them that break it, 18-28. The end of the revealed will of God, 29.

A. M. 2553. THESE are the words of the co-
B. C. 1451. venant which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides ^athe covenant which he made with them in Horeb.

2 ¶ And Moses called unto all Israel, and said unto them, ^bYe have seen all that the LORD did before your eyes in the land of Egypt unto

Pharaoh, and unto all his servants, A. M. 2553.
and unto all his land; B. C. 1451.

3 ° The great temptations which thine eyes have seen, the signs, and those great miracles:

4 Yet ^dthe LORD hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day.

5 ° And I have led you forty years in the

^a Chap. v. 3.—^b Exod. xix. 4.—^c Chap. iv. 34.

^d Isa. vi. 9, 10; Exh. iv. 18; 2 Thess. ii. 11.—^e Chap. i. 3.

NOTES ON CHAPTER XXIX.

Verse 1. *These are the words of the covenant*—Having thus repeated and enlarged upon the laws formerly delivered at Horeb, shown this new generation the covenant they were under, and the time and manner of their renewing it after they had entered Canaan; and having thus pathetically expatiated on the blessings and curses annexed to it, Moses summoned again the whole assembly, to press them to a careful obedience by considerations of the most powerful nature. *Besides the covenant which he made with them in Horeb*—Not a different covenant from that Exod. xxiv. 3-8, but a renewal of the same, with some additions.

Verse 2. *Ye have seen all that the Lord did*—Some of them had seen, when they were young, the plagues which God had brought upon Pharaoh and his people, in order to accomplish their deliverance; and others from them had understood these things, which is often termed seeing, both in the Scriptures and elsewhere.

Verse 4. *The Lord hath not given you a heart to perceive*—Which he would have done had you sincerely and earnestly desired and asked it of him; and you are inexcusable that you have not, considering his signal mercies on the one hand, and awful

judgments on the other, of which you have had such great experience, and which called loudly upon you to humble yourselves before him in true repentance, and seek his grace to enable you to understand and improve by such extraordinary dispensations and wonderful works. For he does not speak thus to excuse their wickedness, but to direct them to whom they must have recourse for a good understanding of God's works; and to intimate that although the hearing ear, and the seeing eye, be the workmanship of God, yet their want of these was their own fault, and the just punishment of their former sins; their present case being like theirs in Isaiah's time, who first shut their own eyes and ears that they might not see and hear, and would not understand, and then, by the righteous judgment of God, had their eyes and ears closed that they should not see, and hear, and understand. God's readiness to do us good in other things, is a plain evidence, that if we have not grace, that best of gifts, it is our own fault and not his: he would have gathered us, and we would not.

Verses 5, 6. *Your clothes waxed not old*—See on chap. viii. 4. *Ye have not eaten bread*—Common bread purchased by your own money, procured by your own labour, or made by your own hands, but

A. M. 2553. wilderness: ^f your clothes are not
B. C. 1451. waxen old upon you, and thy shoe
is not waxen old upon thy foot.

6 ^g Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, ^h Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and ⁱ gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

9 ^k Keep therefore the words of this covenant, and do them, that ye may ^l prosper in all that ye do.

10 ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

^f Chapter viii. 4.—^g Exodus xvi. 12.—^h Numbers xxi. 23.
ⁱ Numbers xxxii. 33.—^k Chapter iv. 6; Josh. i. 7.—^l Josh. i. 7.—^m Josh. ix. 21.

heavenly and angelical bread. *Neither have ye drunk wine*—But only water out of the rock, and the water was made both pleasant and refreshing. The meaning is, that they were not nourished by the ordinary means of sustenance, but were constantly supported by a miraculous supply from God, who graciously fed them for a course of years without any labour of their own. *That I am the Lord*—That I am Jehovah, that is, the Being who can bring to pass whatever I will, (see on Exod. vi. 3,) omnipotent and all-sufficient to provide for you without the help of any creatures, and *your God*, in covenant with you, who have a true affection to you, and a fatherly care of you.

Verses 10-12. *Ye stand—before the Lord your God*—They were assembled at the tabernacle, from whence he delivered these words to them by the priests and Levites, chap. xxvii. 9, 14. *Thy stranger*—Such strangers as had embraced their religion: all sorts of persons, yea, even the meanest of them. *Into covenant, and into his oath*—A covenant confirmed by a solemn oath. Hebrew, בְּאִלְתּוֹ, *bealatho*, his adjuration, execration, or curse; for they entered into this covenant with imprecations upon themselves if they did not perform faithfully their engagements.

Verse 13. *That he may establish thee*—Here is the summary of that covenant whereof Moses was the mediator; and in the covenant relation between God and them, all the precepts and promises of the covenant are included. That they should be established for a people to him, to fear, love, obey, and be devoted to him, and that he should be to them a

11 Your little ones, your wives, and ^{A. M. 2553.}
^{B. C. 1451.} thy stranger that *is* in thy camp, from ^{B. C. 1451.}
^m the hewer of thy wood, unto the drawer of thy water:

12 That thou shouldest ¹ enter into covenant with the LORD thy God, and ⁿ into his oath, which the LORD thy God maketh with thee this day:

13 That he may ^o establish thee to-day for a people unto himself, and *that* he may be unto thee a God, ^p as he hath said unto thee, and ^q as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only ^r do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, ^s and also with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by:

¹ Heb. *pass*.—ⁿ Nehemiah x. 29.—^o Chapter xxviii. 9.
^p Exod. vi. 7.—^q Genesis xvii. 7.—^r Jer. xxxi. 31.—^s See Acts ii. 39.

God, to make them holy and happy; and a due sense of the relation we stand in to God as our God, and the obligation we are under to him as his people, is enough to bring us to all the duties and all the comforts of the covenant. And does this covenant include nothing spiritual? nothing that refers to eternity?

Verse 15. *So also with him that is not here*—With your posterity. For so the covenant was made at first with Abraham and his seed, by which, as God engaged himself to continue the blessing of Abraham upon his posterity, so he also engaged them to the same duties which were required of Abraham. Thus it is even among men: where a king confers an estate upon a subject and his heirs for ever, upon some certain conditions, all his heirs who enjoy that benefit are obliged to the same conditions. It may likewise include those who were then constrained to be absent by sickness, or any necessary occasion. Nay, one of the Chaldee paraphrasts reads it, "All the generations that have been from the first days of the world, and all that shall arise to the end of the whole world, stand with us here this day." And thus, taking this covenant as a typical dispensation of the covenant of grace, it is a noble testimony to the Mediator of that covenant, who is the same yesterday, to-day, and for ever.

Verse 16. *Egypt*—Where you have seen their idolatries, and learned too much of them, as the golden calf showed, and therefore have need to renew your covenant with God; where also we were in dreadful bondage, whence God alone hath delivered us; to whom therefore we are deeply obliged,

A. M. 2553. 17 And ye have seen their abomi-
B. C. 1451. nations, and their ²idols, wood and
stone, silver and gold, which *were* among
them:)

18 Lest there should be among you man, or
woman, or family, or tribe, ⁴whose heart turn-
eth away this day from the LORD our God, to
go *and* serve the gods of these nations; ⁵lest
there should be among you a root that beareth
³gall ⁴and wormwood;

19 And it come to pass, when he heareth
the words of this curse, that he bless himself in
his heart, saying, I shall have peace, though I

² Heb. *dungy gods*.—³ Ch. xi. 16.—⁴ Acts viii. 23.—⁵ Or,
a poisonous herb.—⁶ Heb. *rosh*.—⁷ Num. xv. 39.—⁸ Or,
stubbornness, Jer. iii. 17.—⁹ Isa. xxx. 1.

and have all reason to renew our covenant with him.
We came through the nations—With what hazard,
if God had not appeared for us!

Verse 18. *Lest there be among you man or woman*
—These words are to be considered as connected
with verses 14, 15, and as signifying the end for
which he engaged them to renew their covenant
with God, that none of them might revolt from him
to serve other gods. *Lest there should be a root*—
An evil heart inclining you to such cursed idolatry,
and bringing forth bitter fruits: or rather, some
secret or subtle apostate from the true God and his
religion, secretly lurking and working as a root
under ground, and spreading his poison to the in-
fection of others; for both the foregoing and follow-
ing words speak of some particular person. *Gall*
and wormwood—Which though for the present it
may please his fancy, yet in the end will produce
bitter fruits; not only distasteful to God, but also
destructive to yourselves. The word which we
translate *gall*, is thought to signify some noxious
and poisonous herb, but what herb, is difficult to say.
It is rendered *hemlock*, (Hosea x. 4,) and is com-
monly joined with wormwood, as here, Jer. ix. 15;
Lam. iii. 19; Amos vi. 12. To this passage the
apostle alludes Heb. xii. 15, *Lest any root of bitter-
ness springing up trouble you*.

Verse 19. *The words of this curse*—This oath
and execration, wherein he swore he would keep
covenant with God, and that with a curse pro-
nounced against himself if he did not perform it.
Bless himself—Flatter himself in his own eyes with
vain hopes, as if God did not mind such things, and
either could not, or would not punish them. *Peace*
—Safety and prosperity. *My own heart*—Though
I do not follow God's command, but my own de-
vices. *To add drunkenness to thirst*—The words
may be rendered, *to add thirst to drunkenness*, and
so the sense may be, that when he hath multiplied
his sins, and made himself as it were drunk with
them, yet he is not satisfied therewith, but still
whets his appetite, and provokes his thirst after
more, as drunkards often use means to make them-

walk ¹⁰in the ⁵imagination of my ¹¹heart, ¹²to add ⁶drunkenness to thirst: A. M. 2553.
B. C. 1451.

20 ⁷The LORD will not spare him, but then
⁸the anger of the LORD and ⁹his jealousy
shall smoke against that man, and all the
curses that are written in this book shall lie
upon him, and the LORD ¹⁰shall blot out his
name from under heaven.

21 And the LORD ¹¹shall separate him unto
evil out of all the tribes of Israel, according to
all the curses of the covenant that ¹²are written
in this book of the law:

22 So that the generation to come of your

¹⁰ Heb. *the drunken to the thirsty*.—¹¹ Ezek. xiv. 8.—¹² Psa.
lxxiv. 1.—¹³ Psa. lxxix. 5.—¹⁴ Chap. ix. 14.—¹⁵ Matt. xxiv.
51.—¹⁶ Heb. *is written*.

selves thirst after more drink. This is well de-
serving of our most serious consideration. Moses
here assures the Israelites that, how much soever
they might flatter themselves with hopes of peace
and safety on account of their privileges, none of
these would avail them at all if they forsook the law
of God, and apostatized from his worship and ser-
vice. This people, however, notwithstanding this
solemn warning, did, in after ages, confide in those
outward privileges, and that at a time when they
lived in the open violation of the divine commands.
The temple, the temple of the Lord! was their cry
and their confidence, as if the having that among
them had been sufficient to save and render them
prosperous and happy, even although they defiled it
with their abominations. But they found, by sad
experience, that the threatenings denounced by
Moses against the violators of God's law were ful-
filled. Let us all take warning by this, and neither
as a nation nor as individuals dare to promise our-
selves security and peace while we *walk in the ima-
gination of our own hearts*, and live in sin and for-
getfulness of God.

Verses 20, 21. *His jealousy shall smoke against
that man*—Shall burn and break forth like flame
and smoke from a furnace. None shall be punished
more exemplarily than those who abuse the goodness
of God, and turn his grace into wantonness. *Shall
blot out his name*—Shall destroy his person and the
remembrance of him from among men, suffering no
posterity to survive him, to perpetuate his name or
memory. *Shall separate him unto evil*—Unto
some exemplary plague; he will make him a monu-
ment of his displeasure to the whole land. *Accord-
ing to all the curses of the covenant*—For the cove-
nant made with them, though a covenant of grace,
had *curses* as well as *blessings* belonging to it, how-
ever averse the person here referred to might be
to believe it.

Verses 22; 23. *So that the generation*—Hebrew
And the generation: for it appears to be a new pa-
ragraph, the sense whereof is, Whenever your wick-
edness shall arrive at such a height as to bring upon

A. M. 2553. children that shall rise up after you,
B. C. 1451. and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses ^a which the LORD hath laid upon it;

23 And that the whole land thereof is brimstone, ^d and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, ^e like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger and in his wrath:

24 Even all nations shall say, ^f Wherefore hath the LORD done thus unto this land? what meaneth the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when

he brought them forth out of the A. M. 2553.
land of Egypt: B. C. 1451.

26 For they went and served other gods, and worshipped them, gods whom they knew not, and ^g whom he had not ^h given unto them:

27 And the anger of the LORD was kindled against this land, ⁱ to bring upon it all the curses that are written in this book:

28 And the LORD ^j rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.

29 The secret things belong unto the LORD our God: but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law.

^a Heb. *wherewith the LORD hath made it sick.*—^d Psa. cvii. 34.
^e Gen. xix. 24.—^f 1 Kings ix. 8.

^g Or, who had not given to them any portion.—^h Heb. *divided.*
ⁱ Dan. ix. 11, 13.—^j 1 Kings xiv. 15; 2 Chron. vii. 20.

your nation the terrible desolations before spoken of, all considerate people around you will be convinced that it is the effect of the just judgment of God upon your disobedience to his laws, and a perfect fulfilment of the very threats now left on record. *The whole land is brimstone and salt*—Is burned up and made barren for the sins of its inhabitants.

Verse 26. *Whom he had not given*—For their worship, but had divided unto all nations, for their use and service. So he speaks here of the sun, and moon, and stars, which were the principal gods worshipped by the neighbouring nations.

Verse 29. *Secret things belong unto the Lord our God*—That is, the counsels and purposes of God concerning persons or nations, and the reasons of his dispensations toward them, together with the time and manner of inflicting judgments or showing mercy, are hidden in his own bosom, and not to be pried into, much less fathomed, by us. *But those which are revealed*—Namely, that if we rebel against him he will pour out all these judgments upon us, except by true repentance and turning to him we prevent it. *Belong to us and to our children*—Are the proper objects of our inquiries, that thereby we may know our duty, and, by complying with it, may be kept from such terrible calamities as these now mention-

ed. To explain this a little further: Having mentioned the amazing judgments of God upon the whole land and people of Israel, and foreseeing the utter extirpation which would come upon them for their wickedness, he makes this declaration, either to check the curiosity of such as would be ready to inquire into the time and manner of so great an event, or to satisfy the scruples of those who, perceiving God to deal so severely with his own people, when in the mean time he suffered those nations which were guilty of grosser idolatry and impiety than the generality of the Jews were, to live and prosper in the world, might thence take occasion to deny his providence, or question the equity of his proceedings. The ways and judgments of God, he says, though never unjust, are often hidden from us, unsearchable by our shallow capacity, and matter for our admiration, not our inquiry: but the things which are revealed by God in his word must be attended to and considered, that we may be duly influenced by them. Thus Moses concludes his prophecy of the rejection of the Jews, just as St. Paul concludes his discourse on the same subject, when it began to be fulfilled, exclaiming, in a manner equally pathetic, *How unsearchable are his judgments, and his ways past finding out!* Rom. xi. 33.

CHAPTER XXX.

Promises upon their repentance, 1-10. The righteousness of faith set before them, 11-14. Life and death offered to their choice, 15-20.

A. M. 2553. B. C. 1451. **AND** ^a it shall come to pass, when ^b all these things are come upon thee, the blessing and the curse, which I have set before thee, and ^c thou shalt call *them* to mind among all the nations whither the LORD thy God hath driven thee,

2 And shalt ^d return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul;

3 ^e That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and ^f gather thee from all the

nations whither the LORD thy God A. M. 2553. B. C. 1451. hath scattered thee.

4 ^g If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers.

6 And ^h the LORD thy God will circumcise thy heart, and the heart of thy seed, to love the LORD thy God with all thy heart, and with all thy soul, that thou mayest live.

■ Lev. xxvi. 40.—^b Chap. xxviii.—^c Chap. iv. 29; 1 Kings viii. 47.—^d Neh. i. 9; Isa. lv. 7.

* Psa. cvi. 45; Jer. xxix. 14.—^f Psa. cxlvii. 2; Jer. xxxii. 37. ^g Chap. xxviii. 64.—^h Chap. x. 16; Jer. xxxii. 39.

NOTES ON CHAPTER XXX.

Verse 1. *When all these things are come upon thee*—Having been thus large in setting before them the consequences of apostacy from God and his service, Moses now turns his discourse to the great encouragement which such as had been disobedient would have from the mercy of God to return to him in true repentance. *The blessing*—When thou art obedient. *The curse*—When thou becomest rebellious; *which I have set before thee*—Have propounded to thy consideration and choice; *and thou shalt call to mind*—The benefits of obedience, and miseries of disobedience; shalt reflect seriously upon thy ways, and the ends to which they will certainly lead: in which consideration true repentance begins.

Verse 2. *And shalt return unto the Lord*—Here is a further description of true repentance. It is a *returning unto the Lord*, in humiliation, shame, and sorrow, and yet with confidence in him, as *our God*, with a fixed purpose of obeying him universally and heartily in future. This the Jews did, as a nation, in some measure, after they were carried captive to Babylon, since which time we read nothing of their idolatry. But they degenerated into other sins, which made them reject the Messiah when he was sent to them, for which they are punished to this day, and will be till they repent and be converted, Rom. xi. 23-26; Luke xxi. 24.

Verse 3. *The Lord will turn thy captivity*—That is, will bring back thy captives, as the following words imply. Indeed, *captivity* is often put for *captives*, Psa. xiv. 7; and lxviii. 18; Judg. v. 12. This was fulfilled in part when they returned from Babylon, and will be more completely fulfilled when they shall turn from ungodliness, and believe with their heart unto righteousness in Jesus of Nazareth, as the Son of God, and true Messiah; but surely not before; for as they were cast out of their own land for rejecting him, it is not to be supposed that they will be restored to it till they receive him. Nor is there any intimation in any part of Scripture that they shall. Their repentance and reformation must precede their obtaining this mercy: see Rom. xi. 26.

Thus Moses here, *When thou shalt return unto the Lord with all thy heart and all thy soul, then the Lord will have compassion upon thee, and gather thee from all the nations, &c.* Till then any efforts that may be used to re-establish them in Canaan will prove ineffectual.

Verse 4. *If any of thine be driven out unto the outmost parts of heaven*—This part of the prophecy has been fulfilled; they have been thus driven away. *From thence will the Lord gather thee*—Not the widest and most distant dispersion of any of thy tribes shall cause them to be finally lost. But God, upon the before-mentioned condition, will so order it that you shall in the most material instances recover your ancient state. Nehemiah pleads this promise in his prayer for the restoration of Jerusalem, Neh. i. 8, 9. And it was in part fulfilled when Cyrus issued a proclamation throughout all his kingdom, that all the Jews might return, if they pleased, into their own land, Ezra i. 1-5. But the promise is generally considered as having a further view; and as respecting their restoration to their own country in the latter days, after this their long and last dispersion. The Jews themselves apply it to their present condition, being of opinion that God hath appointed a time for their deliverance, and that if they repent he will shorten the days of their banishment. But, as we have just observed, they must also believe in Jesus of Nazareth, as the true Messiah, before they be restored.

Verse 5. *He will do thee good, and multiply thee above thy fathers*—There are in this and several other prophecies concerning the restoration of the Jews, such magnificent descriptions of it as do by no means appear to have been sufficiently fulfilled in any restoration yet past; and therefore are to be accomplished in a more complete one yet to come, after their conversion, in principle and practice, to true Christianity.

Verse 6. *And the Lord—Or, For the Lord; will circumcise thy heart*—Will by his word and Spirit change and purge thy heart from all thy idolatry and wickedness, and incline thy heart to love him. God

A. M. 2553. 7 And the LORD thy God will put
B. C. 1451. all these curses upon thine enemies,
and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 ¹ And the LORD thy God will make thee plenteous in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again ² rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thy heart and with all thy soul.

11 ¶ For this commandment which I command thee this day, ¹ it is not hidden from thee, neither is it far off.

12 ^m It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and

bring it unto us, that we may hear A. M. 2553
B. C. 1451. it, and do it?

13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 ¶ See, ⁿ I have set before thee this day life and good, and death and evil;

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thy heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 ^o I denounce unto you this day, that ye shall surely perish, *and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.*

¹ Ch. xxviii. 11.—^k Ch. xxviii. 63.—^l Isa. xlv. 19.—^m Rom.

x. 6, &c.—ⁿ Verses 1, 19; Ch. xi. 26.—^o Ch. iv. 26; viii. 19.

will first convert and sanctify thee, the fruit whereof shall be, that thou shalt return and obey God's commandments, (verse 8,) and then shalt prosper in all things, verse 9. This promise principally respects the times of the gospel, and still remains to be accomplished, at least in the full sense; for, though after the Babylonish captivity they never returned to idolatry, yet they degenerated into endless superstitions and corruptions of heart, resting merely in the outward ceremonies of religion, without any sincere love to God and substantial piety. Hence they rejected the Son of God, preaching conversion of heart, regeneration, spiritual worship, and a kingdom *not of this world*.

Verse 9. *For good*—Whereas thou didst formerly receive these mercies for thy hurt, now thou shalt have them for thy good; thy heart shall be so changed that thou shalt not now abuse them, but employ them to the glory of God the giver. *Over thee for good*—To do thee good; as he did rejoice to destroy thee.

Verse 10. *If thou wilt hearken*—This is added to warn them that they should not receive the grace of God in vain, and to teach them that the grace of God doth not discharge man's obligation to his duty, nor excuse him for the neglect of it. It is observable, that Moses calls God, *the Lord thy God*, twelve times in these ten verses. In the threatenings of the former chapter, he is all along called *the Lord*, a God of power, and the Judge of all. But in the pro-

mises of this chapter, *the Lord thy God*, a God of grace, and in covenant with thee.

Verse 11. *This commandment*—The great command of loving and obeying God, which is the sum of the law, of which yet he doth not here speak as it is in itself, but as it is mollified and accompanied with the grace of the gospel. The meaning is, that though the practice of God's laws be now far from us, and above our strength, yet, considering the advantage of gospel grace, whereby God enables us to do our duty, it is near and easy to us, who believe. And so this well agrees with Rom. x. 6, &c., where St. Paul applies this place to the righteousness of faith. *Is not hidden*—Hebrew, *Is not too wonderful for thee*; not too hard for thee to know and do. The will of God, which is but darkly manifested to other nations, (Acts xvii. 27,) is clearly and fully revealed unto thee: thou canst not pretend ignorance or invincible difficulty.

Verses 12–14. *In heaven*—Shut up there, but it hath been thence delivered and published in thy hearing. *Neither beyond the sea*—The knowledge of this commandment is not to be fetched from far distant places, to which divers of the wise heathen travelled for their wisdom; but it was brought to thy very doors and ears, and declared to thee in this wilderness. *In thy mouth*—Thou knowest it so well, that it is the matter of thy common discourse. *In thy heart*—In thy mind, (as the heart is very commonly taken,) to understand and believe it. *In a*

A. M. 2553.
B. C. 1451.

19 ^p I call heaven and earth to record this day against you, *that* ^q I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the LORD thy God,

^p Chap. iv. 26; xxxi. 28.—^q Verse 15.

word, the law is plain and easy: but the gospel is much more so.

Verse 19. *Choose life*—They shall have life that choose it: they that choose the favour of God, and communion with him, shall have what they choose. They that come short of life and happiness, must thank themselves only. They would have had them, if they had chosen them, when they were put to their choice: but they die, because they *will* die.

Verse 20. *That thou mayest love the Lord thy God*—Here he shows them in short what their duty

and that thou mayest obey his voice, A. M. 2553.
B. C. 1451.
and that thou mayest cleave unto him, (for he *is* thy ^r life and the length of thy days,) that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

^r Psa. xxvii. 1; lxvi. 9; John xi. 25.

is; *to love God as the Lord*, a being most amiable, and as *their God*, a God in covenant with them: ■ an evidence of their love, *to obey his voice* in every thing, and by constancy in this love and obedience, *to cleave to him* all their days. And what encouragement had they to do this? *For he is thy life and the length of thy days*—He gives life, preserves life, restores life, and prolongs it, by his power, though it be a frail life, and by his presence, though it be a forfeited life. He sweetens life by his comforts, and completes all in life everlasting.

CHAPTER XXXI.

Moses encourages the people and Joshua, 1–8, 23. Delivers to the priests the law, to be read every seventh year, 9–13. God informs Moses of his approaching death, and the future apostacy of Israel, 14–18. Orders him to write a song, which should be a testimony against them, 19–22. Moses gives the law to the Levites to lay up beside the ark, and bids them assemble the people to hear his song, 24–30.

A. M. 2553.
B. C. 1451.

AND Moses went and spake these words unto all Israel.

2 And he said unto them, I ^a am a hundred and twenty years old this day; I can no more ^b go out and come in: also the LORD hath said unto me, ^c Thou shalt not go over this Jordan.

3 The LORD thy God, ^d he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua he shall go over before thee, ^e as the LORD hath said.

4 ^f And the LORD shall do unto them ^g as he did to Sihon, and to Og, kings of the Amor-

ites, and unto the land of them, A. M. 2553.
B. C. 1451.
whom he destroyed.

5 And ^h the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 ⁱ Be strong and of a good courage, ^k fear not, nor be afraid of them: for the LORD thy God, ^l he *it is* that doth go with thee; ^m he *will* not fail thee, nor forsake thee.

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, ⁿ Be strong and of a good courage: for thou must go with

^a Exod. vii. 7.—^b Num. xxvii. 17.—^c Num. xx. 12; Chap. ii. 27.—^d Chap. ix. 3.—^e Num. xxvii. 21.—^f Chap. iii. 21.
^g Num. xxi. 24, 33.

^h Chap. vii. 2.—ⁱ Josh. x. 25; 1 Chron. xxii. 13.—^k Chap. i. 29; vii. 18.—^l Chap. xx. 4.—^m Joshua i. 5; Heb. xiii. 5.
ⁿ Verse 23; Chap. i. 38.

NOTES ON CHAPTER XXXI.

Verses 1, 2. *Went and spake*—Continued to speak, a usual Hebrew phrase. *Go out and come in*—Perform the office of a leader or governor, because my death approaches.

Verse 6. *Be strong*—In faith in God. *He will not fail thee nor forsake thee*—Will not leave thee to thyself, but will be always present with thee to assist and make thee successful in thy undertakings. This promise, though made at this time particularly to

Israel and Joshua, yet belongs to all believers, Heb. xiii. 5.

Verse 7. *Moses—said to him in the face of all Israel*—Lest any should question or deny his authority after Moses's death. *Be strong and of good courage*—The same exhortation and promise are given to him in particular, that were before given to them all, because he was to bear the charge of them all, and the toil and burden of governing them, and conducting their affairs.

A. M. 2553. this people unto the land which the
B. C. 1451. LORD hath sworn unto their fathers
to give them; and thou shalt cause them to
inherit it.

8 And the LORD, ° he *it is* that doth go be-
fore thee; ° he will be with thee, he will not
fail thee, neither forsake thee: fear not, neither
be dismayed.

9 ¶ And Moses wrote this law, ° and de-
livered it unto the priests the sons of Levi,
° which bare the ark of the covenant of the
LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At
the end of *every* seven years, in the solemnity
of the ° year of release, ° in the feast of taber-
nacles,

11 When all Israel is come to ° appear before
the LORD thy God in the place which he shall
choose, ° thou shalt read this law before all
Israel in their hearing.

12 ° Gather the people together, men, and
women, and children, and thy stranger that
is within thy gates, that they may hear, and

° Exodus xiii. 21.—° Joshua i. 5, 9; 1 Chron. xxviii. 20.
¶ Verse 25; Chap. xvii. 18.—° Num. iv. 15.—° Chap. xv. 1.
° Lev. xxiii. 34.—° Chap. xvi. 16.—° Josh. viii. 34, 35.

Verse 9. *Moses wrote this law*—Largely so called, comprehending not only the contents of this book of Deuteronomy, but the whole law or doctrine delivered unto him, contained in these five books. Or rather it is probable the whole Pentateuch is here intended, which is the meaning of the word *law* in many parts of Scripture. *And delivered it unto the priests*—Who were in duty bound to be peculiarly conversant with it, to keep it carefully and religiously, and to bring it forth upon occasion, and instruct the people out of it. *And unto all the elders*—The magistrates, whose office it was to see that these laws of God were duly observed. The Jews allege that Moses, having delivered one copy unto the priests, gave one likewise to each tribe, which he committed to the care of the elders of it.

Verses 10, 11. *The year of release*—The most proper time that could be chosen for the purpose, when they were freed from debts, and troubles, and cares of a worldly nature, and at liberty to attend to the reading of it without distraction; and when all Israel were required to appear before the Lord, even the women and children, verse 12. *Thou shalt read*—The chief governor was either to do it himself, or take care that it was done by the priests and others who had the charge of instructing the people. Thus, Joshua himself *read all the words of the law before all the congregation of Israel, with the women, and the little ones, and the strangers*, Josh. viii. 34; Josiah and Ezra did the same, 2 Chron. xxxiv. 30; Neh. viii. 2. But Jehoshaphat employed the priests

that they may learn, and fear the A. M. 2553.
LORD your God, and observe to do B. C. 1451.
all the words of this law:

13 And *that* their children, ° which have not
known *any thing*, ° may hear, and learn to
fear the LORD your God, as long as ye live
in the land whither ye go over Jordan to pos-
sess it.

14 ¶ And the LORD said unto Moses, ° Be-
hold, thy days approach that thou must die:
call Joshua, and present yourselves in the
tabernacle of the congregation, that ° I may
give him a charge. And Moses and Joshua
went and presented themselves in the taber-
nacle of the congregation.

15 And ° the LORD appeared in the taber-
nacle in a pillar of a cloud: and the pillar of
the cloud stood over the door of the taber-
nacle.

16 ¶ And the LORD said unto Moses, Be-
hold, thou shalt ° sleep with thy fathers, and
this people will ° rise up, and ° go a whoring
after the gods of the strangers of the land,

° Chapter iv. 10.—° Chapter xi. 2.—° Psalm lxxviii. 6, 7.
° Num. xxvii. 13.—° Ver. 23; Num. xxvii. 19.—° Ex. xxxiii.
9.—° Heb. *lie down*.—° Ex. xxxii. 6.—° Ex. xxxiv. 15.

and Levites to do it, 2 Chron. xvii. 9. *This law before all Israel in their hearing*—It was to be read from this original copy, for the greater solemnity of the action, and that it might make a deeper and more lasting impression on their minds. The pious Jews who had copies of the law, doubtless read it frequently in their houses. Some portion of it was read in the synagogues every sabbath day, Acts xv. 21. In Jehoshaphat's time it was read by his command in the different cities of Judah, and the people were instructed out of it by the priests and Levites; but at every year of release it was to be read, not only publicly, to all the people, but throughout.

Verse 14. *That I may give him a charge*—Immediately from myself, for his great encouragement, and to gain him more authority with the people.

Verse 16. *Thou shalt sleep with thy fathers*—Sleep is a common word for death, and, to those who believe a resurrection, has a peculiar propriety, to remind them that death shall not have dominion over them for ever, but that they shall awake as certainly as they fall asleep. *This people will go after the gods of the strangers*—That is, the Canaanites, who will be turned out of their possessions, and become as strangers in the land. This aggravates their folly to worship such gods as could neither preserve their friends nor annoy their enemies. What a convincing proof is this that these sacred writings are indeed divine! For what human knowledge could or would have pronounced this at a time when the whole people were undoubtedly actuated

A. M. 2553. whither they go *to be* among them, B. C. 1451. and will ^gforsake me, and ^hbreak my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and ⁱI will forsake them, and I will ^khide my face from them, and they shall be devoured, and many evils and troubles shall ²befall them, so that they will say in that day, ¹Are not these evils come upon us, because our God *is* ^mnot among us?

18 And ⁿI will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be ^oa witness for me against the children of Israel.

20 For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, ^pand waxen

^g Chap. xxxii. 15; Judg. ii. 12.—^h Judg. ii. 20.—ⁱ 2 Chron. xv. 2.—^k Chap. xxxii. 20.—² Heb. *find them*, Neh. ix. 32. ¹ Judg. vi. 13.—^m Num. xiv. 42.—ⁿ Verse 17.—^o Verse 26.

with the greatest willingness, and the strongest resolution to keep the commandments of God? Or what mere human legislator would, at the same time that he gave his laws, have left it upon record that his people would certainly forsake and break them?

Verse 17. *Then my anger shall be kindled against them*—So it was upon their first defection to idolatry, (Judges ii. 14,) and so it continued to be in all ages, as we read in that and the following sacred books. *I will hide my face from them*—A metaphor borrowed from kings, who will not allow those who have offended them to come into their presence and see their face. It signifies, I will withdraw my favour and my help. Whatever outward troubles we are in, if we have but the light of God's countenance, we are safe. But if God hide his face from us, then we are undone. *Are not these evils come upon us because God is not among us?*—Here we see the true source of most national, domestic, and personal troubles, the absence of God, or his withdrawing his power, protection, and blessing. This made so remarkable a change in their affairs, that it could not but at last make them reflect on the cause of it. See Judg. iii. 9–15, and iv. 3.

Verse 19. *Now, therefore, write this song*—Recorded in the next chapter, the contents of which were put into a song, that they might be better learned and more fixed in their minds and memories. For it has always been thought the most profitable way of instructing people, and communicating things to posterity, to put them into verse. For which

fat; ^a then will they turn unto other gods, and serve them, and provoke me, and break my covenant. A. M. 2553. B. C. 1451.

21 And it shall come to pass, ^rwhen many evils and troubles are befallen them, that this song shall testify ³against them as a witness: for it shall not be forgotten out of the mouths of their seed: for ^sI know their imagination ^twhich ⁴they go about, even now, before I have brought them into the land which I swear.

22 Moses therefore wrote this song the same day, and taught it the children of Israel.

23 ¶ ^u And he gave Joshua the son of Nun a charge, and said, ^xBe strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.

24 ¶ And it came to pass, when Moses had made an end of ^ywriting the words of this law in a book, until they were finished,

25 That Moses commanded the Levites,

^p Chap. xxxii. 15; Neh. ix. 25, 26.—^a Verse 16.—^r Verse 17.—³ Heb. *before*.—^s Hos. v. 3; xiii. 5.—^t Amos v. 25, 26. ^u Heb. *do*.—⁴ Verse 14.—^x Verse 7; Josh. i. 6.—^y Verse 9.

reason Aristotle reports that people anciently sung their laws. And Tully tells us it was the custom of the ancient Romans to have the virtues and praises of their famous men sung at their feasts. *Teach it the children of Israel*—Cause them to learn and understand it, and have it daily in their mouths. *That this may be a witness for me*—Of my kindness in giving them so many blessings, of my patience in bearing so long with them, of my clemency in giving them such fair and plain warnings, and of my justice in punishing such an incorrigible people.

Verse 21. *This song shall testify against them as a witness*—That they were sufficiently admonished of their duty, and forewarned what would be the consequence of their defection from me and my worship, (chap. xxxii. 18, 19,) and be a clear evidence that the calamities which befall them are judgments sent from me for the punishment of their transgressions. How ought this to be remarked with wonder! For, to this very day, above three thousand years after, this song is a strong proof and demonstration, both to Jews and Christians, that Moses did indeed speak by the commandment of God. *I know their imagination*—Inclination to idolatry, which they do not check as they ought: and some of them do not only cherish it in their hearts, but, as far as they can and dare, secretly practise it, as may be gathered from Amos v. 25; Acts vii. 43.

Verses 25, 26. *The Levites*—The priests, (verse 9,) who also were Levites. *Put it in the side*—Or, *by the side of the ark*, as the same word is rendered,

A. M. 2553. which bare the ark of the covenant
B. C. 1451. of the LORD, saying,

26 Take this book of the law, ^z and put it in the side of the ark of the covenant of the LORD your God, that it may be there ^a for a witness against thee.

27 ^b For I know thy rebellion, and thy ^c stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may speak these

^z 2 Kings xxii. 8.—^a Verse 19.—^b Chap. ix. 24; xxxii. 20.
^c Exod. xxxii. 9.

1 Sam. vi. 8. For it does not appear that it was laid up within the ark, it being expressly said that there was nothing in the ark save the two tables of stone, 1 Kings viii. 9; 2 Chron. v. 10. Probably this was the very same book which, after having been some way misplaced, was found in the house of the Lord in the days of Josiah, and publicly read by the king himself, for a testimony against the people, who were then almost ripe for ruin.

Verses 28-30. *Gather unto me all the elders*—It

words in their ears, ^d and call heaven A. M. 2553.
and earth to record against them. B. C. 1451.

29 For I know that after my death ye will utterly ^a corrupt *yourselves*, and turn aside from the way which I have commanded you; and ^f evil will befall you ^g in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song until they were ended.

^d Chapter xxx. 19; xxxii. 1.—^e Chap. xxxii. 5; Judges ii. 19.
^f Chap. xxviii. 15.—^g Gen. xlix. 1.

is probable that Moses, having spoken to the people what he was commanded, dismissed them again till he should write the following song; which having done, he summoned the elders (and people, verse 30) to deliver to them from his own mouth what he had written. *Moses spake in the ears of all the congregation*—Pronounced himself, with an audible voice, to the representatives of the congregation, and afterward ordered to be repeated to the people of every tribe, the following song or hymn.

CHAPTER XXXII.

The song of Moses contains the preface, 1, 2. A high character of God, 3-6. A recital of the great things God had done for them, and of their carriage toward him, 7-18. A prediction of judgments for their aggravated impieties, 19-35. A promise of vengeance upon their enemies, and deliverance for a remnant, 36-43. An exhortation annexed, 44-47. Orders given to Moses, to go up to the mount and die, 48-52.

A. M. 2553. **G**IVE ^a ear, O ye heavens, and I
B. C. 1451. will speak; and hear, O earth,
the words of my mouth.

^a Chap. iv. 26; xxx. 19; Isa. i. 2.

NOTES ON CHAPTER XXXII.

Verse 1. "This very sublime ode," says Dr. Kenicott, "is distinguished even by the Jews, both in their manuscripts and printed copies, as being poetry. In our present translation it would appear to much greater advantage if it were printed hemistically: and the translation of some parts of it may be much improved." We subjoin his translation of the following verses as a specimen.

- "1. Let the heavens give ear, and I will speak;
and let the earth hear the words of my mouth.
2. My doctrine shall drop, as the rain;
my speech shall distil, as the dew,
as the small rains upon the tender herb,
and as the showers upon the grass.
3. Verily, the name of JEHOVAH will I proclaim;
ascribe ye greatness unto our God.

2 ^b My doctrine shall drop as the A. M. 2553.
rain, my speech shall distil as the B. C. 1451
dew, ^c as the small rain upon the tender

^b Isa. lv. 10; 1 Cor. iii. 6-8.—^c Psa lxxii. 6; Micah. v. 7.

4. He is the rock, perfect is his work;
for all his ways are judgment;
a God of truth, and without iniquity:
just and right is he.
5. They are corrupted, not his, children of pollution;
a generation perverse and crooked!
6. Is this the return which ye make to JEHOVAH?
O people, foolish and unwise!
Is not he thy Father, thy Redeemer?
He who made thee, and established thee?"

Give ear, O ye heavens—hear, O earth—By appealing, in this solemn manner, to the heavens and the earth in the beginning of this song, Moses intended to signify, 1st, The truth and importance of its contents, which were such as deserved to be known by all the world: and, 2d, The stupidity of that perverse and unthinking people, who were less likely to

A. M. 2553. herb, and as the showers upon the
B. C. 1451. grass :

3 Because I will publish the name of the
LORD : ^d ascribe ye greatness unto our God.

4 *He is* ^e the Rock, ^f his work *is* perfect :
for ^g all his ways *are* judgment : ^h a God of
truth and ⁱ without iniquity, just and right
is he.

^d 1 Chron. xxix. 11. — ^e 2 Sam. xxii. 3. — ^f 2 Sam. xxii. 31.
^g Dan. iv. 37. — ^h Jer. x. 10. — ⁱ Psalm xcii. 15. — ^j Heb. *he*
hath corrupted to himself. — ^k Chap. xxxi. 29.

hearken and obey than the heavens and the earth
themselves. 3d, He hereby declares also the justice
of the divine proceedings toward them, according to
what he had said, chap. xxxi. 28. See Job xx. 27.
Or, heaven and earth are here put for the inhabitants
of both, angels and men : both will agree to justify
God in his proceedings against Israel, and to declare
his righteousness, Psalm i. 6 ; Rev. xix. 1, 2.

Verse 2. *My doctrine shall drop as the rain*—As
nothing is more grateful to the thirsty earth than
gentle showers, so there cannot be any thing more
acceptable to those who are desirous of knowing the
divine will than the revelation of it. And as the
dew and rain gently falling soften and refresh the
earth, producing both verdure and fertility ; so my
doctrine, or the words I am going to speak, if re-
ceived into people's minds in faith and love, will
cause them to grow in grace and goodness, and pro-
duce the fruits of righteousness. Or it may be ren-
dered, *Let my doctrine drop*, &c. Accordingly the
learned Bishop Patrick understands this as a prayer,
that his words, which were sent from heaven to
them, might sink into their hearts and soften them,
as the rain doth the earth, and so make them fruitful
in obedience.

Verse 3. *I will publish the name of the Lord*—
His glorious excellences and righteous actions, by
which he hath made himself known as a man is
known by his name, and by which it will appear
both that there is no blame to be laid upon him
whatsoever befalls you, and that it is gross madness
to forsake such a God for dumb idols. *Ascribe ye*—
As I am about to publish the majesty and glory of
God, so do you also acknowledge it.

Verse 4. *He is a rock*—Stable in his nature, invin-
cible in his power, fixed and immutable in his coun-
sels, promises, and ways ; so that if there should be
a sad change in your affairs, remember that this
proceeds from yourselves, and from the change of
your ways toward God, and not from God, *with*
whom is no variableness nor shadow of turning,
James i. 17. *His work is perfect*—All his works,
whether of creation, providence, or grace, and all
his actions are unblameable, perfect, wise, and right-
eous. *All his ways are judgment*—His dealings
with you his people, and his administrations in the
world toward all mankind, are just and holy in the
highest degree. *A God of truth*—Ever faithful and
constant to his promises. This seems to be men-
tioned in opposition to the infidelity and inconstancy

5 ¹ They ^k have corrupted them- A. M. 2553.
selves, ² their spot *is not the spot of* B. C. 1451
his children : *they are a* ¹ perverse and crooked
generation.

6 Do ye thus ^m requite the LORD, O foolish
people and unwise ? *is not he* ⁿ thy father *that*
hath ^o bought thee ? *hath he not* ^p made thee,
and established thee ?

² Or, that they are *not his children*, that is, *their blot.* — ¹ Matt.
xvii. 17 ; Luke ix. 41. — ^m Psa. cxvi. 12. — ⁿ Isaiah lxiii. 16.
^o Psa. lxxiv. 2. — ^p Isa. xxvii. 11.

of Israel, which he speaks of afterward. *And with-
out iniquity*—Although we are often ignorant of the
methods and reasons of the divine procedure, yet it
is as impossible there should be injustice or iniquity
in God, as that infinite and unchangeable wisdom
should act foolishly, or essential goodness should
degenerate into malice, or, in the Scripture language,
that light should become darkness. *Just and right
is he*—Righteous in all that he doth. How should
he do wrong, all whose actions are necessarily
founded on perfect and immutable wisdom, justice,
and equity ?

Verse 5. *They have corrupted themselves*—Not-
withstanding that God hath fully displayed these
excellences in his dealings with the Israelitish na-
tion, yet how corrupt and ungrateful hath been their
behaviour ! *Their spot*—The wickedness with
which they are stained ; *is not of his children*—
Plainly shows they are not his children, but of their
father the devil, John viii. 44. God's children have
no such spot. Indeed, the text does not affirm that
they have any spot at all. The Hebrew בני מוֹמָה
לֹא *lo banau, mumam*, may be properly rendered as
in the margin, or, as Le Clerc has it, according to
the Samaritan version, *the sons of pollution are not
his*. The true characteristic of the sons of God is
to imitate and resemble God, 1 John iii. 10. It is
true they are not without infirmities of various kinds,
from which none dwelling in flesh are exempt. But
they do not give that name to known sin, which they
are always careful to avoid, and to walk in all well-
pleasing before God. On the contrary, the Israelites
are here denominated a *perverse and crooked gene-
ration* ; froward and untractable ; irregular and
disorderly. In opposition to such characters the
sons of God are described (Phil. ii. 15) as “ being
blameless and harmless in the midst of a crooked
and perverse generation, shining as lights in the
world, and holding forth the word of life.”

Verse 6. *O foolish people and unwise*—Fools
and double fools ! Fools, indeed, to disoblige one
on whom you so entirely depend ! Who hath be-
witched you to forsake your own mercies for
lying vanities ? *Bought thee*—That hath redeemed
thee from Egyptian bondage. *Made thee*—Not only
in a general, by creation, but in a peculiar manner,
by making thee his peculiar people. *Established*
—That is renewed and confirmed his favour to thee,
and not taken it away, which thou hast provoked
him to do.

A. M. 2553. 7 ¶ Remember the days of old, con-
B. C. 1451. sider the years of ³many generations:
¹ask thy father, and he will show thee; thy
elders, and they will tell thee.

8 When the Most High ²divided to the na-
tions their inheritance, when he ³separated the
sons of Adam, he set the bounds of the people
according to the number of the children of Israel.

9 For ¹the LORD's portion is his people;
Jacob is the ⁴lot of his inheritance.

¹ Heb. *generation and generation.*—² Exod. xiii. 14; Psalm
xliv. 1.—³ Acts xvii. 26.—⁴ Gen. xi. 8.—⁵ Exod. xv. 16;
1 Sam. x. 1.

Verse 7. *The days of old*—The events of ancient
days or former ages, and thou wilt find that I had a
respect unto thee not only in Abraham's time, but
long before it.

Verse 8. *Their inheritance*—When God, by his
providence, allotted the several parts of the world to
several people, which was done, Gen. x. and xi.
When he separated—Divided them in their lan-
guages and habitations, according to their families.
He set the bounds—That is, he disposed of the sever-
al lands and limits of the people, so as to reserve a
sufficient place for the great numbers of the people
of Israel. And therefore he so guided the hearts of
several people, that the posterity of Canaan, which
was accursed of God, and devoted to ruin, should be
seated in that country which God intended for the
children of Israel, that so when their iniquities were
ripe they might be rooted out, and the Israelites
come in their stead.

Verse 9. *The Lord's portion is his people*—
Highly prized and loved by him, Exod. xix. 5, 6.
As if he had said, The Israelites are that portion of
mankind whom God was pleased to redeem out of
bondage, and to make his peculiar people. It is no
wonder, therefore, that he has so great a regard for
them, and takes special care of them.

Verse 10. *He found him in a desert land*—Not
by chance, but as it were looking out and seeking
for him. He did, indeed, manifest himself to Israel
in Egypt; but it was in the wilderness of Sinai that
God found him in an eminent manner, revealed his
will to him, entered into covenant with him, and
imparted himself, and his grace and blessing to him.
By this word *found*, he also signifies both their lost
condition in themselves, and that their recovery was
not from themselves, but only from God, who sought
and found them out by his grace. It ought to be
observed, however, that the Hebrew word מצא,
matsa, here rendered *found*, signifies also to *suffice*,
or provide sufficiently for, as appears from Num.
xi. 22; Josh. xvii. 16; Judg. xxi. 14, and some other
passages. And this sense of the word agrees best to
the context here; for it cannot be said so properly,
that God found the Israelites in the desert, as that he
sustained them, and provided sufficiently for them
there. Accordingly it is so rendered by the Seventy
and Chaldee, the Samaritan and Arabic versions.

10 He found him ¹in a desert land, A. M. 2553
and in the waste howling wilderness; B. C. 1451
he ²led him about, he ³instructed him, he
⁴kept him as the apple of his eye.

11 ²As an eagle stirreth up her nest, flut-
tereth over her young, spreadeth abroad her
wings, taketh them, beareth them on her
wings;

12 So the LORD alone did lead him, and
there was no strange god with him.

⁴ Heb. *cord.*—¹ Chap. viii. 15; Jeremiah ii. 6.—² Or, *com-
passed him about.*—³ Deut. iv. 36.—⁴ Psal. xvii. 8.—⁵ Exod.
xix. 4; Chap. i. 31.

Compare chap. viii. 15; Jer. ii. 6. *In a waste howl-
ing wilderness*—In a place destitute of all the ne-
cessaries and comforts of life, which also was a type
of that desolate and comfortless condition in which
all men are before the grace of God finds them out;
where, instead of the voices of men, is nothing heard
but the howlings and yellings of ravenous birds and
beasts. *He led him*—He conducted him from place
to place by his cloudy pillar and providence. Or,
he compassed him about by his provident care,
watching over him and preserving him on every side.
As the apple of his eye—As men use to keep the
apple of their eye, that is, with singular care and
diligence, this being, as a most tender, so a most use-
ful part. What a striking idea does this give us of
the care which God took of Israel. And similar to
this is the care which he takes of all his spiritual
Israel, his true people and servants!

Verse 11. *As an eagle stirreth up her nest*—The
nest is here put for the young ones in the nest. The
eagle is observed by naturalists to have a most ten-
der affection to her young, and therefore the care
of God over Israel is here well illustrated thereby.
By her voice she encourages and *stirs them up to
fly*, hovers over them, *bears*, and defends them by
her strength; and for their preservation she is pecu-
liarly fitted, by the quickness of her eye in espying
danger, by her swiftness and great strength, as well
as by her strong affection for them. *Taketh them*,
beareth them on her wings—The eagle is said to take
her young ones upon her wings, while they are so
weak and feeble that they fail in their attempts to
fly, and to support them till they acquire strength to
commit themselves to the air. But the expression,
on her wings, may mean, *as on her wings*, that is,
gently, tenderly, and safely, as if she did not carry
them in her claws, for fear of hurting them, but upon
her wings.

Verse 12. *So*—With such tenderness and care;
the Lord alone did lead him—When they were shut
up in Egypt, as in their nest, whence they durst not
venture to fly or stir, he taught, and encouraged, and
enabled them to fly out from that bondage; he dealt
tenderly with them, bearing with their infirmities,
keeping them from all harms. *There was no strange
god with him*—To assist him at that work, or to de-
liver them. The more unworthy they, in giving to

A. M. 2553. 13 ^a He made him ride on the high
B. C. 1451. places of the earth, that he might eat
the increase of the fields; and he made him to
suck ^b honey out of the rock, and oil out of the
flinty rock;

14 Butter of kine, and milk of sheep, with
fat of lambs, and rams of the breed of Bashan,
and goats, ^c with the fat of kidneys of wheat,
and thou didst drink the pure ^d blood of the
grape.

15 ¶ But ^e Jeshurun waxed fat, and ^f kicked:

^a Chap. xxxiii. 29; Isa. lviii. 14.—^b Psa. lxxxi. 16.—^c Psa. cxlvii. 14.—^d Gen. xlix. 11.—^e Chap. xxxiii. 5, 26; ^f Psa. xlv. 2.—^f 1 Sam. ii. 29.—^g Chap. xxxi. 20; Psa. xvii. 10.

idols a share in that worship which they owe to God only.

Verse 13. *He made him ride on the high places*—To conquer their strongest holds on the mountains, and their cities fenced with walls of the greatest height and strength: *to ride upon* being, in the phraseology of Scripture, to subdue and conquer. Or, he put him in possession of a country full of lofty and fruitful mountains, and therefore called the high places of the earth. *To suck honey out of the rock*—Placed him in a country where honey flowed from the very rocks, the bees making it in the holes thereof, or in the hollow trees that grew upon or among the rocks. *Oil out of the flinty rocks*—Olive-trees growing and bearing fruit best in rocky or hilly places. The expressions are proverbial, and denote a most fertile land.

Verse 14. *Milk of sheep*—Le Clerc renders it, *Milk of sheep and goats*; the Hebrew word signifying both. *With fat of lambs*—Or, lambs well-fatted. The fat, indeed, wherewith the inwards were covered was not to be eaten by them, but offered to God; yet that fat which was mixed with the flesh they might eat. *Bashan*—A place famous for excellent cattle. *Fat of kidneys of wheat*—With the finest of the grains of wheat, compared to kidneys in their shape and colour; or with large and plump corn, affording a plenty of flour. *The pure blood of the grape*—This metaphor, as well as the preceding, is very elegant and natural, on account of the great resemblance between red wine and blood; and it is also a very animated expression.

Verse 15. *Jeshurun*—Israel is called *Jeshurun*, both here and chap. xxxiii. 5, 26; as also Isa. xlv. 2. Some consider the word as being derived from שׁוּר, *shur*, to see, and think the appellation was given them because they were so highly favoured with divine manifestations. But it is much more probable that it is derived from יָשָׁר, *jashar*, to be right, upright, or righteous, and that they are called *Jeshurun*, because they were a people professing righteousness, and were governed by righteous laws. Moses might also give them this name by way of instruction, to remind them what they ought to be, and by way of reproof, to show them what a shame it was that they should degenerate so far from their name

^g thou art waxen fat, thou art grown thick, thou art covered *with fatness*; A. M. 2553. B. C. 1451.
then he ^h forsook God *which* ⁱ made him, and lightly esteemed the ^k Rock of his salvation.

16 ^l They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

17 ^m They sacrificed unto devils, ⁿ not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

^h Chapter xxxi. 16; Isaiah i. 4.—ⁱ Verse 6; Isaiah li. 13. ^k 2 Sam. xxii. 47.—^l 1 Kings xiv. 22.—^m Lev. xvii. 7; Psa. cvi. 37.—ⁿ Or, which were not God, Verse 21.

and profession. *Waxed fat and kicked*—As well-fed cattle were wont to do: he grew insolent and rebellious against God, and against his word and Spirit. Moses here, transported in his mind to future scenes, speaks in the prophetic style, which often represents future events as actually present, or already past, to denote the certainty of the things foretold. The meaning is, that Israel, in the days of their prosperity, would make a very bad use of the blessings bestowed on them, would spurn at the yoke of God's law, and become wanton and ungovernable, like pampered horses. *And lightly esteemed the Rock of his salvation*—That is, his mighty Saviour and Deliverer; as if he had said, I see the time approaching when they shall notoriously abuse the goodness of God, and behave with the utmost ingratitude toward the Author of all their mercies. The Hebrew word יָנַבֵּל *jenabel*, which we render, *He lightly esteemed*, signifies, *He rejected with the greatest contempt*. Thus the Jews, in after ages, rejected their Messiah, who was in the most eminent sense the Rock of their salvation, and thereby again most awfully fulfilled this prophecy, after they had fulfilled it several times before. But prosperity is but too apt to make men forget and forsake God, and lightly to esteem both him and his salvation.

Verses 16, 17. *They provoked him to jealousy*—Speaking after the manner of men. See on Num. xxv. 11. The word expresses not only the hot displeasure and indignation of God, but also the ground of it, which was Israel's falseness to him, whom they had accepted as their husband, and their spiritual whoredom with other gods. *They sacrificed unto devils*—Not that they actually considered their gods under the notion of devils; but, whatever pretext they might have for their idolatry, when they sacrificed, they really did it unto devils, the wasters and destroyers of mankind, as the Hebrew word שְׂדִים *shedim*, here used, is thought to signify, and as the devil is called, Rev. ix. 11. Some, indeed, think it is a word of the same import with שְׁעִירִים *segnirim*, (Lev. xvii. 7,) a name given to demons, either because they were conceived to haunt waste places, or to appear in the form of goats. *To devils or demons* the Israelites sacrificed their sons and daughters, when they sacrificed them unto the idols of

A. M. 2553. 18 ⁿ Of the Rock *that* begat thee
B. C. 1451. thou art unmindful, and hast ^o forgotten God that formed thee.

19 ¶ ^p And when the LORD saw *it*, he ^r abhorred *them*, ^q because of the provoking of his sons, and of his daughters.

20 And he said, ^r I will hide my face from them, I will see what their end *shall be*: for

ⁿ Isaiah xvii. 10.—^o Jer. ii. 32.—^p Judges ii. 14.—^r Or, despised, Lam. ii. 6.—^q Isa. i. 2.—^r Chap. xxxi. 17.

Canaan, Psal. cvi. 36–38. But these idols may here and elsewhere be termed *devils*, because devils brought them into the world in opposition to the true God, and gave answers by them, and in and through them received men's worship. Many of the heathen considered their idols as a sort of lower gods, and pretended to worship the supreme God by them: but Moses here takes off this mask, and shows the Israelites that in worshipping these idols they worshipped devils, whose will they hereby obeyed, and whose work and service they promoted. *And not to God*—For God utterly rejected those sacrifices which they offered to him together with idols. *To gods whom they knew not*—Had no experience of receiving any good from them, or *who knew not them*, as the words may be rendered; that is, who had never bestowed any benefits upon them. As, on the contrary, the true God says, (Hos. xiii. 5,) *I did know thee in the wilderness*, which the Chaldee interprets, *I supplied thy necessities*. *New gods*—Not simply or absolutely, for some of them had been worshipped for many generations; but in comparison of the true God who is the Ancient of days, (Dan. vii. 9,) and who was worshipped from the beginning of the world. Moses may, however, also intend to signify that they had not so much as the plea of ancient custom or tradition for the worship of many of their idols, and that they were so prone to idolatry, that every new object or mode of heathen superstition caught their fancy, and drew them away from their allegiance to the true God. *Whom your fathers feared not*—Worshipped not: and concerning whom they had no superstitious dread, (as the word *שָׁעַר*, *segnaru*, here used, imports,) no fear lest they should be hurt by them if they did not worship them, which fear differs essentially from that pious fear and reverence which we owe to the true God. He means they were such gods as could neither do good nor evil, Jer. x. 5.

Verses 18, 19. *Of the Rock that begat thee*—Of God, one of whose titles this is; or of Christ, the rock that is said to have followed the Israelites in the wilderness, (1 Cor. x. 4,) of which they drank, and whom they tempted. Moses still speaks in the prophetic style, representing what appeared present to his prophetic view as if it had already happened. *The provoking of his sons and daughters*—Such they were by calling and profession. Daughters are here expressly named, because the women were notoriously guilty of provoking God by idolatry. Thus

they are a very froward generation, A. M. 2553
^s children in whom is no faith. B. C. 1451.

21 ^t They have moved me to jealousy with *that which* is not God; they have provoked me to anger ^u with their vanities: and ^x I will move them to jealousy with *those which* are not a people; I will provoke them to anger with a foolish nation.

^s Isaiah xxx. 9; Matt. xvii. 17.—^t Verse 16; Psal. lxxviii. 58.
^u 1 Sam. xii. 21; 1 Kings xvi. 13, 26.—^x Hos. i. 10; Rom. x. 19.

we read, (Jer. vii. 18,) “The women knead dough to make cakes to the queen of heaven, and to pour out drink-offerings to other gods, that they may provoke me to anger.” And again, (Jer. xlv. 15,) “The women burned incense to other gods.” And in Ezek. viii. 14, “The women sat weeping for Tammuz.”

Verse 20. *I will see what their end will be*—I will make them and others see what the fruit of such actions shall be. *No faith*—No fidelity. They were notoriously perfidious, and had so often broke their covenant with God, that they were not to be trusted when they made profession of repentance. To the truth of this their whole history bears witness. But besides this, in another sense they were destitute of *faith*. They did not truly believe the words God had spoken to them; they had not faith either in his promises or threatenings. And they put no trust or confidence in his glorious perfections, in his power, love, or faithfulness. Alas! how justly may God make the same complaint concerning many professors of Christianity! They are *children in whom is no faith*. They have not a firm reliance on the truth and importance of what God has spoken, and on the divine attributes engaged to make it good. Whatever is not the object of their senses, they either believe but faintly, or not at all. Here is the great failing of most professors of the true religion, the grand source of their sins and miseries. For it is faith only that can unite man to God, and produce love and obedience: it is this only that can raise him from earth to heaven! Reader, hast thou faith? Remember, *without faith it is impossible to please God*. From this verse to the 29th, Moses personates God speaking.

Verse 21. *They have provoked me to anger with their vanities*—By vanities here are meant the fictitious deities of the nations with whose worship the Israelites corrupted themselves: see Jer. viii. 19; xiv. 22. *I will move them to jealousy, &c.*—God here threatens to repay their frequent revolts from him in their own kind, in a way most mortifying to their proud spirits; by causing the very Gentile nations, whom they much despised, not only to become their masters and conquerors, but also to be taken into his covenant, while they themselves were excluded from it. See Matt. xxi. 43, 44; Rom. x. 19. *With those that are not a people*—With the heathen nations, who were none of God's people, who scarce deserved the name of a *people*, as being without the knowledge and fear of God, which is the foundation

A. M. 2553. 22 For ^a a fire is kindled in mine
B. C. 1451. anger, and ^b shall burn unto the low-
est hell, and ^c shall consume the earth with
her increase, and set on fire the foundations of
the mountains.

23 I will ^d heap mischiefs upon them; ^e I
will spend mine arrows upon them.

24 *They shall be burnt with hunger, and
devoured with* ¹⁰ burning heat, and with bitter
destruction: I will also send ^b the teeth of
beasts upon them, with the poison of serpents
of the dust.

25 ^c The sword without, and terror ¹¹ within,

^a Jer. xv. 14.—^b Or, *hath burned*.—^c Or, *hath consumed*.
^d Isaiah xxvi. 15.—^e Psa. vii. 12, 13; Ezek. v. 16.—¹⁰ Heb.
burning coals.—^b Lev. xxvi. 22.—^c Lam. i. 20; Ezek. vii. 15.

of all true policy and government, and many of
them destitute of all government, laws, and order.
And yet these people God declares he will take in
their stead, receive them, and reject the Israelites,
which when it came to pass, how desperately did it
provoke the Jews to jealousy! *A foolish nation*—
So the Gentiles were, both in the opinion of the
Jews, and in truth and in reality, notwithstanding
all their pretences to wisdom, there being nothing
more foolish or brutish than the worship of idols.

Verse 22. *For a fire is kindled in mine anger*—
In this verse are predicted the dreadful calamities
which God would bring upon the land of Judea, in
words which seem to import the total ruin of it.
Devouring judgments are here compared to fire, as
they are also Ezek. xxx. 8; Amos ii. 5. And from
hence to verse 28, the destruction of their city and
country by the Romans, and the dreadful calamities
which they have suffered since in different ages,
seem chiefly to be intended. *And shall burn to the
lowest hell*—Or to the lowest parts of the earth, as
the word שְׂהוֹל, *sheol*, here rendered hell, signifies:
Num. xvi. 30–33. Most destructive calamities are
meant, judgments that should never cease till they
had overturned the whole Jewish constitution. *And
set on fire the foundations of the mountains*—That
is, subvert their strongest fortresses, yea, Jerusalem
itself, founded on the holy mountains, which was
perfectly fulfilled in its destruction by Titus. And,
according to Josephus, Titus himself, though a
heathen, saw and acknowledged the hand of God in
the affair. For, observing the vast height of the
walls, the largeness of every stone, and the exact
order wherein they were laid and compacted, he
cried out, “God was with us in this war: it is he
that drove the Jews from these munitions. For
what could the hands of men or machines have
availed against such towers?” Perhaps it may not
be improper to mention here, as a further illustra-
tion of this prophecy, and its accomplishment, what
is related, not only by the Christian writers of that
age, Chrysostom, Sozomen, and Socrates, but also
by Ammianus Marcellinus, a heathen historian, that

shall ¹² destroy both the young man A. M. 2553
and the virgin, the suckling *also* with B. C. 1451
the man of gray hairs.

26 ^d I said, I would scatter them into cor-
ners, I would make the remembrance of them
to cease from among men;

27 Were it not that I feared the wrath of
the enemy, lest their adversaries ^e should be-
have themselves strangely, *and* lest they should
^f say, ¹³ Our hand is high, and the Lord hath
not done all this.

28 For they *are* a nation void of counsel,
^g neither is there any understanding in them.

¹¹ Heb. *from the chambers*.—¹² Heb. *bereave*.—^d Ezek. xx.
23.—^e Jer. xix. 4.—^f Psa. cxl. 8.—¹³ Or, *Our high hand*,
and not the LORD, hath done all this.—^g Isaiah xxvii. 11.

when Julian the Apostate ordered the temple of
Jerusalem to be rebuilt, with a view to give the lie
to our Saviour’s prophecy concerning it, “terrible
globes of fire burst out near the foundations, which
overturned all, burned the workmen, and made the
place so inaccessible, that they desisted from the
attempt.” See Bishop Warburton’s book, entitled
Julian.

Verses 23–25. *I will spend mine arrows upon
them*—Even empty my quiver, and send upon them
all my plagues, which, like arrows shot by a skilful
and strong hand, shall speedily reach, and certainly
hit and mortally wound them. The judgments of
God are often compared to arrows, Job vi. 4; Psa.
xxxviii. 2; xci. 5. *They shall be burnt with hun-
ger*—Here these arrows or plagues are enumerated;
the first of them is famine, with which they are
therefore said to be *burnt*; because it burns and
parches the inward parts of the body. This threat-
ening was awfully fulfilled in their destruction by
the Chaldeans, when, according to Jeremiah, *their
visages became black as a coal*, through famine;
and *their skin withered like a stick*, Lam. iv. 8.
And devoured with burning heat—From fevers, or
carbuncles, or other inflaming distempers. Destruc-
tion by wild beasts and poisonous serpents is threat-
ened in the next clause, and verse 25, by the sword.
So that all God’s four sore judgments were to be
employed against them. *Serpents of the dust*—
That creep upon and eat the dust, (Gen. iii. 14,) and
lurk in it, that they may surprise unwary passen-
gers, Gen. xlix. 17. *The sword without, and terror
within*—In the field they shall be exposed to the
sword of their enemies, and at home shall die with
fear, or shall destroy their own lives lest they should
fall into the hands of their destroyers.

Verses 27, 28. *Were it not that I feared the wrath
of the enemy—Their rage against me*, as it is ex-
pressed Isa. xxxvii. 28, 29; their furious reproaches
against my name, as if I were cruel to my people,
or unable to deliver them. This is spoken after the
manner of men; and the meaning is, that it would
have been righteous in God to cut them entirely off

A. M. 2553. 29^b O that they were wise, *that* they
B. C. 1451. understood this, ⁱ *that* they would
consider their latter end!

30 How should ^k one chase a thousand, and
two put ten thousand to flight, except their Rock
^l had sold them, and the LORD had shut them up?

31 For ^m their rock *is* not as our Rock, ⁿ even
our enemies themselves *being* judges:

32 For ^o their vine ¹⁴ *is* of the vine of Sodom,

^b Chap. v. 29; Psa. lxxxi. 13.—ⁱ Isaiah xlvii. 7.—^k Lev. xxvi. 8; Joshua xxiii. 10.—^l Psa. xlv. 12.—^m 1 Sam. ii. 2.
ⁿ 1 Sam. iv. 8; Jer. xl. 3.

and wipe out their very memory from the earth; but such a sudden and final destruction of a people in whose behalf God had done so much, for establishing his true worship among them, and for conveying it from them to the rest of the world, would have occasioned those heathen to insult God himself, by ascribing their destruction to their own valour, or to the power of their idols, and not to his righteous judgment. Therefore, to prevent this wrong construction of such desolating judgments, it became the divine wisdom to defer the execution of them. We find Moses more than once representing before God the blasphemous reflections which the heathen would make, in case of the total destruction of the Israelitish nation, as an argument to avert the effects of the divine displeasure. *Void of counsel*—Their enemies are ignorant and foolish, and therefore would readily form such a false and foolish judgment upon things.

Verses 29, 30. *O that they were wise*—O that they would duly and wisely consider the dealings of God toward them, and so happily prevent the evils that will otherwise befall them in the generations to come! *How should one chase a thousand*—One Israelite. *Except their rock had sold them*—Their God, who was their refuge and defence, had quitted them, and delivered them up to the will of their enemies. *Shut them up*—As it were, in the net which their enemies had laid for them.

Verse 31. *Their rock is not as our rock*—The gods of the heathen are not wise, and powerful, and gracious, like Jehovah. *Our enemies being judges*—Who, by their dear-bought experience, have often been forced to acknowledge that our God is far mightier than they and their false gods together.

Verse 32. *Their vine is the vine of Sodom*—God had planted Israel a noble vine, a right seed, but they turned into the degenerate plant of a strange vine, Jer. ii. 21. Their principles and practices became corrupt and abominable. *Their grapes are grapes of gall*—Their fruits are loathsome to me, mischievous to others, and at last will be pernicious to themselves. And so Josephus, their own countryman, describes them before their last destruction, when he says, their city was so wicked that, if the Romans had not fallen upon them, the earth would have opened its mouth and swallowed them up, or thunder and lightning from heaven must have de-

stroyed them as it did Sodom: for “they were a more atheistical nation than those who suffered such things.” And in another place, that “there was no one work of wickedness that was not committed, nor can one imagine any thing so bad that they did not do; endeavouring publicly, as well as privately, to exceed one another, both in impiety toward God, and injustice to their neighbours.”

33 Their wine *is* ^p the poison of dragons, and the cruel ^q venom of asps.

34 *Is* not this ^r laid up in store with me, *and* sealed up among my treasures?

35 ^s To me *belongeth* vengeance, and recompense; their foot shall slide in *due* time: for

^o Isaiah i. 10.—¹⁴ Or, is worse than the vine of Sodom, &c.
^p Psalm lviii. 4.—^q Psalm cxl. 3.—^r Jer. ii. 22; Rom. ii. 5.
^s Psalm xciv. 1; Rom. xii. 19.

stroyed them as it did Sodom: for “they were a more atheistical nation than those who suffered such things.” And in another place, that “there was no one work of wickedness that was not committed, nor can one imagine any thing so bad that they did not do; endeavouring publicly, as well as privately, to exceed one another, both in impiety toward God, and injustice to their neighbours.”

Verse 33. *Their vine is the poison of dragons*—An expression of the same import with the former, signifying their fruits or works to be most depraved and pernicious, (Rev. xvii. 2.) and so resembling the poison of dragons. *The cruel venom of asps*—The venom of asps is called *cruel*, because it is accounted the most subtle and acute of all poisons, instantly penetrating into the vital parts.

Verse 34. *Is not this laid up in store with me?*—That is, all their wickedness spoken of before, or the vengeance he is going to mention in the following verses. This, by Le Clerc, and many others, is referred to the vengeance which God would inflict on the enemies of the Jews. But surely the verses with which it is immediately connected, whether preceding or following, render it much more probable that the vengeance which should come on the Jews themselves, is intended, as if he had said, *My* long-suffering toward them may make them think I have forgotten their sins: but I remember them punctually. They are *sealed up as in a bag*, (Job xiv. 17,) and as men seal up their treasures. Or, the allusion may be to deeds signed and sealed, and kept safely in a cabinet, though not presently executed, and in that case the meaning will be that the execution of the vengeance was a thing notified and determined in the mind of God, but that the time was reserved with him as a profound secret, known only to himself.

Verse 35. *To me belongeth vengeance*—As the supreme Lord and Judge of the world, whose power no force can resist, from whose knowledge no secret can be concealed, and from whose justice no art can escape. *Their feet shall slide*—Though they think themselves immovably fixed in their power and prosperity, they shall certainly be visited with national judgments, and overthrown. *In due time*—Though not so soon as some may expect, yet in that time when it shall be thought most proper, when they have filled up the measure of their sins. *At*

A. M. 2553. [†] the day of their calamity is at hand,
B. C. 1451. and the things that shall come upon them make haste.

36 ^u For the LORD shall judge his people, ^x and repent himself for his servants; when he seeth that *their* ¹⁵ power is gone, and [†] *there* is none shut up, or left.

37 And he shall say, ^a Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, and drank the wine of their drink-offerings? let them rise up and help you, and be ¹⁶ your protection.

39 See now that ^a I, *even* I, *am* he, and ^b *there* is no god with me: ^c I kill, and I make alive; I wound, and I heal: neither *is there*

any that can deliver out of my hand. A. M. 2553.
B. C. 1451. 40 ^d For I lift up my hand to heaven, and say, I live for ever.

41 ^e If I whet my glittering sword, and my hand take hold on judgment; ^f I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows ^g drunk with blood, and my sword shall devour flesh; and *that* with the blood of the slain and of the captives from the beginning of ^h revenges upon the enemy.

43 ¹⁷ Rejoice, ⁱ O ye nations, *with* his people: for he will ^k avenge the blood of his servants, and ¹ will render vengeance to his

[†] 2 Pet. ii. 3.—^u Psa. cxxxv. 14.—^x Judges ii. 18; Psalm cvi. 45.—¹⁵ Heb. *hand*.—^y 1 Kings xiv. 10.—^z Judges x. 14.
¹⁶ Heb. *hiding for you*.—^a Psalm cii. 27; Isaiah xli. 4.
^b Chap. iv. 35; Isaiah xlv. 5.—^c 1 Sam. ii. 6; 2 Kings v. 7.

^d Gen. xiv. 22; Exod. vi. 8.—^e Isa. xxvii. 1; Ezek. xxi. 9, 10, 14, 20.—^f Isa. i. 24; Nah. i. 2.—^g Jer. xli. 10.—^h Job xiii. 14; Jer. xxx. 14.—¹⁷ Or, *Praise his people, ye nations*; or, *Sing ye*.—ⁱ Rom. xv. 10.—^k Rev. vi. 10.—¹ Verse 41.

hand—Hebrew, *is near*. So the Scripture often speaks of those things which are at many hundred years' distance, to signify, that though they may be afar off as to our measures of time, yet in God's account they are near, they are as near as may be; when the measure of their sins is once full, the judgment shall not be deferred.

Verse 36. *For the Lord, &c.*—The Hebrew particle here rendered *for*, may properly be translated *nevertheless*, as it is Isa. ix. 1: for here, it seems, a new paragraph begins; and having spoken of the dreadful calamity which would come upon his people, he now turns his discourse into a more comfortable strain, and begins to show that after God had sorely chastised them, he would have mercy upon them and turn their captivity. *Judge his people*—Shall plead their cause, shall protect and deliver them. *Repent*—Of the evils he hath brought upon them. *None shut up*—Either in their strong cities, or castles, or other hiding places, or in the enemy's hands or prisons, whence there might be some hope or possibility of redemption; and none left, as the poor and contemptible people are neglected and usually left by the conquerors in the conquered land, but all seem to be cut off and destroyed.

Verses 37, 38. *He shall say*—The Lord, before he deliver his people, will first convince them of their former folly in forsaking him for idols. *Which did eat*—That is, to whom you offered sacrifices and oblations, after the manner of the Gentiles. *Let them rise up and help you*—If they can. Or, perhaps, instead of *He shall say*, (verse 37,) it may be better rendered, *One shall say*; or, *It shall be said*. And then the meaning will be, Whoever beholds these judgments with due consideration will be convinced of the vanity and unprofitableness of these imaginary deities, to whom they offered their sacrifices, without receiving the least benefit from them.

Verse 39. *See now*—Open your eyes and be convinced by your own sad experience what vain and

impotent things idols are. *I am he*—The only true, omnipotent, and irresistible God. *There is no god with me*—As I have no superior, so neither have I any equal. *I kill and I make alive*—I am the arbiter of life and death, the dispenser of prosperity and adversity, and the author of national changes and revolutions, whether in the way of mercy or judgment. We may observe that it is usual, in Scripture language, to represent extreme calamities under the notion of *death*, and to express happiness and prosperity by the word *life*.

Verses 40–42. *I lift up my hand to heaven*—I solemnly swear I will do what here follows. It was the custom to stretch out the hand in swearing, Gen. xiv. 22. *And say, I live for ever*—As surely as I live for ever, I will whet my sword, &c. *If I whet*—If once I begin to prepare for war, and for the execution of my sentence. *Mine hand take hold on judgment*—The instruments of judgments, the weapons of war. A metaphor from warriors that take their weapons into their hands when they intend to fight. *Glittering sword*—Hebrew, *the lightning of my sword*. A similitude which shows God's judgments to be swift, powerful, and terrible, Ezek. xxi. 10; Zech. ix. 14. *I will render vengeance to mine enemies*—No power shall be able to stop or hinder my proceedings. *I will make mine arrows drunk with blood*—I will execute vengeance upon them to the full. A strong poetical figure, implying the abundance of blood that should be shed. *The blood of the captives*—Whom my sword hath sorely wounded, though not utterly killed. *The beginning of revenges*—When once I begin to revenge myself and people upon mine and their enemies, and will go on and make a full end.

Verse 43. *Rejoice, O ye nations, with his people*—So the Seventy, a translation followed by St. Paul, (Rom. xv. 10,) where this passage is quoted, and where we are directed to consider it as a prediction of the bringing in of the Gentiles to share the privi

A. M. 2553. adversaries, and ^a will be merciful
B. C. 1451. unto his land, *and* to his people.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he and ¹⁸ Hoshea the son of Nun.

45 And Moses made an end of speaking all these words to all Israel :

46 And he said unto them, ^a Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it *is* not a vain thing for you : ^o because it *is* your life ; and through this thing ye shall prolong *your* days in the land whither ye go over Jordan to possess it.

48 ¶ ^p And the LORD spake unto Moses that self-same day, saying,

^a Psa. lxxxv. 1. — ¹⁸ Or, *Joshua*. — ^p Chap. vi. 6. — ^o Chap. xxx. 19 ; Lev. xviii. 5. — ^p Num. xxvii. 12, 13. — ^q Num.

leges of the gospel, and become one church of God in conjunction with the Jews. Or, if it be translated more literally, according to the Hebrew, *Rejoice, O ye nations, (or Gentiles) his people* ; that is, being now his people, the sense will be much the same. Either way the words seem evidently to relate to the last great deliverance of the Jews, and their conversion to Christianity, and the bringing in of the fulness of the Gentiles, which undoubtedly will be the completion of the divine dispensations, and will spread peace and happiness over all the earth. He therefore calls upon all the nations of the earth to rejoice in prospect of this great event, which they had all reason to do, considering the singular advantages which all nations would enjoy at that time and upon that occasion.

Verse 44. *He and Hoshea*—Or Joshua. Probably Moses spoke it to as many as could hear him, while Joshua, in another assembly, at the same time delivered it to as many as his voice would reach. Thus Joshua, as well as Moses, would be a witness against them, if ever they forsook God.

Verses 46, 47. *Set your hearts unto all the words, &c.*—Having concluded his prophetic song or hymn, he addressed himself afresh to them in a pathetic exhortation, to weigh and remember well the contents of it, and seriously to improve it, in a hearty and careful observance of the laws he had given them, and by training up their children in the same obedience. *It is not a vain thing*—It is not an unprofitable or contemptible work I advise you to do, but well worthy of your most serious care. *It is*

49 Get thee up into this ^a mountain A. M. 2553
Abarim, *unto* mount Nebo, which is B. C. 1451
in the land of Moab, that *is* over against Jericho ; and behold the land of Canaan which I give unto the children of Israel for a possession :

50 And die in the mount whither thou goest up, and be gathered unto thy people ; as ^r Aaron thy brother died in mount Hor, and was gathered unto his people :

51 Because ^s ye trespassed against me among the children of Israel at the waters of ¹⁹ Meribah-Kadesh, in the wilderness of Zin ; because ye ^t sanctified me not in the midst of the children of Israel.

52 ^u Yet thou shalt see the land before *thee*, but thou shalt not go thither unto the land which I give the children of Israel.

xxxiii. 47, 48. — ^r Num. xx. 25, 28. — ^s Num. xx. 11. — ¹⁹ Or, *strife at Kadesh*. — ^t Lev. x. 3. — ^u Num. xxvii. 12.

your life—Temporal, spiritual, and eternal ; the way to, and means of, happiness here and hereafter.

Verses 48, 49. *That self-same day*—Now he had finished his work, why should he desire to live a day longer ? He had indeed formerly desired and prayed that he might go over Jordan : but now he is entirely satisfied, and saith no more of that matter. *Nebo*—A ridge or top of the mountains of Abarim.

Verse 50. *And died in the mount*—Not immediately, but after he had blessed the people, as in the next chapter. *Be gathered unto thy people*—We seem to be compelled to understand this of the soul of Moses, to be associated in paradise with the souls of the just, here termed his people ; in which sense it is taken by some of the Jewish writers. For if it were to be interpreted of his body only, or chiefly, it could hardly be said to be sense, since the people of Moses were not buried in mount Abarim. See on Gen. xxv. 8.

Verses 51, 52. *Because ye trespassed*—God reminds him of the sin he had committed long before, and this Moses records as an acknowledgment, made at his death, of God's justice, and a warning to all people not to distrust or disobey the voice of God. It is good for the holiest of men to die repenting even of their early sins. *Yet thou shalt see the land*—And see it as the earnest of that better country, which is only seen with the eye of faith. What is death to him who has a believing prospect and a steadfast hope of eternal life ?

CHAPTER XXXIII.

The blessing of Moses. He pronounces them all blessed, in what God had done for them already, 1-5. He pronounces a blessing upon each tribe, 6-25. He pronounces them all in general blessed, on account of what God would be to them, and do for them, if they were obedient, 26-29.

A. M. 2553. B. C. 1451. **AND** this is ^a the blessing where- with Moses ^b the man of God blessed the children of Israel before his death.

2 And he said, ^c The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with

^d ten thousands of saints: from his ^e right hand *went* ^f a fiery law for them. A. M. 2553. B. C. 1451.

3 Yea, ^g he loved the people; ^h all his saints are in thy hand: and they ⁱ sat down at thy feet; *every one* shall ^j receive of thy words.

4 ^k Moses commanded us a law; ^l *even* the

^a Genesis xlix. 28.—^b Psalm xc., title.—^c Exodus xix. 18, 20.—^d Psalm lxxviii. 17; Galatians iii. 19.—^e Heb. *a fire of law*.

^g Exod. xix. 5; Chap. vii. 7.—^h Chap. vii. 6; 1 Sam. ii. 9. ⁱ Luke x. 39; Acts xxiii. 3.—^j Proverbs ii. 1.—^k John i. 17. ^l Psalm cxix. 111.

NOTES ON CHAPTER XXXIII.

Verse 1. *The blessing wherewith Moses blessed Israel*—He is said to bless them, by praying to God with faith for his blessing upon them; and by foretelling the blessings which God would confer upon them. And Moses calls himself the man of God, that is, the servant or prophet of God, to acquaint them that the following prophecies were not his own inventions, but divine inspirations.

Verse 2. *The Lord came*—Namely, to the Israelites; manifested himself graciously and gloriously among them. He begins with this, that he may, in the first place, make them sensible of that most signal blessing which God had bestowed upon them, in choosing them to be his peculiar people. *From Sinai*—Beginning at Sinai, where the first appearance of God was. *And rose up from Seir unto them, &c.*—The plain meaning of the word is, that the same divine presence which was manifested to them on mount Sinai, accompanied them through all their journeys and encampments, especially about mount Seir and Paran, the principal places of their abode, till they came to the plains of Moab, where they were now encamped. *Rose up from Seir*—Namely, when, upon the removal of the cloud of glory, they marched from the neighbourhood of Idumea, in which is mount Seir. The original word signifies that his presence rose upon them like the sun from the mount, (Mal. iv. 2,) and spread abroad his beams upon them from Paran, namely, when they encamped below that mount, whither they came from the wilderness of Sinai, Num. x. 12, and xiii. 1, 2, 3. Here God eminently manifested his presence and goodness, both in giving the people flesh, which they desired, and in appointing the seventy elders, and pouring forth his Spirit upon them. *He came with ten thousands of his saints*—Or *holy ones*, that is, angels, who attended him at the giving of the law, Psa. lxxviii. 17; see also Acts vii. 53; Gal. iii. 19, and Heb. ii. 2. *From his right hand*—An allusion to the manner of men, who ordinarily both write and give gifts with their right hands. Thus God both wrote and gave the law. *A fiery law*—The law is termed fiery, because, like fire, it is of a searching, purging, and enflaming nature; because it inflicts fiery wrath on sinners for

the violation of it, and principally, because it was delivered out of the midst of fire.

Verse 3. *He loved the people*—The tribes of Israel. The sense is, this law, though delivered with fire, and smoke, and thunder, which might seem to portend nothing but hatred and terror, yet in truth was given to Israel in great love, as being the great mean of their temporal and eternal salvation. Yea, he embraced the people, and laid them in his bosom! So the word signifies, which speaks not only the dearest love, but the most tender and careful protection. All God's saints or holy ones, that is, his people, were in thy hand, that is, under God's care, to protect, direct, and govern them. These words are spoken to God; the change of persons, his and thy, is most frequent in the Hebrew tongue. This clause may further signify God's kindness to Israel, in upholding them when the fiery law was delivered, which was done with so much terror that not only the people were ready to sink under it, but even Moses did exceedingly fear and quake. But God sustained both Moses and the people, in or by his hand, whereby he, in a manner, covered them, that no harm might come to them. *At thy feet*—Like scholars, to receive instructions. He alludes to the place where the people waited when the law was delivered, which was at the foot of the mount. *Every one*—Of the people will receive or submit to thy instructions and commands. This may respect either the people's promise when they heard the law, that they would hear and do all that was commanded; or, their duty to do so.

Verse 4. *Moses commanded us a law*—Moses has been thought by some to speak this of himself, in the third person, because he intended the contents of this chapter, like the preceding song, to be learned by the Israelites, and repeated in their own persons. They are therefore supposed to say, *Moses commanded us a law, &c.* *The inheritance of the congregation*—The law is called their *inheritance*, because the obligation to observe it was hereditary, passing from parents to their children, and because this was the best part of their inheritance, the greatest of all those gifts which God bestowed upon them. So the psalmist thought, "Thy testimonies have I taken as a heritage for ever," Psalm cxix. 111.

A. M. 2553. inheritance of the congregation of
B. C. 1451. Jacob.

5 And he was ¹ king in ^m Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

¹ Gen. xxxvi. 31.—^m Chap. xxxii. 15.

Verse 5. *And—Or, for, he was king*—Not indeed in title, but, in reality, being under God their supreme governor and lawgiver; and therefore, by his authority, required them to observe these laws.

When the tribes were gathered together—When the princes and people met together, for the management of public affairs, Moses was owned by them as their king and lawgiver. Le Clerc, however, and many others, think that *God*, and not *Moses*, is here intended, he being indeed the king and lawgiver of the Jews especially, and not Moses. Moses elsewhere sufficiently intimates that he was not their king, chap. xvii. 14. And so does Samuel, who acted in a character similar to that of Moses, 1 Sam. viii. 7.

Verse 6. *Let Reuben live, and not die*—Though Reuben deserve to be cut off, or greatly diminished and obscured, according to Jacob's prediction, (Gen. xlix. 4,) yet God will spare them, and give them a name and portion among the tribes of Israel. All the ancient paraphrasts refer this to the other world, so far were they from expecting temporal blessings only. "Let Reuben live in life eternal," says Onkelos, "and not die the second death." "Let Reuben live in this world," so Jonathan and the Jerusalem Targum, "and not die that death which the wicked die in the world to come." *Let not his men be few*—As the word *not* is wanting in the Hebrew, we may render the clause more properly, *Though his men be few*. This best agrees with Jacob's prophecy, (Gen. xlix. 4,) that he should *not excel*, and yet *live*, that is, should still subsist, and be in some measure a flourishing tribe, though less numerous than some others. Le Clerc renders it, *Let his dead men* (מֵתָיו, *methaiv*, *mortales ejus*) *be few*. Which prayer, he thinks, Moses put up for them, because this tribe appear to have been greatly diminished in the wilderness, see on Num. xxvi. 7. Here is no mention of Simeon; but this tribe is thought by some to be included in the blessing of Reuben, to whom Simeon was next in birth, and who stood most in need of the same blessing, for no tribe was more impaired in the wilderness than Simeon's. See on Num. xxvi. 14. Others think that tribe is included in the blessing of Judah, with whose possessions theirs were mixed, Joshua xix. 1. And what makes this the more probable, is, that he was joined with Judah in those wars against the Canaanites, in which the divine aid is implored for Judah. But the Alexandrian MS. of the Septuagint reads this verse thus, *Let Reuben live, and not die, and let the men of Simeon be many, or not few*.

Verse 7. *And this is the blessing of Judah*—As these words are used of none of the rest, so they seem to denote that Judah's blessing was more remarkable than the rest. Judah is here put before

6 ¶ Let Reuben live, and not die; A. M. 2553.
and let *not* his men be few. B. C. 1451.

7 ¶ And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: ^a let his hands be

^a Gen. xlix. 8.

Levi, because it was to be the royal tribe. This benediction, as Bishop Sherlock argues, cannot relate to the time when it was given: for then Judah's hands were very sufficient for him, this tribe being by much the greatest of the twelve tribes, as appears by two different accounts of the forces of Israel in the book of Numbers, Num. i. and xxvi.: and there was more reason to put up this petition for several other tribes than for Judah. Besides, what is the meaning of *bringing Judah to his people*? How were he and his people at this time separate? What means, likewise, the other part of the petition, *Be thou a help to him from his enemies*? This petition supposes a state of distress; yet what distress was Judah in at this time, at least what greater distress than the other tribes? The ancient Targums, and some old versions, understand the first petition of *bringing Judah back to his people*, to be only a request in his behalf, for safe return from the day of battle; but was there not the same reason for the same petition in behalf of every tribe? Nay, how much better would it have suited Reuben, Gad, and the half tribe of Manasseh, who left their people and their settlements on the other side of Jordan, and passed over the river in the very front of the battle, to assist their brethren? Joshua iv. 12.

But if you refer this prophecy to the prophecy of Jacob, (Gen. xlix. 10,) and to the continuance of the *sceptre of Judah* after the destruction of the other tribes, every expression is natural and proper, and suited to the occasion. Do but suppose Moses, in the spirit of prophecy, to have a sight of the state of affairs, when all the people were in captivity, and you will see how this *prophetic* prayer answers to that state. All the tribes were in captivity, the ten tribes in Assyria, and Judah in Babylon; but it was implied in Jacob's prophecy, that Judah should *retain the sceptre*, and return again: for Judah only, therefore, does Moses pray that *he may come to his people again*. *Let his hands be sufficient for him*—Good reason was there for this petition, for scarcely were his hands sufficient at the return from Babylon. The tribe of Judah, (Num. xxvi. 22,) in Moses's time, consisted of seventy-six thousand five hundred, reckoning only those of twenty years old and upward. But upon the return from Babylon, Judah, with Benjamin, the Levites, and the remnant of Israel, made only forty-two thousand three hundred and sixty, (Ezra ii. 64,) and in so weak a state they were, that Sanballat, in great scorn, said, "What do these feeble Jews?" Neh. iv. 2. *Be thou a help to him from his enemies*—The books of Ezra and Nehemiah are convincing proofs of the great difficulties and oppositions which the Jews found in setting up their temple and city. Once their ene-

A. M. 2553. sufficient for him, and be thou ° a
B. C. 1451. help to him from his enemies.

8 ¶ And of Levi he said, ^pLet thy Thummim and thy Urim be with thy holy one, ^qwhom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

9 Who said unto his father and to his mother,

° Psalm cxlvi. 5.—^p Exod. xxviii. 30.—^q Exod. xvii. 7; Numbers xx. 13.—^r Gen. xxix. 32.—^s Exod. xxxii. 26, 27. ^t Jer. xviii. 18.—^u Or, *Let them teach, &c.*

mies had so prevailed, that orders came from the court of Persia, to stop all their proceedings: and, even at last, when Nehemiah came to their assistance, with a new commission from Artaxerxes, they were so beset with enemies, that the men employed in building the wall, *every one, with one of his hands, wrought in the work, and with the other hand held a weapon*, Neh. iv. 17.

Lay these two prophecies now together, and they will explain each other. Jacob foretels that Judah's sceptre should continue till Shiloh came: which is, in effect, foretelling that the sceptres of the other tribes should not continue so long. Moses, in the spirit of prophecy, sees the desolation of all the tribes; he sees the tribes of the kingdom of Israel carried away by the Assyrians, the people of Judah by the Babylonians; he sees that Judah should again return weak, harassed, and scarcely able to maintain himself in his own country: for them, therefore, he conceives this prophetic prayer: *Hear, Lord, the voice of Judah, &c.*

Verse 8. *Of Levi he said*—Said to God in prayer. *Let thy Thummim, &c.*—That is, the Thummim and Urim which are thine, O Lord, by special institution and consecration, (understanding thereby the ephod, in which they were put, the high-priesthood to which they were appropriated, and withal the gifts and graces signified by them, and necessary for the discharge of that high office,) *be with thy holy one*—That is, with that priest whom thou hast consecrated to thyself, and who is holy in a more peculiar manner than the people are. He means let the family of Aaron perpetually retain the priesthood, and be endued with that uprightness in the discharge of their duty and that light and knowledge in divine things which are signified by the Thummim and Urim. Notwithstanding this blessing, the Urim and Thummim were lost in the captivity, and never restored under the second temple. But they have their full accomplishment in Jesus Christ, God's Holy One, and our great High-Priest, of whom Aaron was but a type. With him, who had lain in the Father's bosom from eternity, the Urim and Thummim shall ever remain, for he is the wonderful and everlasting Counsellor. *Whom thou didst prove at Massah*—That is, try and rebuke, but yet didst not take away the priesthood from him. *With whom thou didst strive*—Whom thou didst reprove and chastise. Le Clerc, however, refers these words to the

I have not ^rseen him, ^sneither did he ^tacknowledge his brethren, nor knew ^uhis own children: for ^vthey have observed thy word, and kept thy covenant.

10 ²They^a shall teach Jacob thy judgments, and Israel thy law; ³they^x shall put incense ⁴before thee, ^yand whole burnt-sacrifice upon thine altar.

^a Leviticus x. 11; Chap. xvii. 9.—³ Or, *let them put incense.* ^x Exod. xxx. 7; Num. xvi. 48.—⁴ Heb. *at thy nose.*—^y Lev. i. 9, 13, 17; Psa. li. 19.

people. *Whom thou, O Israel, didst prove or tempt at Massah, and with whom thou didst strive, &c.*—Which happened twice. See Exod. xvii. 2, and Num. xx. 2. In both these places, it appears that Aaron was tempted, and tried, and strove against, by the people no less than Moses.

Verse 9. *Who said to his father, &c., I have not seen him*—That is, I have no respect unto them in comparison of God and my duty. The meaning is, Who followed God and his command fully, and executed the judgment enjoined without any respect of persons. It appears to refer to the whole tribe of Levi, who, fired with a holy zeal for God and his worship, performed impartial execution on the worshippers of the golden calf, not excepting even their nearest relations that were concerned in that wickedness: see Exod. xxxii. 26–29. *They kept thy covenant*—When the rest broke their covenant with God by the foul sin of idolatry, that tribe kept themselves pure from that infection, and adhered to God and his worship. Some also include herein their impartiality in the administration of justice, that they had not accepted, nor should accept the persons of any, not even their relations. To which we may add that the office of the priests and Levites, which engaged their constant attendance, at least by turns, at God's altar, laid them under a necessity of being frequently absent from their families, which they could neither take such care of nor make such provision for, as other Israelites might. This constant self-denial they submitted to, that they might observe God's word, and keep the covenant of priesthood. And all those, even under the gospel, who are called to minister in holy things, should remember that it is their duty to sit loose to the relations and interests which are dearest to them in this world, and prefer the fulfilling of their ministry before the gratifying the best friend they have, Acts xx. 24, xxi. 13. Our Lord Jesus knew not his mother and his brethren, when they would have taken him from his work, Matt. xii. 48.

Verse 10. *They shall teach Jacob thy judgments, and Israel thy law*—And that both as preachers in their religious assemblies, reading and expounding the law, (Neh. vii. 7, 8,) and as judges determining doubtful and difficult cases that should be brought before them, 2 Chron. xvii. 8, 9. The priests' lips were to keep this knowledge for the use of the people, who were to ask the law at their mouths, Mal.

A. M. 2553. 11 Bless, LORD, his substance, and
B. C. 1451. ^z accept the work of his hands: smite
through the loins of them that rise against
him, and of them that hate him, that they rise
not again.

12 ¶ And of Benjamin he said, The be-
loved of the LORD shall dwell in safety by
him; and the LORD shall cover him all the
day long, and he shall dwell between his
shoulders.

13 ¶ And of Joseph he said, ^aBlessed of the
LORD be his land, for the precious things of

heaven, for ^b the dew, and for the ^{A. M. 2553.}
deep that coucheth beneath, ^{B. C. 1451}

14 And for the precious fruits *brought forth*
by the sun, and for the precious things ⁵ put
forth by the ⁶ moon,

15 And for the chief things of ^c the ancient
mountains, and for the precious things ^d of the
lasting hills,

16 And for the precious things of the earth,
and fulness thereof, and *for* the good-will of
^e him that dwelt in the bush: let *the blessing*
^f come upon the head of Joseph, and upon the

² 2 Sam. xxiv. 23. — ^a Genesis xlix. 25. — ^b Genesis xxvii. 28.
⁵ Heb. thrust forth.

¹ Heb. moons. — ^c Gen. xlix. 26. — ^d Hab. iii. 6. — ^e Exodus
iii. 2, 4. — ^f Gen. xlix. 26.

ii. 7. Even Haggai, a prophet, consulted the priests
in a case of conscience, Hag. ii. 12. *They shall put
incense before thee*—They shall be the sole minis-
ters at the altar.

Verse 11. *Bless, Lord, his substance*—Because he
hath no inheritance of his own, and therefore whol-
ly depends upon thy blessing. *The work of his
hands*—All his holy administrations, which he fitly
calls *the work of his hands*, because a great part of
the service of the Levites and priests was done by
the labour of their hand and body, whereas the ser-
vice of evangelical ministers is more spiritual and
heavenly. *Smite*—He prays thus earnestly for
them, because he foresaw they who were to teach
and reprove, and chastise others, would have many
enemies, and because they were, under God, the
great preservers and upholders of religion, and their
enemies were the enemies of religion itself.

Verse 12. *Of Benjamin*—Benjamin is put next to
Levi, because the temple, where the work of the
Levites lay, was upon the edge of the lot of this tribe.
And it is put before Joseph, because of the dignity
of Jerusalem (part of which was in this lot) above
Samaria, which was in the tribe of Ephraim; like-
wise because Benjamin adhered to the house of Da-
vid, and to the temple of God, when the rest of the
tribes deserted both. *The beloved of the Lord*—So
called in allusion to their father Benjamin, who was
the beloved of his father Jacob; and because of the
kindness of God to this tribe, which appeared both
in this, that they dwelt in the best part of the land,
as Josephus affirms, and in the following privilege.
Shall dwell in safety by him—Shall have his lot
nigh to God's temple, which was both a singular
comfort and safeguard to him. *Shall cover*—Shall
protect that tribe continually while they cleave to
him. *He*—The Lord; *shall dwell*—That is, his tem-
ple shall be placed; *between his shoulders*—That is,
in his portion, or between his borders, as the word
rendered shoulder is often used: see Num. xxiv. 11.
And this was truly the situation of the temple, on
both sides whereof was Benjamin's portion. And
though mount Sion was in the tribe of Judah, yet
mount Moriah, on which the temple was built, was in
the tribe of Benjamin.

Verses 13–15. *And of Joseph*—Including both
Ephraim and Manasseh. In Jacob's blessing, that
of Joseph is the largest; and so it is here. *His land*
—His portion, shall be endowed with choice blessings
from God. *Of heaven*—That is, the precious fruits
of the earth brought forth by the influences of hea-
ven, the warmth of the sun, and the rain, which God
will send from heaven. *The deep*—The springs of
water bubbling out of the earth: perhaps it may like-
wise refer to the great deep, the abyss of waters,
which is supposed to be contained in the earth. *By
the sun*—Which opens and warms the earth, cher-
ishes and improves, and in due time ripens, the seeds
and fruits of it. *The moon*—Which by its moisture
refreshes and promotes them. Hebrew, *Of the
moons, or months*, that is, which it bringeth forth in
the several months or seasons of the year. *The
chief things*—That is, the excellent fruits, growing
upon the *mountains*, as grapes, olives, figs, &c., or
the precious minerals, contained in, them; *ancient
and lasting*—That is, such as have been from the
beginning of the world, and are likely to continue
till the end of it, in opposition to those hills or
mounts which have been cast up by man.

Verse 16. *And for the precious things of the earth*
—And in general for all the choice fruits which the
land produceth in all parts of it, whether hills or val-
leys. *Fulness thereof*—That is, the plants, and cat-
tle, and all creatures that grow, increase, and flourish
in it. *The good-will*—For all other effects of the
good-will and kindness of God, who not long since
did for a time dwell or appear in the bush to me, in
order to the relief of his people, Exod. iii. 2. *Of Jo-
seph*—That is, of Joseph's posterity. *Him that was
separated from his brethren*—His brethren separated
him from them by making him a slave, and God dis-
tinguished him from them by making him a prince.
The preceding words might be rendered, *My dweller
in the bush*. That was an appearance of the divine
majesty to Moses only, in token of his particular fa-
vour. Many a time had God appeared to Moses;
but now he is just dying, he seems to have the most
pleasing remembrance of the first time that he saw
the visions of the Almighty. It was here God
declared himself the God of Abraham, Isaac, and

A. M. 2553. top of the head of him that was
B. C. 1451. separated from his brethren.

17 His glory *is like* the ^s firstling of his bullock, and his horns *are like* ^h the horns of ⁷ unicorns: with them ⁱ he shall push the people together to the ends of the earth: and ^k they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 ¶ And of Zebulun he said, ¹ Rejoice, Zebulun, in thy going out; and Issachar, in thy tents.

^s 1 Chronicles v. 1.—^h Num. xxiii. 22.—⁷ Heb. *a unicorn*.
ⁱ Kings xxii. 11.—^k Gen. xlviii. 19.—¹ Gen. xlix. 13-15.

Jacob, and so confirmed the promise made to the fathers, that promise which our Lord shows reaches as far as the resurrection and eternal life.

Verse 17. *His glory is like the firstling of his bullock*—Or the prime and fairest bullock of the herd. For things that excel in their kind are called *first-born* in Scripture. The beauty and strength of this tribe are compared to this stately creature, and a bullock being the best emblem of power among the beasts of the pasture, it seems to be here used to denote the superior honour and dignity of the house of Joseph above the rest of the tribes of Israel. Indeed, a bullock, as Bochart shows, was formerly used as an image of kingly power and dignity, and therefore seems here to denote the kingdom which Ephraim should obtain in Jeroboam and his successors. *His horns are like the horns of unicorns*—A horn is a common Scripture emblem of power and force. So this is a further description of the house of Joseph. *With them he shall push the people together*—That is, throw down all that oppose him, particularly the Canaanites; *to the ends of the earth*—That is, of the land of Canaan. *The ten thousands of Ephraim, and the thousands of Manasseh*—Or, *such are, &c.*; that is, these blessings belong to the two numerous branches of the house of Joseph. Here he ascribes to Ephraim ten thousands, and to Manasseh only thousands; thus foreshowing, that Ephraim the younger was to be the more numerous of the two, as Jacob had before prophesied of them.

Verse 18. *Rejoice, Zebulun*—Thou shalt prosper, and have cause of rejoicing. *In thy going out*—1st, To war, as this phrase is often used. 2d, To sea, in the way of traffic, because their portion lay near the sea. And in both respects his course is opposite to that of Issachar, who was a lover of peace and pasturage. He is here joined with Zebulun, both because they were brethren by father and mother too, and because their possessions lay near together. *In thy tents*—Thou shalt give thyself to the management of land and cattle, living quietly in thy own possessions.

Verse 19. *They*—Zebulun, of whom Moses takes more special notice. And so having despatched Issachar in two words, he returns to Zebulun. *Shall call the people*—The Gentiles, either those of Galilee,

19 They shall ^m call the people ^{A. M. 2553.}
unto the mountain; there ⁿ they shall ^{B. C. 1451.}
offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

20 ¶ And of Gad he said, Blessed *be* he that ^o enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And ^p he provided the first part for himself, because there, *in* a portion of the lawgiver, *was* ^{he} ^q seated: and ^r he came with the heads of the

^m Isa. ii. 3.—ⁿ Psa. iv. 5.—^o Josh. xiii. 10; 1 Chr. xii. 8, &c.
^p Num. xxxii. 16, 17, &c.—^q Heb. *ceiled*.—^r Josh. iv. 12.

which was called Galilee of the Gentiles, who were their neighbours; or people of other nations with whom they had commerce, which they endeavoured to improve, in persuading them to worship the true God. *The mountain*—That is, to the temple, which Moses knew was to be seated upon a mountain. *Sacrifices of righteousness*—Such as God requires. Their trafficking abroad with heathen nations shall not make them forget their duty at home, nor shall their distance from the place of sacrifice hinder them from coming to it to discharge that duty. *Of the abundance of the sea*—They shall grow rich by the traffic of the sea, and shall consecrate themselves and their riches to God. *Hid in the sand*—Such precious things as either, 1st, Are contained in the sand of the sea and rivers, in which sometimes there is mixed a considerable quantity of gold and silver. Or, 2d, Such as grow in the sea, or are fetched from the sandy bottom of it, as pearls, coral, ambergris. Or, 3d, Such as, being cast into the sea by shipwrecks, are cast upon the shore by the workings of the sea. This, however, Le Clerc refers, with Jonathan, to their enriching themselves by making glass of a kind of sand found upon their coasts. For the river Belus, famous for its glassy sands, of which alone glass was for a long time manufactured, was in the territories of the Zebulunites. These glassy sands are mentioned by several authors. But *treasures hid in the sand*, may import the same as *sucking of the abundance of the seas*—That is, enriching themselves by naval commerce.

Verse 20. *Blessed be he that enlargeth Gad*—That bringeth him out of his straits and troubles, which he was often engaged in, because he was encompassed with potent enemies. *As a lion*—Safe and secure from his enemies, and terrible to them when they rouse and molest him. *Teareth the arm*—Utterly destroys his enemies, both the head, the seat of the crown, their dignity and principality, and the arm, the subject of strength and instrument of action; both chief princes, and their subjects.

Verse 21. *He provideth the first part for himself*—The first-fruits of the land of promise, the country of Sion, which was first conquered, and which he is said to *provide for himself*, because he asked and obtained it of Moses, and was the first who viewed his portion in the promised land. *There, in a por-*

A. M. 2553. people, he executed the justice of the
B. C. 1451. LORD, and his judgments with Israel.

22 ¶ And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD, possess thou the west and the south.

² Josh. xix. 47; Judges xviii. 27.—³ Gen. xlix. 21.—⁴ Josh. xix. 32.—⁵ Gen. xlix. 20.—⁶ Job xxix. 6.

tion of the lawgiver, &c.—This is obscurely expressed, but the meaning seems to be, he was there settled in a portion or settlement allotted him by Moses the Jewish legislator himself, whereas the portions beyond Jordan were given to the several tribes by Joshua, according to the direction of the lot. Or perhaps this part of the land is termed a *portion of the lawgiver*, because, lying beyond Jordan, it was the only part which Moses was permitted to enter upon. *Was he seated*—Hebrew, סָפַן, *sapun*, covered, or protected: for their wives and children were secured in their cities, while many of the men went over to the war in Canaan. *He came with the heads of the people, &c.*—Or with the *princes, captains, or rulers* of the people; that is, under their command and conduct. Or, as רֹשֶׁה, *roshee*, may be understood, with the *first, or in the front of the people*, as the Syriac renders it; for this tribe and their brethren, whose lot fell beyond Jordan, were to march into Canaan before their brethren. Thus, again, he speaks, in the prophetic style, of a thing as already done, because he foresaw it would be done. *He executed the justice of the Lord*—Or his just judgment against the Canaanites, as the rest of the Israelites did.

Verse 22. *A lion's whelp*—Courageous, and generous, and strong, and successful against his enemies. Which *leapeth from Bashan*—Because there were many and fierce lions in those parts, whence they used to come forth and leap upon the prey. Or this may refer either to the particular victories obtained by Samson, who was of the tribe of Dan, or to a more general achievement of that tribe, when a party of them surprised Laish, which lay in the furthest part of the land of Canaan from them. And the mountain of Bashan lying not far from that city, from whence they probably made their descent upon it, thus leaping from Bashan.

Verse 23. *Satisfied with favour*—With the favour of God. That only is the favour that satisfies the soul. They are happy indeed that have the favour of God; and they shall have it that place their satisfaction in it. *And full with the blessing of the Lord*—Not only with corn, wine, and oil, the fruit of the blessing, but with the blessing itself, the grace of God, according to his promise and covenant. *Possess thou the west and the south*—Or, the sea and the south, as the Hebrew word is; not the *midland* sea, and the *south* of Canaan. For, according to Josephus, with whom all the Jewish writers agree, this

24 ¶ And of Asher he said, ^a Let ^{A. M. 2553.}
Asher be blessed with children; let ^{B. C. 1451.}
him be acceptable to his brethren, and let him
^x dip his foot in oil.

25 ⁹ Thy shoes shall be ^r iron and brass; and as thy days, so shall thy strength be.

26 ¶ There is ^z none like unto the God of ^a Jeshurun, ^b who rideth upon the heaven in

⁹ Or, Under thy shoes shall be iron.—^y Chap. viii. 9.—^z Exod. xv. 11; Psa. lxxxvi. 8.—^a Ch. xxxii. 15.—^b Psa. lxxviii. 4.

tribe possessed the east and the north of the country, in Upper Galilee; but the sea of Gennesaret, or Tiberias, which was its border on one side, and the south from the last-mentioned tribe, namely, that of Dan.

Verse 24. *Let Asher*—Who carries blessedness in his very name; *be blessed with children*—He shall have numerous, strong, and healthful children. *Acceptable to his brethren*—By his sweet disposition and winning carriage. *In oil*—He shall have such plenty of oil that he may not only wash his face, but his feet also in it. This prophetic blessing was remarkably fulfilled; for Asher's portion abounded with the best and most remarkable oil, which was the most famed of all Canaan's productions. Compare Job xxix. 6, and Gen. xlix. 20.

Verse 25. *Thy shoes shall be iron and brass*—They must have had great plenty of both these metals before they could make, or rather adorn their shoes with them, as was the custom among some nations. But we may render the words, *Under thy feet shall be iron and brass*, namely, mines of those metals; or, thy bolts, or bars, shall be iron and brass, for so the word here rendered *shoes* is translated, Cant. v. 5; Neh. iii. 3, 6, 13, 14, 15. Sidon, which was famous among the heathen for its plenty of brass, was in the tribe of Asher; and Sarepta is thought to have had its name from the brass and iron which were melted there in great quantities. *As thy days, thy strength shall be*—Thy strength shall not be diminished with age, but thou shalt have the vigour of youth even in thy old age; thy tribe shall grow stronger and stronger. Or the words may mean, that, during their continuance as a tribe, they should not meet with any remarkable disasters, or be brought low, but continue in their full strength.

Verse 26. *There is none like unto the God of Jeshurun*—These are the last words that ever Moses wrote, perhaps the greatest writer that ever lived upon the earth. And this man of God, who had as much reason to know both as ever any mere man had, with his last breath magnifies both the God of Israel, and the Israel of God. Having blessed every particular tribe, he concludes with declaring the happiness of the whole nation, especially in this, that their God was not like the vain and foolish gods of other nations, but that eternal and infinite Being, who is matchless and inimitable in all perfections, and who had undertaken to be their protector, provider, and saviour, notwithstanding and in defiance

A. M. 2553. thy help, and in his excellency on
B. C. 1451. the sky.

27 The eternal God *is thy* ^c refuge, and underneath *are* the everlasting arms: and ^d he shall thrust out the enemy from before thee; and shall say, Destroy *them*.

28 ^e Israel then shall dwell in safety alone; ^f the fountain of Jacob *shall be* upon a land of

corn and wine, also his ^g heavens shall drop down dew. A. M. 2553.
B. C. 1451.

29 ^h Happy *art* thou, O Israel: ⁱ who *is* like unto thee, O people saved by the LORD, ^k the shield of thy help, and who *is* the sword of thy excellency! and thine enemies ^l shall ¹⁰ be found liars unto thee; and ^m thou shalt tread upon their high places.

^c Psa. xc. 1.—^d Chap. ix. 3, 5.—^e Num. xxiii. 9; Jer. xxiii. 6.
^f Chap. viii. 7.—^g Gen. xxvii. 28; Chap. xi. 11.

^h Psa. cxliv. 15.—ⁱ 2 Sam. vii. 23.—^k Psa. cxv. 9.—^l 2 Sam. xxii. 45.—¹⁰ Or, *shall be subdued*.—^m Chap. xxxii. 13.

of all their enemies. *Who rideth upon the heavens in, or to, thy help*—Who, in sending thee help, rides upon the heavens with the greatest state and magnificence, and makes them subservient to his will, by employing thunder, lightning, hail-stones, and all the artillery of the skies in thy behalf. His *riding on the heavens* denotes the greatness and glory in which he manifests himself to the upper world, and the use he makes of the influences of heaven and the products of the clouds, in bringing to pass his own counsels in this lower world. All these he manages and directs, as a man doth the horse he rides on. *In his excellency on the sky*—Or, *In his magnificence on the clouds*; that is, when he is pleased to display his grandeur and awful majesty in thy behalf, he rides upon the clouds, raises such storms and tempests as demonstrate those parts of nature to be entirely under his power and control.

Verse 27. *The eternal God*—He who was before all worlds, and will be when time shall be no more; *is thy refuge*—Or, thy habitation, or mansion-house, (so the word signifies,) in whom thou art safe, and easy, and at rest, as a man in his own house. Every true Israelite is at home in God: the soul returns to him, and reposes in him. And they that make him their habitation shall have all the comforts and benefits of a habitation in him. *And underneath are the everlasting arms*—The almighty power and infinite goodness of God, which protects and comforts all that trust in him, in their greatest straits and distresses. *He shall thrust out the enemy from before thee*—He shall expel the Canaanites, and make room for you in their country. And shall say, *Destroy them*—That is, shall give you power, as well as authority, to root them out. For to *say* is to command, and what he commands he gives power to execute. And has he not commanded believers to destroy, in themselves, all sin; all evil tempers and corrupt inclinations, as well as all sinful words and actions; and will he not give them power so to do, if they apply to him for it?

Verse 28. *Israel shall dwell in safety alone*—Either, 1st, In safety, although they be alone, and

have no confederates to defend them, but have all the world against them, yet my single protection shall be sufficient for them. Or, 2d, Distinct and separated from all other nations, with whom I will not have them to mingle themselves. *The fountain*—That is, the posterity of Jacob, which flowed from him as waters from a copious fountain, in great abundance. So the expression is used Psa. lxxviii. 26. The fountain is here put for the river, or streams which flow from it, as Jacob, or Israel, who is the fountain, is often put for the children of Israel. The Hebrew word, however, which we render *fountain*, often signifies *an eye*, and the sense here may be, *The eye of Jacob shall look upon a land of corn, &c.* Also *his heavens shall drop down dew*—That is, those heavens, or that air which hangs over his land, shall water it with refreshing dews, and render it fruitful in corn, wine, and other products of a most fertile country. Thus Moses confirms to Jacob's seed the blessing which Isaac gave to Jacob himself, Gen. xxvii. 28.

Verse 29. *Happy art thou, O Israel*—Wanting words sufficiently to express their happiness, he breaks out into admiration of it. *Who is like unto thee?*—So highly favoured as thou art? *O people, saved of the Lord*—Preserved, protected, and provided for by Omnipotence. Surely this is a privilege of which no nation can boast but yourselves. *The shield of thy help*—By whom thou art sufficiently guarded against all assailants; and *the sword of thy excellency*—Or, thy most excellent sword; that is, thy strength, and the author of all thy past or approaching victories. Those in whose hearts is the excellence of holiness, have God himself for their shield and sword. They are defended by the whole armour of God: his word is their sword, and faith their shield. *And thine enemies shall be found liars unto thee*—Who said they would destroy thee: or, at least, that they would never submit: *and thou shalt tread upon their high places*—Their strongholds, palaces, and temples. Thus shall the God of peace tread Satan under the feet of all believers, and that shortly.

CHAPTER XXXIV.

Moses, having finished his testimony, finishes his life. Here is, The view Moses had of the land, 1-4. His death, burial, and age, 5-7. Israel's mourning for him, 8. His successor, 9. His character, 10-12.

A. M. 2553. B. C. 1451. **AND** Moses went up from the plains of Moab, ^a unto the mountain of Nebo, to the top of ¹ Pisgah, that is over against Jericho: and the LORD ^b showed him all the land of Gilead, ^c unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, ^d unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, ^e the city of palm-trees, unto Zoar.

4 And the LORD said unto him, ^f This is the

^a Num. xxvii. 12; xxxiii. 47.—¹ Or, the hill.—^b Chap. iii. 27.
^c Gen. xiv. 14.—^d Chap. xi. 24.

NOTES ON CHAPTER XXXIV.

Verse 1. *Moses went up*—When he knew the place of his death, he cheerfully mounted the hill to come to it. Those who are well acquainted with another world, are not afraid to leave this. When God's servants are sent for out of the world, the summons runs, "Go up and die!" *From the plains of Moab*—In which was their last station before they entered into Canaan, Num. xxxiii. 48. *To the top of Pisgah*—Which appears to have been the highest top of these mountains. And from hence God enabled him to take a particular view of the several quarters of the land of Canaan. *Unto Dan*—To that city, which after Moses's death was called so. The mention of *Dan* in this verse, and the account of Moses's death and burial, and of some particulars after he had left the world, (verses 5-9,) show that this chapter was not written by Moses; but probably by Samuel, Ezra, or some other of the prophets who succeeded him.

Verses 2, 3. *All Naphtali*—The land of Naphtali, which, together with Dan, was in the north of Canaan, as Ephraim and Manasseh were in the midland parts, and Judah on the south, and the sea on the west. So these parts, lying in the several quarters, are put for all the rest. He stood in the east, and saw also Gilead, which was in the eastern part of the land, and thence he saw the north, and south, and west. *The utmost sea*—The midland sea, which was the utmost bound of the land of promise on the west. *The south*—The south quarter of the land of Judah, which is toward the salt sea. *The city of palm-trees*—Jericho, so called from the multitude of palm-trees which were in those parts, as Josephus and Strabo write. From whence, and the balm there growing, it was called Jericho, which signifies, odoriferous or sweet smelling.

Verse 4. *I have caused thee to see it*—For though his sight was good, yet he could not have seen all Canaan, a hundred and sixty miles in length, and fifty or sixty in breadth, if his sight had not been miraculously assisted and enlarged. He saw it at a distance. Such a sight the Old Testament believers had of the kingdom of the Messiah. And such a sight believers have now of the glory that shall be revealed. Such a sight have we now, of the knowledge of the glory of the Lord, which shall cover the

land which I sware unto Abraham, A. M. 2553. B. C. 1451. unto Isaac, and unto Jacob, saying, I will give it unto thy seed: ^g I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 ¶ ^h So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but ⁱ no man knoweth of his sepulchre unto this day.

^e Judges i. 16; iii. 13.—^f Genesis xii. 7.—^g Chapter iii. 27.
^h Chap. xxxii. 50; Josh. i. 1, 2.—ⁱ Jude 9.

earth. Those that come after us shall undoubtedly enter into that promised land; which is a comfort to us, when we find our own carcasses falling in this wilderness.

Verse 5. *So Moses the servant of the Lord died*—He is called the servant of the Lord, not only as a good man, (all such are his servants,) but as a man eminently useful, who had served God's counsels in bringing Israel out of Egypt, and leading them through the wilderness. And it was more his honour to be the servant of the Lord, than to be king in Jeshurun. Yet he dies. Neither his piety nor his usefulness could exempt him from the stroke of death. God's servants must die, that they may rest from their labours, receive their recompense, and make room for others. But when they go hence, they go to serve him better, to serve him day and night in his temple. The Jews say, God sucked his soul out of his body with a kiss. No doubt he died in the embraces of his love.

Verse 6. *And he*—That is, the Lord, the immediate and only antecedent to the pronoun *he*; *buried him*—Using, no doubt, the ministry of angels for this purpose. Some, indeed, who are of opinion that there was nothing miraculous in his death or burial, propose rendering the words, *He was buried*, urging in defence of this interpretation, that active verbs in the Hebrew are often taken passively. This may be true; but still upon the very face of the narrative it evidently appears, that the manner both of his death and burial was miraculous. He died, it is said, *according to the word of the Lord*—Who commanded him to go up to the mount and die there, as soon as he had viewed the promised land, (chap. xxxii. 49, 50,) and that at a time when *his eye was not dim, nor his natural force abated*, (verse 7,) and when certainly he had no symptom of any disease or weakness about him. And if there was nothing miraculous in his burial; if the Lord did not bury him, but he was buried by some of the people, and if by some, no doubt by thousands and myriads, why is it said, nay, how could it with truth be said, as it is in the next clause, *No man knoweth of his sepulchre unto this day*? Surely, the plain and obvious meaning of this is, not, as the same persons would interpret it, "That, when this was written, time, which brings all things to decay, had left no footsteps of

A. M. 2553. 7 ¶^k And Moses was a hundred
B. C. 1451. and twenty years old when he died :

¹ his eye was not dim, nor his ² natural force
³ abated.

8 ¶ And the children of Israel wept for Moses
in the plains of Moab ^m thirty days : so the
days of weeping and mourning for Moses were
ended.

9 ¶ And Joshua the son of Nun was full of
the ⁿ spirit of wisdom ; for ^r Moses had laid his
hands upon him : and the children of Israel

^k Chap. xxxi. 2.—¹ Gen. xxvii. 1 ; xlviii. 10.—² Heb. *moisture*.
³ Heb. *fled*.—^m Gen. i. 3, 10 ; Num. xx. 29.

Moses's monument, or had worn out the remembrance of the place where his body was laid," but that no man ever knew of his sepulchre, as well as that none knew of it then. And the reason which has generally been assigned for God's concealing from the Israelites the place where he was interred, namely, to prevent their superstition and idolatry, must be thought sufficient by those who recollect how these Israelites burned incense, long after this, to the brazen serpent which Moses made, and would probably much more have paid some superstitious, if not religious honour to his body, or the relics thereof, if they could have been found. Nor is the interpretation that, with a reference hereto, has usually been put upon Jude 9, which speaks of Michael contending with the devil about the body of Moses, so unreasonable or unlikely, as some would insinuate. But of this when we come thither.

Verse 7. *Moses was a hundred and twenty years old when he died*—But though he lived the full length of human life, and to an age which, in others that live up to it, is accompanied with many diseases and infirmities, yet this had made little or no alteration in him. By a miraculous work of God, in mercy to his church, and for the support of the great cause committed to him, it appears the full vigour of every faculty, both of body and mind, was preserved to him to his dying hour.

Verse 8. *Thirty days*—Which was the usual time of mourning for persons of high place and eminence. It is a debt owing to the surviving honour of deceased worthies, to follow them with our tears, as those who loved and valued them, are sensible of the loss of them, and humbled for the sins which have provoked God to deprive us of them.

Verse 9. *Joshua was full of the spirit of wisdom*—And other gifts and graces also, but wisdom is mentioned as being most necessary for the government to which he was now called. *For Moses had laid his hands upon him*—Whereby he committed to him the supreme authority after his departure, and implored the gifts of the Divine Spirit, to qualify him for it. In like manner the laying on of hands, as a sign of dedicating persons to offices, was accompanied with prayer in the times of the apostles, Acts vi. 6 ; 1 Tim. iv. 14 ; 2 Tim. i. 6. *And the children of Israel hearkened unto him*—That is, they

hearkened unto him, and did as the A. M. 2553.
B. C. 1451. LORD commanded Moses.

10 ¶ And there ^p arose not a prophet since
in Israel like unto Moses, ^q whom the LORD
knew face to face,

11 In all ^r the signs and the wonders which
the LORD sent him to do in the land of Egypt, to
Pharaoh, and to all his servants, and to all his land ;

12 And in all that mighty hand, and in all
the great terror which Moses showed in the
sight of all Israel.

ⁿ Isaiah xi. 2.—^o Num. xxvii. 18, 23.—^p Chap. xviii. 15, 18
^q Exod. xxxiii. 11.—^r Chap. iv. 34 ; vii. 19.

submitted themselves respectfully to Joshua, as to the supreme governor, whom God had appointed them instead, and by the hands of Moses.

Verse 10. *There arose not a prophet since—like unto Moses*—And yet it is said (Deut. xviii. 15) that God would raise up a prophet, from the midst of Israel, like unto Moses. Whence it follows, that this promise was not fulfilled either in Joshua or Samuel, and the best of the Jews confess, that it should not be fulfilled till the Messiah came. From these words it plainly appears that this chapter, at least this verse, could not have been written till long after Moses's death, when a great number of prophets had been known in Israel. *Whom the Lord knew face to face*—Whom God did so freely and familiarly converse with. This was the pre-eminence of Moses above all the prophets, that he enjoyed a nearer and more familiar intercourse with God than any of them did. See on Num. xii. 8.

Verses 11, 12. *In all the signs, &c.*—In these also Moses excelled all the prophets, doing more miracles than any, yea, than all that succeeded him. But the prophet whom God raised up like unto Moses in the latter days, not only equalled, but exceeded him in this, as well as in every other respect. *Which Moses showed in the sight of all Israel*—Moses wrought all his miracles publicly, the whole congregation being witnesses of them. But Moses was greater than any of the prophets of the Old Testament in another most important respect. By him God gave the law, and moulded and formed the Jewish Church ; whereas, by the other prophets he only sent particular reproofs, directions, and predictions. But as far as the other prophets came short of him, our Lord Jesus went beyond him. Moses was faithful as a servant, but Christ as a son : Christ's miracles were more illustrious, his communion with the Father more intimate : for he was in his bosom from eternity. Moses lies buried : but Christ is "sitting at the right hand of God," and "of the increase of his government there shall be no end." And thus, with the death of this eminent prophet and law-giver, endeth the Pentateuch, containing the sacred history of the world, and of the Abrahamic family in particular, for the first two thousand five hundred and fifty-three years, namely, from the creation to the arrival of the Israelites in the land of Canaan.

THE

BOOK OF JOSHUA.

ARGUMENT.

IN this book, and those that follow, to the end of ESTHER, we have the history of the Jewish nation. These books, to the end of the second book of KINGS, the Jewish writers call נביאים ראשונים *nebi'im rishonim*, *The former Prophets, or, The first book of the Prophets*: as being written by prophets, men divinely inspired. Indeed, it is probable they were collections of the authentic records of the nation, which some of the prophets were divinely directed and assisted to put together. It seems the substance of the several histories was written, under divine direction, when the events had just happened, and long after put into the form wherein they stand now, perhaps all by the same hand.

IN the five books of MOSES we had a full account of the rise and constitution of the Old Testament church, the miracles by which it was established, and the laws and ordinances by which it was to be governed. And a nation that had statutes and judgments so righteous, one would think, should have been very holy. But, alas! a great part of the history is a representation of their sins and miseries. For the law made nothing perfect; that was to be done by the bringing in of the better hope.

THE book of JOSHUA, containing the history of about twenty-seven years, if not written by him, was at least collected out of his journals or memoirs. It contains the history of Israel under the command of JOSHUA: how he presided over them, 1, In their entrance into Canaan, chap. i. to v. 2, In their conquest of Canaan, chap. vi. to xii. 3, In the distribution of the land among the tribes of Israel, chap. xiii. to xxi. 4, In the establishment of religion among them, chap. xxi. to xxiv. In all which he was a great example of wisdom, courage, fidelity, and piety.

TO be a little more particular.—In this book is recited the confirmation of JOSHUA's succession to MOSES, by the attestation of wonderful facts, or miracles, which God did by him, in bringing the Israelites, under his conduct, into the land of Canaan. The actual settlement of them in this promised land, and that in so short a time, and with so little loss, was a punctual accomplishment of the divine predictions to Abraham and the succeeding patriarchs: predictions of so early a date, so often renewed in many particular circumstances, and every one of these so exactly fulfilled, cannot but be esteemed a great confirmation both to the Israelites themselves then, and to us now, of the authority of their religion, and of the truth of those writings wherein it is contained. By the destruction of the seven nations, who, it appears, abounded in wickedness to a very high degree, and had even, we are expressly told, filled up the measure of their iniquity, God demonstrated his divine justice and providence over the whole world, and his determination to punish the wickedness of every nation, when it is at its height. The account of the division of the land shows that a very careful provision was made for a constant and uninterrupted distinction of tribes, families, and genealogies; thence to preserve, and clearly to ascertain, the genealogy of CHRIST, in whom was to be completed all the purposes of this dispensation. In the conclusion of the book, JOSHUA, after having divided the land, and set up the tabernacle at Shiloh, and settled every thing according as it was ordered by God to MOSES, calls the people together, and represents to them how fully every thing had been fulfilled to them which the LORD their God had promised them, and spoken concerning them; and from hence, he takes occasion to exhort them to serve HIM alone, and no other gods. Upon the whole, in this history we may see, 1, Much of GOD and his providence; his power in the kingdom of nature; his justice in punishing the Canaanites; his faithfulness to his covenant with the patriarchs; his kindness to his people: 2, Much of CHRIST and his grace; JOSHUA being, in many respects, an eminent type of him.

CHAPTER I.

In this chapter, (1,) God appoints Joshua to govern in the stead of Moses, and gives him instructions and encouragement, 1-9. (2,) He enters on his office immediately, giving orders to the officers, and to the two tribes and a half, 10-15. (3,) The people accept him as their governor, 16-18.

A. M. 2553.
E. C. 1451.

NOW after the death of Moses, the servant of the LORD, it came to pass, that the LORD spake unto Joshua the son of Nun, Moses's minister, saying,

2 ^b Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them, even to the children of Israel.

3 ^c Every place that the sole of your foot shall tread upon, that I have given unto you, as I said unto Moses.

4 ^d From the wilderness and this Lebanon even unto the great river, the river Euphrates,

^a Exodus xxiv. 13.—^b Deut. xxxiv. 5.—^c Deut. xi. 24. ^d Genesis xv. 18; Exod. xxiii. 31.—^e Deut. vii. 24.—^f Exod. iii. 12.

NOTES ON CHAPTER I.

Verse 1. *After the death of Moses*—Either immediately after it, or when the days of mourning for Moses were expired. Joshua was appointed and declared Moses's successor in the government before this time; and here he receives confirmation from God therein. *The servant of the Lord*—This title is given to Moses here, and verse 2, as also Deut. xxxiv. 5, and is repeated, not without cause, to reflect honour upon him, to give authority to his laws and writings, in publishing whereof he acted as God's servant, in his name: and that the Israelites might not think of Moses above what was meet, remembering that he was not the Lord himself, but only the Lord's servant; and therefore not to be too pertinaciously followed in all his institutions, when the Lord himself should come and abolish part of the Mosaical dispensation; it being but reasonable that he, who was only a servant in God's house, should give place to him who was the son, and heir, and lord of it. *The Lord spake*—Either in a dream or vision, or by Urim, Num. xxvii. 21. *Moses's minister*—Who had waited upon Moses in his great employments, and thereby been privy to his manner of government, and so was prepared for it.

Verse 2. *Now therefore arise*—Let not the withering of the most useful hands be the weakening of ours. When God has work to do, he will either find or make instruments fit to carry it on. Moses the servant is dead, but God the master is not, he lives for ever. *This Jordan*—Which is now near thee, which is the only obstacle in thy way to Canaan. *The land which I give*—That is, I am now about to give thee actual possession of it, as I formerly gave a right to it by promise.

Verses 3, 4. *Every place*—That is, within the following bounds. *This Lebanon*—Emphatically, as being the most eminent mountain in Syria, and the

all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. A. M. 2553. B. C. 1451.

5 ¶ There shall not any man be able to stand before thee all the days of thy life: ^f as I was with Moses, so ^g I will be with thee: ^h I will not fail thee, nor forsake thee.

6 ⁱ Be strong and of a good courage: for ^j unto this people shalt thou divide for an inheritance the land which I sware unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all

^k Deut. xxxi. 8, 23; Isaiah xliii. 2, 5.—^l Deut. xxxi. 6, 8. ^m Deut. xxxi. 7, 23.—ⁿ Or, thou shalt cause this people to inherit the land, &c.

northern border of the land: or this which is within thy view. *Hittites*—Of the Canaanites, who, elsewhere, are called Amorites, (Gen. xv. 16,) and here Hittites, the Hittites being the most considerable and formidable of them all. *The greater sea*—The midland sea, great in itself, and especially compared with those lesser collections of waters, which the Jews called seas. "But the Israelites never possessed all this land." To which it may be answered, 1st, That was from their own sloth and cowardice, and disobedience to God, and breach of those conditions upon which this promise was suspended: 2d, Though their possessions extended not to Euphrates, yet their dominions did, and all those lands were tributary to them in David's and Solomon's time.

Verse 5. *I was with Moses*—To assist him against all his enemies, and in all the difficulties of governing this stiff-necked people, which Joshua might justly fear no less than the Canaanites. *Forsake thee*—I will not leave thee destitute, either of inward support, or of outward assistance.

Verse 6. *Be strong and of a good courage*—Joshua, though a person of great courage and resolution, whereof he had given sufficient proof, yet needed these exhortations, partly because his work was great, and difficult, and long, and in a great measure new; partly because he had a very mean opinion of himself, especially if compared with Moses: and remembering how perverse and ungovernable that people were, even under Moses, he might very well suspect the burden of ruling them would be too heavy for his shoulders.

Verse 7. *Commanded thee*—Remember, that though thou art the commander of my people, yet thou art my subject, and obliged to observe all my commands. *To the right hand or to the left*—That is, in any kind, or upon any pretence; which plainly shows, that God's assistance, promised to him and

A. M. 2553. the law ^k which Moses my servant
B. C. 1451. commanded thee: ^lturn not from it
to the right hand or to the left, that thou mayest
²prosper whithersoever thou goest.

8 ^mThis book of the law shall not depart out of thy mouth; but ⁿthou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt ³have good success.

9 ^oHave not I commanded thee? Be strong and of a good courage; ^pbe not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the

^k Num. xxvii. 23.—^l Deut. v. 32.—² Or, *do wisely*, Deut. xxxix. 9.—^m Deut. xvii. 19.—ⁿ Psa. i. 2.—³ Or, *do wisely*, verse 7.—^o Deut. xxxi. 7, 23.

the Israelites, was conditional, and might justly be withdrawn upon their breach of the conditions. *Whithersoever thou goest*—That is, whatsoever thou doest. Men's actions are often compared to ways, or steps, by which they come to the end they aim at. This charge, given by God himself to Joshua, highly deserves our notice. Though Joshua was to be, in his place, as great a man as Moses; though the Lord was to do signs and wonders by him, as he did by the hand of Moses; and though he was to settle the people in the promised land, which Moses was not allowed to do, yet he was to do *according to all the law which Moses had commanded*. And we find that, amid all his successes, and all the wonders that the Lord did by him, Joshua made the book of the law the guide of his conduct, strictly adhering to it in every point, and always recommending the strict observation of it to the people. In this he is an example worthy of the imitation, as of all professors of Christianity in general, so of all Christian magistrates and generals, in particular, who are under equal obligations to make God's laws or revealed will the rule of their conduct, in all affairs, public and private. For no man's dignity or dominion, how great soever, sets him above the law of God.

Verses 8, 9. *This book of the law shall not depart out of thy mouth*—That is, thou shalt constantly read it, and upon occasion discourse of it, and the sentence which shall come out of thy mouth, shall in all things be given according to this rule. *Day and night*—That is, diligently study, and upon all occasions consider what is God's will and thy duty. The greatness of thy place and employments shall not hinder thee from this work, because this is the only rule of thy private actions and public administrations. *I command thee*—I whom thou art obliged to obey: I who can carry thee through every thing I put thee upon: I of whose faithfulness and almighty power thou hast had great experience!

people, saying, Prepare you victuals; ^{A. M. 2553}
for ^{B. C. 1451.} ^awithin three days ye shall pass
over this Jordan, to go in to possess the land
which the LORD your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember ^rthe word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren ^sarmed, all the mighty men of valour, and help them;

^p Psalm xxvii. 1; Jer. i. 8.—^a Chapter iii. 2; Deut. ix. 1.
^r Num. xxii. 20–28; Chap. xxii. 2, 4.—^s Heb. *marshalled by five*, Exod. xiii. 18.

Verses 10, 11. *The officers of the people*—Those who commanded under Joshua, in their respective tribes and families, attended him for orders, which they were to transmit to the people. *Prepare you victuals*—For although manna was given them to supply their want of ordinary provisions in the wilderness; yet they were allowed, when they had opportunity, to purchase other provisions, and did so, Deut. ii. 6, 28. And now, having been some time in the land of the Amorites, and, together with manna, used themselves to other food, with which that country plentifully supplied them, they are warned to furnish themselves therewith for their approaching march. *Within three days*—These words, though placed here, seem not to have been delivered by Joshua till after the return of the spies, such transpositions being frequent in Scripture. And hence it is, that these three days, mentioned here, are again repeated below, after the history of the spies, Josh. iii. 2.

Verses 13, 14. *Which Moses commanded you*—His charge to you, and your promise to him. *Rest*—That is, a place of rest, as that word signifies. *Before your brethren*—In the front of all of them; which was but reasonable; because they had the advantage of their brethren, having actually received their portion, which their brethren had only in hope; because they were freed from those impediments which the rest were exposed to, their wives, and children, and estates being safely lodged; and to prevent their withdrawing themselves from the present service, which they otherwise would have had temptations to do, because of the nearness of their habitations. *Armed*—For by this time they were well furnished with arms, which they had either from the Egyptians, Amalekites, or Amorites, from whom they had taken them; or, by purchase, from those people by whose borders they passed. *Men of valour*—All such were obliged to go over, if occasion required it, but Joshua took only some of

A. M. 2553. 15 Until the LORD hath given your
B. C. 1451. brethren rest, as *he hath given you*,
and they also have possessed the land which
the LORD your God giveth them: ^a then ye
shall return unto the land of your possession,
and enjoy it, which Moses the LORD's servant
gave you on this side Jordan toward the sun-
rising.

16 ¶ And they answered Joshua, saying, All
that thou commandest us, we will do, and whi-

^a Chap. xxii. 4, &c.

them, because they were sufficient for his purpose,
and because it was proper some should be left, both
to secure their own wives, children, and possessions,
and to prevent their enemies on that side from giving
them disturbance while engaged in their enterprise
upon Canaan.

Verses 16, 17. *And they answered*—Not the two
tribes and a half only, but the officers of all the peo-
ple, in their name, concurring with the divine ap-
pointment, by which Joshua was set over them.

thersoever thou sendest us, we will go. A. M. 2553.
B. C. 1451.

17 According as we hearkened unto
Moses in all things, so will we hearken unto
thee: only the LORD thy God ^t be with thee,
as he was with Moses.

18 Whosoever *he be* that doth rebel against
thy commandment, and will not hearken unto
thy words in all that thou commandest him,
he shall be put to death: only be strong and
of a good courage.

^t Verse 5; 1 Sam. xx. 13.

Thus must we swear allegiance to our Lord Jesus,
as the captain of our salvation. *Will we hearken
unto thee*—The same obedience which we owed to
Moses, we promise unto thee. *With Moses*—This
is not a limitation of their obedience, as if they
would not obey him any longer than he was pros-
perous, but an additional prayer for him. As we
have hereby promised thee our obedience, so our
prayer shall be, that God would bless and prosper
thee, as he did Moses.

CHAPTER II.

*Joshua sends spies to Jericho, 1. Rahab receives and conceals them, 2-7. Her agreement with them for the safety of her-
self and family, 8-21. The return of the spies, and the account given by them, 22-24.*

A. M. 2553. AND Joshua the son of Nun ¹ sent
B. C. 1451. ^a out of Shittim two men to spy
secretly, saying, Go view the land, even Jericho.
And they went, and ^b came into a harlot's
house, named ^c Rahab, and ² lodged there.

¹ Or, *had sent*.—^a Num. xxv. 1.—^b Heb. xi. 31.

NOTES ON CHAPTER II.

Verse 1. *And Joshua sent*—Or, *had sent*, before
the directions mentioned in the preceding chapter
(verses 10, 11,) were given to the officers. This best
agrees with verse 22 of this chapter, and the rest of
the narrative. *Two men*—Not twelve, as Moses
did, because those were to view the whole land,
these but a small parcel of it. *To spy*—That is, to
learn the state of the land and people. It is evident
Joshua did not this out of distrust; it is probable he
had God's command and direction in it, for the en-
couragement of himself and his army. *Secretly*—
With reference not to his enemies, that being the
practice of all spies, but to the Israelites; ■ good
caution to prevent the inconvenience which possibly
might have arisen if their report had been discour-
aging. *Jericho*—That is, the land about Jericho,
together with the city. Hebrew, *the land and Je-*

2 And ^d it was told the king of A. M. 2553.
Jericho, saying, Behold, there came B. C. 1451.
men in hither to-night of the children of Israel,
to search out the country.

3 And the king of Jericho sent unto Rahab,

^c Matt. i. 5.—² Heb. *lay*.—^d Psa. cxxvii. 1

richo; that is, especially Jericho. *A harlot's house*
—Although the Hebrew word זונה, *zonah*, here ren-
dered harlot, does also sometimes signify an inn-
keeper, or one who sells provisions; yet, as the
former is certainly the common meaning of the
term, and the sense in which it must frequently be
necessarily taken, (see Gen. xxxiv. 31; Judg. xi. 1;
Hos. i. 2,) and as Rahab is called a *harlot* by two
apostles, (Heb. xi. 31; James ii. 25,) who use an
expression of no such equivocal meaning, it seems
evident she had once been a harlot, though undoubt-
edly was now reformed. *They lodged there*—Or,
lay down, as the same word is rendered verse 8,
composed themselves to rest, but they were hindered
from that intention.

Verses 2, 3. *To-night*—This evening. Probably
Israel had but one friend in all Jericho, and God
directed them to her! Thus, what seems to be

A. M. 2553. saying, Bring forth the men that are
B. C. 1451. come to thee, which are entered into
thy house: for they be come to search out all
the country.

4 ^a And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were* :

5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them.

6 But ^f she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way

^a See 2 Sam. xvii. 19, 20.—^f Exod. i. 17.—^g Gen. xxxv. 5; Exod. xxiii. 17.—^h Heb. *melt*, Exod. xv. 15.

most accidental is often overruled to serve the great ends of Providence. And those that acknowledge God in their ways, he will guide them with his eye.

Verse 4. *And the woman*—Or, *But the woman; had taken and hid them*—Before the messengers came from the king; as soon as she understood from her neighbours that there was a suspicion of the matter, and guessed that search would be made. And this is justly mentioned as a great and generous act of faith, (Heb. xi. 31,) for she apparently ventured her life upon a steadfast persuasion of the truth of God's word and promise given to the Israelites. *Whence they were*—Her answer, contained in these and the following words, was false, and therefore unquestionably sinful; though her intention was good therein. But it is very probable she, being a heathen, might think that an officious lie was not unlawful.

Verses 6, 7. *Up to the roof*—In those countries the roofs of the houses were made quite flat, and it is probable it might be customary to lay the stalks of flax upon them that they might be dried by the heat of the sun. *Fords*—Or, *passages*; that is, the places where people used to pass over Jordan, whether by boats or bridges. *The gate*—Of the city, to prevent the escape of the spies, if peradventure Rahab was mistaken, and they yet lurked therein.

Verses 8–11. *Before they were laid down*—To sleep, as they intended. *She came up unto them*—Having got clear of the officers, to the *roof of the house*, where they lay hid. Here she informs them, 1st, That the report of the great things God had done for them had reached Jericho. Not only that they had had an account of their late victories, obtained over the Amorites in the neighbouring country, on the other side the river; but that their miraculous deliverance out of Egypt, and passage through the Red sea, which had taken place at a great distance, and forty years ago, were remembered and

to Jordan unto the fords: and as soon ^{A. M. 2553}
as they which pursued after them ^{B. C. 1451}
were gone out, they shut the gate.

8 ¶ And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the LORD hath given you the land, and that ^g your terror is fallen upon us, and that all the inhabitants of the land ^h faint because of you.

10 For we have heard how the LORD ⁱ dried up the water of the Red sea for you, when ye came out of Egypt; and ^j what ye did unto the two kings of the Amorites that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had ^k heard *these things*, ^l our hearts did melt, neither ^m did there

^h Exod. xiv. 21.—ⁱ Num. xxi. 24, 34.—^j Exod. xv. 14, 15.
^k Chap. v. 1; vii. 5.—^l Heb. *rose up*.

spoken of afresh in Jericho, to the amazement of every body. 2d, She tells them what impressions the tidings of these things had made upon the Canaanites; *your terror is fallen upon us*, verse 9. *Our hearts did melt*, verse 11. If she kept a public house, that might have given her an opportunity of understanding the sense of various companies, and of travellers from other parts of the country; so that they could not have known this any way better than by her information; and it would greatly encourage Joshua and Israel to hear how their enemies were dispirited and cast down; especially as this was the accomplishment of a promise God had made them, that he would *lay the fear and dread of them upon all this land*, (Deut. ix. 25,) and so it would be an earnest of the accomplishment of all his other promises to them. 3d, She hereupon makes profession of her faith in God, and his promise; and perhaps *there was not found so great faith*, (all things considered,) *no, not in Israel*, as in this woman of Canaan. First, She believes God's power and dominion over all the world, verse 11. *Jehovah your God*—Whom you worship and call upon, is so far above all gods that he is the only true God; *for he is God in heaven above, and in earth beneath*, and is served by all the hosts of both. Secondly, She believes his promise to his people Israel, verse 9; *I know that the Lord hath given you the land*—The king of Jericho had heard as much as she had of the great things God had done for Israel, yet he cannot infer from thence that the Lord had given them this land; but resolves to hold it out against them to the last extremity. For the most powerful means of conviction will not avail when despite is done to the Spirit of grace, and his influences are quenched or resisted. But Rahab the harlot, who had only heard of the wonders God had wrought, speaks with more assurance of the truth of the promise made to the fathers than all the elders of Israel had done, who

A. M. 2553. remain any more courage in any
B. C. 1451. man, because of you: for ^m the LORD
your God, he is God in heaven above, and in
earth beneath.

12 Now therefore, I pray you, ⁿswear unto
me by the LORD, since I have showed you
kindness, that ye will also show kindness unto
^o my father's house, and ^pgive me a true
token:

13 And *that* ye will save alive my father,
and my mother, and my brethren, and my
sisters, and all that they have, and deliver our
lives from death.

14 And the men answered her, Our life ^qfor
yours, if ye utter not this our business. And
it shall be, when the LORD hath given us the
land, that ^rwe will deal kindly and truly with
thee.

15 Then she ^slet them down by a cord
through the window: for her house *was* upon

the town-wall, and she dwelt upon ^{A. M. 2553.}
the wall. ^{B. C. 1451.}

16 And she said unto them, Get you to the
mountain, lest the pursuers meet you; and
hide yourselves there three days, until the pur-
suers be returned: and afterward may ye go
your way.

17 And the men said unto her, We *will be*
^tblameless of this thine oath which thou hast
made us swear.

18 ^uBehold, *when* we come into the land,
thou shalt bind this line of scarlet thread in
the window which thou didst let us down by:
^vand thou shalt ^wbring thy father, and thy
mother, and thy brethren, and all thy father's
household home unto thee.

19 And it shall be, *that* whosoever shall go
out of the doors of thy house into the street,
his blood *shall be* upon his head, and we *will*
be guiltless: and whosoever shall be with thee

^m Deut. iv. 39.—ⁿ 1 Sam. xx. 14.—^o 1 Tim. v. 8.—^p Verse
18.—^q Heb. *instead of you to die.*

^r Judg. i. 24.—^s Acts ix. 25.—^t Exod. xx. 7.—^u Verse 12.
^v Chap. vi. 23.—^w Or, *gather.*

were eye-witnesses of those wonders, many of whom
perished through unbelief of this promise. *Blessed
are they who have not seen and yet have believed:*
so Rahab did. O woman, great is thy faith! Let
those who ask, "On what principle she could re-
ceive into her house the known enemies of her
country, conceal them from the searchers, and dis-
miss them in safety?" consider this her faith, and
the foundation on which it was built, and they will
be at no loss for an answer.

Ver. 12, 13. *Swear unto me by the Lord*—Hebrew,
by *Jehovah*, your God, who is the only true God:
so she owns his worship, one eminent act whereof is,
swearing by his name. *My father's house*—My
near kindred, which she particularly names, (verse
13,) husband and children, it seems, she had none.
And for herself it was needless to speak, it being a
plain and undeniable duty to save their preserver.
True token—Either an assurance that you will pre-
serve me and mine from the common ruin, or a
token which I may produce as a witness of this
agreement, and a means of my security. This is
all that she asks. But God did for her more than
she could ask or think. She was afterward advan-
ced to be a princess in Israel, the wife of Salmon,
and one of the ancestors of Christ. *All that they
have*—That is, their children, as appears from chap.
vi. 23.

Verse 14. *Our life for yours*—We will venture
our lives for the security of yours. *Our business*—
That is, this agreement of ours, and the condition
of it, lest others, under this pretence, should secure
themselves. By which they show both their piety
and prudence in managing their oath with so much
circumspection, that neither their own consciences

might be ensnared, nor the public justice ob-
structed.

Verses 15, 16. *Her house was upon the town-wall*
—Which gave her the opportunity of dismissing
them when the gates were shut. *She dwelt upon
the wall*—Her particular dwelling was there; which
may possibly be added, because the other part of
her house was reserved for the entertainment of
strangers. *Get you to the mountain*—That is, to
some of the mountains wherewith Jericho was en-
compassed, in which also there were many caves
where they might lurk. *Three days*—Not three
whole days, but one whole day, and part of two days.

Verse 17. *The men said*—Or, *had said*; namely,
before she let them down; it being very improbable
either that she would dismiss them before the condi-
tion was agreed on, or that she would discourse
with them, or they with her, about such secret and
weighty things after they were let down, when
others might overhear them. *Blameless*—That is,
free from guilt or reproach if it be violated; namely,
if the following condition be not observed.

Verse 18. *When we come into the land*—That is,
over Jordan, and near the city. *This line of scar-
let*—The Hebrew word, תִּקְוָה, *tickvath*, more pro-
perly means, *rope, riband, or web*. Probably the
same with which she was about to let them down.
Window—That it may be easily discerned by our
soldiers.

Verse 19. *Upon his head*—The blame of his death
shall rest wholly upon himself, as being occasioned
by his own neglect of the means of safety. *Our
head*—We are willing to bear the sin, and shame,
and punishment of it. *If any hand be upon him*—
So as to kill him.

A. M. 2553. in the house, ^a his blood *shall be on*
B. C. 1451. our head, if *any* hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the

^a Matt. xxvii. 25.—^y Exod. xxiii. 31; Chap. vi. 2.

Verse 21. *In the window*—Forthwith, partly that the spies might see it hung out before their departure, and so the better know it at some distance; partly lest some accident might occasion a neglect about it.

pursuers were returned: and the ^{A. M. 2553.}
^{B. C. 1451.} pursuers sought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, Truly, ^y the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do ⁷ faint because of us.

⁷ Heb. melt, Verse 9.

Verses 22, 23. *Three days*—Supporting themselves there with the provisions which Rahab had furnished them with. *The way*—That is, in the road to Jordan, and the places near it, but not in the mountains. *Passed over*—Jordan unto Joshua.

CHAPTER III.

The people decamp from Shittim, and are directed to follow the ark and sanctify themselves, 1-5. The priests are ordered to go first, 6. Joshua being encouraged and directed to God, tells the people what God is about to do, 7-13. Jordan is divided, and Israel marches through, 14-17.

A. M. 2553. **AND** Joshua rose early in the
B. C. 1451. morning; and they removed
^a from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 ¶ And it came to pass ^b after three days, that the officers went through the host;

^a Chap. ii. 1.—^b Chap. i. 10, 11.—^c Num. x. 33.

NOTES ON CHAPTER III.

Verse 1. *Joshua rose early in the morning*—Not after the return of the spies, as may seem at first view, but after the three days mentioned chap. i. 11, when orders were given to the army to make all necessary provision for invading the enemies' country. *They came to Jordan—and lodged there*—That night, that they might go over in the day-time, that the miracle might be more evident and unquestionable, and might strike the greater terror into their enemies.

Verses 2, 3. *After three days*—The three days mentioned chap. i. 11, either at the end of them, or upon the last of them. *The officers went through the host*—To give them more particular directions, as they had given a general notice before. *They commanded the people*—In Joshua's name, and by his authority. *When ye see the ark of the covenant of the Lord your God*—The sign and symbol of his presence, and of his being in covenant with you,

3 And they commanded the people, ^{A. M. 2553.}
^{B. C. 1451.} saying, ^c When ye see the ark of the covenant of the LORD your God, ^d and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 ^a Yet there shall be a space between you and it, about two thousand cubits by measure:

^d Deut. xxxi. 9, 25.—^c Exod. xix. 12.

and engaged to protect and conduct you, as your God. What greater encouragement could they have than this, that Jehovah was in covenant with them, as their God, and that here was the ark, the token of it, going before them? Usually, and in their common marches, the ark was carried in the middle of the camps, according to the direction given Num. ii. 17; but now it was to be carried in the front, or at the head of the whole army, as it had been on their first march, when they left mount Sinai. *And the priests and Levites bearing it*—The Levites of the family of Kohath had the office of carrying the ark assigned them, Num. iv. 15; but the priests, all of whom were also Levites, might perform that office, and were appointed to do so on extraordinary occasions. *Then ye shall—go after it*—Toward Jordan, in such a manner as is here described.

Verse 4. *There shall be a space between you and it*—Thus it was made to appear that the ark needed

A. M. 2553. come not near unto it, that ye may
B. C. 1451. know the way by which ye must
go; for ye have not passed *this* way ¹heretofore.

5 ¶ And Joshua said unto the people, ^fSanctify yourselves: for to-morrow the LORD will do wonders among you.

6 And Joshua spake unto the priests, saying, ^gTake up the ark of the covenant, and pass over before the people. And they took up

¹ Heb. *since yesterday and the third day*.—^f Exod. xix. 10, 15; 1 Sam. xvi. 5.

not to be guarded by the men of war, but was itself a guard to them. With what a noble defiance of the enemy did it leave all its friends far behind, save the unarmed priests that carried it, as perfectly sufficient for its own safety and theirs that followed it. *Two thousand cubits*—A thousand yards, at which distance from it the Israelites seem to have been encamped in the wilderness. And because they generally went from their tents to the ark to worship God, especially on the sabbath days, hence it hath been conceived that a sabbath day's journey reached only to two thousand cubits. But that may be doubted; for those who encamped nearest the ark were at that distance from it, and came so far; but the rest were farther from it, and their sabbath day's journey was considerably longer. *Come not near unto it*—Partly from the respect they should bear to the ark; but chiefly, that the ark, marching so far before them into the river, and standing still there till they passed over, might give them the greater assurance of a safe passage. Thus also the faith of the priests would be tried, and their confidence and courage displayed for an example to the people. *That ye may know the way by which you must go*—May see it, as it were, chalked out, or traced by the ark. For had they been allowed to come near, and surround it, none could have had a sight of it but those that were close to it; but as it was at such a distance before them, they would all have the satisfaction of seeing it when it entered the river, and would be animated by the sight, especially if the pillar of cloud and fire still hovered over it, which some think it did; although others judge it to be more probable that it was now removed. *For ye have not passed this way heretofore*—Therefore there was the more reason that this provision should be made for their encouragement. This, however, had been the character of it all their way through the wilderness: it was a way they had not passed before; but this through Jordan was especially such. While we are in this world we must expect and prepare for unusual events, to pass ways we have not passed before. And much more when we go hence, when we pass through *the valley of the shadow of death*. But if we have the assurance of God's presence with us we need not fear; that will furnish us with protection and strength, such as we never had, when we

the ark of the covenant, and went ^{A. M. 2553}
before the people. ^{B. C. 1451.}

7 ¶ And the LORD said unto Joshua, This day will I begin to ^hmagnify thee in the sight of all Israel, that they may know that ⁱas I was with Moses, *so* I will be with thee.

8 And thou shalt command ^kthe priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ⁱye shall stand still in Jordan.

^g Num. iv. 15.—^h Chap. iv. 14.—ⁱ Chap. i. 5.—^k Verse 3. ¹ Verse 17.

come to pass a way we never passed, and to do a work we never did.

Verse 5. *And Joshua said*—He himself also, as well as the officers, by his direction, spake to the people the day before their passage; and as the matter was very important, he probably went himself from tribe to tribe, to give the orders here mentioned. *Sanctify yourselves*—Not only wash your clothes, and shun all kinds of bodily impurities, (see Gen. xxxv. 2; Exod. xix. 10; Num. ix. 10,) but purify your minds and hearts, by repentance, and faith, and new obedience, without which the external purifications of your bodies and garments will be of little avail. In other words, prepare yourselves by seriousness, recollection, and prayer, that you may behold with proper regard, reverence, and gratitude, and may fix in your hearts, the wonderful display which is about to be made of the divine power in your behalf, and that you may be meet to receive so great a favour as is now about to be conferred upon you.

Verse 6. *Take up the ark*—Namely, upon your shoulders; for so they were to carry it, Num. vii. 9. *Before the people*—Not in the middle of them, as you used to do. *And they took up the ark*—They did as they were commanded. And now we may suppose that prayer of Moses to be used, which he addressed to God when the ark set forward, Num. x. 3. *Rise up, Lord, and let thine enemies be scattered*.

Verse 7. *This day will I begin to magnify thee*—That is, to honour thee in a peculiar manner, and gain thee authority; *in the sight of all Israel*—As the person I have set in Moses's stead, and by whom I will conduct them into the promised land. It has been observed by some, as a remarkable circumstance, that, from the time of Moses to that of Saul, God always signified to the people, by some miracle, whom he had appointed to govern them.

Verse 8. *The brink of Jordan*—Hebrew, *to the extremity*, so far as the river then spread itself, which was now more than ordinary, verse 15. *Ye shall stand still in Jordan*—Within the waters of Jordan, in the first entrance into the river; where they stood for a season, till the river was divided, and then they went into the midst of it, and there abode till all the people were passed over.

A. M. 2553. 9 ¶ And Joshua said unto the
B. C. 1451. children of Israel, Come hither, and
hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know
that ^mthe living God *is* among you, and *that*
he will without fail ⁿdrive out from before you
the Canaanites, and the Hittites, and the Hi-
vites, and the Perizzites, and the Girgashites,
and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of ^othe
LORD of all the earth passeth over before you
into Jordan.

12 Now therefore ^ptake you twelve men
out of the tribes of Israel, out of every tribe
a man.

13 And it shall come to pass, ^qas soon as

^m Deut. v. 26; 1 Sam. xvii. 26.—ⁿ Exod. xiii. 2.—^o Verse 13;
Mic. iv. 13.—^p Chap. iv. 2.—^q Verses 15, 16.

Verses 9, 10. *Come hither*—To the ark or tabernacle, the place of public assemblies. *Hear the words of the Lord your God*—Who is now about to give a proof that he is both the Lord, the omnipotent Governor of heaven and earth, and all creatures, and your God, in covenant with you, having a tender care and affection for you. *Ye shall know*—By experience and sensible evidence. *The living God*—Not a dull, dead, senseless idol, such as the gods of the nations are; but a God of life, and power, and activity, to watch over you and work for you. *Among you*—Is present with you to strengthen and help you.

Verses 12, 13. *Twelve men*—For the work described, chap. iv. 2, 3. *The ark of the Lord*—That so it may appear this is the Lord's doing, and that in pursuance of his covenant made with Israel. *Of all the earth*—The Lord of all this globe of earth and water, who therefore can dispose of this river and the adjoining lands as he pleaseth. *Cut off*—The waters which now are united shall be divided, and part shall flow down the channel toward the Dead sea, and the other part, that is near the spring of the river, and flows down from it, shall stand still. *They shall stand upon a heap*—Being as it were congealed, as the Red sea was, (Exod. xv. 8,) and so kept from overflowing the country. God could by a sudden and miraculous frost have congealed the surface, so that they might all have gone over upon the ice; but that being a thing, it seems, sometimes done even in that country, by the ordinary power of nature, (Job xxxviii. 30,) it would not have been such an honour to Israel's God, nor such a terror to Israel's enemies. It must therefore be done in such a way as had no precedent, but in the dividing of the Red sea. And that miracle is here repeated to show that God has the same power to *finish* that he had to *begin* the salvation of his people, for he is the Omega as well as the Alpha; and that the *word of the Lord*, (as the Chaldee reads it, verse 7,) the essen-

A. M. 2553. the soles of the feet of the priests ^rthe
B. C. 1451. that bear the ark of the LORD, ^rthe
Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they ^sshall stand upon a heap.

14 ¶ And it came to pass, when the people removed from their tents to pass over Jordan, and the priests bearing the ^tark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and ^uthe feet of the priests that bare the ark were dipped in the brim of the water, (for ^xJordan overfloweth all his banks ^yall the time of harvest,)

^r Verse 11.—^s Psa. lxxviii. 13.—^t Acts vii. 45.—^u Verse 13.—^x 1 Chron. xii. 15.—^y Chap. iv. 18.

tial word, was with Joshua as truly as he was with Moses.

Verse 15. *The feet of the priests were dipped in the brim of the water*—The stream stopped immediately, as if a sluice had been let down to dam it up; so that the waters above swelled, stood on a heap, and ran back, and yet, it seems, did not spread themselves over the adjacent lands. When they passed through the Red sea, the waters were a wall on either hand; here only on the right hand. Thus the God of nature, when he pleaseth, can change the course of nature, and alter any of its properties; can "turn waters into rocks, and rocks into waters," to serve his own purposes. What can he not do? What will he not do for the perfecting of the salvation of his people? Hear the psalmist celebrate this work of wonder, in most beautiful and striking language: "When Israel went out of Egypt—Judah was his sanctuary. The sea saw it and fled: Jordan was driven back. What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?" Well might he add, "Tremble, thou earth, at the presence of Jehovah, who turneth the rock into a standing water, the flint into a fountain of waters." *Jordan overfloweth all the time of harvest*—This is meant, not of wheat-harvest, but of the barley-harvest, as is manifest from their keeping the passover at their first entrance, (chap. v. 10,) which was kept on the fourteenth day of the first month, when they were to bring a sheaf of their first-fruits, which were of barley. So that this harvest, in those hot countries, fell very early in the spring, when rivers used to swell most; partly because of the rains which had fallen all the winter, partly because of the snows which melted and came into the rivers. And this time God chose that the miracle might be more glorious, more amazing and terrible to the Canaanites; and that the Israelites might be entertained at their first entrance with plentiful and comfortable provisions.

A. M. 2553. 16 That the waters which came
B. C. 1451. down from above stood *and* rose up upon a heap very far from the city Adam, that is beside ^z Zaretan; and those that came down ^a toward the sea of the plain, *even* ^b the salt sea, failed, *and* were cut off: and the people

^z 1 Kings iv. 12.—^a Deut. iii. 17.

Verse 16. *Adam*—The city of Adam, being more obscure, is described by its nearness to a more known place, then eminent, but now unknown. The meaning is, that the waters were stopped in their course at that place, and so kept at a distance from the Israelites while they passed over. *Against Jericho*—Here God carried them over, because this part was, 1st, The strongest, as having in its neighbourhood an eminent city, a potent king, and a stout and warlike people. 2d, The most pleasant and fruitful, and therefore more convenient both for the refreshment of the Israelites after their long and tedious marches, and for their encouragement.

Verse 17. *Stood firm*—That is, in one and the same place and posture; their feet were neither moved by any waters flowing in upon them, nor sunk into any mire, which one might think was at

passed over right against Jericho. A. M. 2553.
B. C. 1451. 17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, ^c and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

^b Gen. xiv. 3.—^c Exod. xiv. 29.

the bottom of the river. And this may be opposed to their standing in the brink of the water when they came to it, as commanded, (verse 8,) which was but for a while, till the waters were divided and gone away; and then they were to go farther, even into the midst of Jordan, where they were to stand constantly and fixedly, as the Hebrew word signifies, until all were passed over. *The midst of Jordan*—In the middle and deepest part of the river. This manifests how firmly the priests believed the word of the Lord, and confided in his power, otherwise they would not have dared to stand so long in the midst of the channel of a river, whose rapid waters stood suspended above them in mountainous heaps, ready every moment to overwhelm them unless miraculously withheld by the power of God.

CHAPTER IV.

Twelve stones taken up out of the midst of Jordan, and twelve set up there for a memorial, 1-9. The march of the people through Jordan, 10-13. God magnifies Joshua, who commands the priests to come out of Jordan, 14-17. The waters close again, 18, 19. Joshua erects twelve stones in Gilgal, for a memorial, 20-24.

A. M. 2553. **AND** it came to pass, when all the
B. C. 1451. people were clean passed ^a over Jordan, that the LORD spake unto Joshua, saying,

2 ^b Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where ^c the priests' feet stood firm, twelve

^a Deut. xxvii. 2; Chap. iii. 17.—^b Chap. iii. 12.

NOTES ON CHAPTER IV.

Verse 1. *The Lord spake unto Joshua*—This was commanded before, (chap. iii. 12,) and is here repeated with enlargement, as being now to be put in execution. It is the pious conjecture of the learned Bishop Patrick, that Joshua was gone into some place of retirement, to return thanks immediately for this wonderful mercy; and then God met him and spake thus to him. Or, perhaps, it was by Eleazar the priest that God gave these and other instructions to Joshua; for though he is not mentioned

stones, and ye shall carry them over A. M. 2553.
with you, and leave them in ^d the B. C. 1451. lodging-place where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of

^c Chap. iii. 13.—^d Verses 19, 20.

here, yet, when Joshua was ordained by the imposition of hands to this great trust, God appointed that Eleazar should ask *counsel for him, after the judgment of Urim; and at his word Joshua and all the children of Israel were to go out and come in*, Num. xxvii. 21.

Verses 2-5. *Take you out of every tribe a man*—For the greater evidence, and the more effectual spreading the report of this marvellous work among the tribes. *Where ye shall lodge this night*—That is, in Gilgal, as is expressed, verses 19, 20. *Whom*

A. M. 2553. you a stone upon his shoulder, ac-
B. C. 1451.

cording unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, *that* *when your children ask *their fathers* ¹in time to come, saying, What *mean* ye by these stones?

7 Then ye shall answer them, That ^fthe waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for ^ga memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of

* Verse 21; Exod. xii. 26.—¹ Heb. *to-morrow*.

he had prepared—That is, appointed for that work, and commanded to be ready for it. *Pass over before the ark*—Or, *Pass back again directly* unto the ark. These twelve men, it seems, re-entered the channel of Jordan, and, being dispensed from the prohibition to approach the ark, came near the place where the priests stood, and each loaded himself with a stone as large as he could carry, and such as might afterward attest to each several tribe that he had seen the bed of the river dry, and the miracle prolonged till the entire execution of the commands of God.

Verse 6. *That this may be a sign among you*—A monument or memorial of this day's work. Had Joshua given orders to prepare for erecting this memorial of himself, it might have looked like a design to perpetuate his own name and honour; but as it was done by the divine direction, it could be viewed in no other light than as a monument raised to the honour and glory of God, who hath "so done his marvellous works, that they ought to be had in everlasting remembrance," and means devised to preserve among men the memory of them.

Verse 9. *Joshua set up twelve stones in the midst of Jordan*—These stones are not the same with those mentioned verse 5, which a man might carry upon his shoulder. They were undoubtedly very much larger, and probably appeared above the surface of the water, when it was low; or, if not, might be seen in it, either from the shore, the river not being broad, or in crossing it by boats, the waters of Jordan being generally very clear. At least they were so placed as to show that they were some monument of art, and erected there when the channel of the river was dry. *They are there unto this day*—That is, unto the time when this history was written, which might not be till many years after the facts were done, recorded in it. Or, it might be added by Joshua himself in his old age, or by some other holy and divinely-inspired man, who inserted this and some such passages, both in this book and in the writings of Moses.

the midst of Jordan, as the LORD A. M. 2553.
spake unto Joshua, according to the B. C. 1451.

number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 ¶ And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 ¶ For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened and passed over.

¶ Chap. iv. 13, 16.—^g Exod. xii. 14.

Verses 10, 11. *The priests stood in the midst of Jordan till every thing was finished*—The constancy of the priests, on this occasion, bears very honourable testimony to their faith and patience; for it must have taken up a considerable time, a whole day, at least, for the passage of six hundred thousand fighting men, besides the numerous people that accompanied them, with their baggage and provisions, and for the performing the other things here mentioned. *The people hastened and passed over*—Some understand this of the twelve men that carried the stones; but it seems rather to be meant of the body of the people; for though mention was made of their passing over, (verse 1,) it is here repeated for the sake of this circumstance to be added, that they passed *in haste*. This, it is probable, they did, either because Joshua, by the officers, ordered them to make haste, that they might complete their passage before the night came on, or because the sight of the waters suspended on their right, struck them with terror, through the weakness of their faith. For, in so great a multitude of men, women, and children, it is not credible that all hearts were animated with the same confidence. Perhaps, also, some made haste that they might not either tempt God, by desiring a continuance of the miracle longer than was necessary, or try the patience of the priests too much by any unnecessary delay. It is most likely, however, that fear had the principal influence in causing them to hasten their march. The priests, on the contrary, who bore the ark, continued dauntless at their post, till at last, there remaining no one on the eastern shore, nor in the bed of the river, there was no further reason for their continuing in the midst of it, and therefore they were commanded by Joshua, who himself received an order from God to that purpose, (verses 16, 17,) *to come up out of Jordan*. Then, and not before, they crossed quite over; *in the presence of the people*—That is, in the sight of all Israel, who, no doubt, beheld with admiration, from the western bank of the river, both them and the ark which they carried over, and which had been

A. M. 2553. 11 And it came to pass, when all
B. C. 1451. the people were clean passed over,
that the ark of the LORD passed over, and the
priests, in the presence of the people.

12 And ^bthe children of Reuben, and the
children of Gad, and half the tribe of Manas-
seh, passed over armed before the children of
Israel, as Moses spake unto them :

13 About forty thousand ²prepared for war,
passed over before the LORD unto battle, to the
plains of Jericho.

14 ¶ On that day the LORD ⁱmagnified
Joshua in the sight of all Israel, and they
feared him as they feared Moses, all the days
of his life.

15 ¶ And the LORD spake unto Joshua,
saying,

16 Command the priests that bear ^kthe ark
of the testimony, that they come up out of
Jordan.

A. M. 2553
B. C. 1451. 17 Joshua therefore commanded the
priests, saying, Come ye up out
of Jordan.

18 And it came to pass, when the priests that
bare the ark of the covenant of the LORD were
come up out of the midst of Jordan, *and* the
soles of the priests' feet were ³lifted up unto the
dry land, that the waters of Jordan returned
unto their place, ¹and ⁴flowed over all his
banks, as *they did* before.

19 ¶ And the people came up out of Jordan
on the tenth *day* of the first month, and en-
camped ^min Gilgal, in the east border of Jericho.

20 ¶ And ⁿthose twelve stones which they
took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel,
saying, ^oWhen your children shall ask their
fathers ⁵in time to come, saying, What *mean*
these stones?

22 Then ye shall let your children know,

^b Num. xxxii. 20, 27, 28.—² Or, *ready armed*.—ⁱ Chap. iii. 7.
^k Exod. xxv. 16, 22.—³ Heb. *plucked up*.

¹ Chap. iii. 15.—⁴ Heb. *went*.—^m Chap. v. 9.—ⁿ Verse 3.
^o Verse 6.—⁵ Heb. *to-morrow*.

the means of their safe passage. The place where
the Israelites crossed has since been called Betha-
bara, which signifies the house of passage. It is
mentioned John i. 28.

Verses 12, 13. *The children of Reuben passed
over armed*—As they had engaged to do, Num.
xxxii. 20–27, and chap. i. 13. *About forty thousand
prepared for war*—It is likely that Joshua drew out
this number only of chosen men; and left all the
rest to take care of their families and flocks. *Passed
over before the Lord*—Having passed over the
river, they stood in battle array before the ark, at
the distance, probably, of two thousand cubits; or,
in the presence of the Lord, as the expression, *be-
fore the Lord*, may mean, who observed whether
they would keep their covenant with their brethren
or not.

Verse 14. *On that day the Lord magnified Jo-
shua*—Both by the fellowship he admitted him to
with himself, speaking to him on all occasions, and
being ready to be consulted by him, and by the mi-
racle which had just given happy success to that
general's first enterprise, and which had acquired to
him the same confidence and respect from the Israel-
ites which Moses had before acquired from the mira-
culous passage of the Red sea: thus did the Lord,
in a glorious manner, accomplish the promises made
to Joshua in the foregoing chapter, verse 7.

Verse 18. *The waters of Jordan returned*—They
had stood on a heap while the ark was in the river,
but came tumbling down when it was removed,
which showed to a demonstration that it was to
God's presence with them, and to this only, that
they owed this miraculous mercy. "Some have
observed here, by way of allusion," says Henry,

"that when the ark, and the priests that bear it,"
(the word and ordinance of God and his ministers,)
"are removed from any place, the flood-gates are
drawn up, the defence is departed, and an inundation
of judgments is to be expected. Those that are
unchurched will soon be undone: the glory is de-
parted if the ark be taken."

Verse 19. *On the tenth day of the first month*—
Namely, of Nisan, which wanted but five days of
forty years from the time of their coming out of
Egypt, which was on the fifteenth day of this month.
So punctual is God in the performing of his word,
whether promised or threatened. And this day was
very seasonable for the taking up of the lambs which
were to be used four days after, according to the
law, Exod. xii. 3, 6. *Gilgal*—A place afterward so
called, chap. v. 9.

Verse 20. *In Gilgal*—Probably in order, like so
many little pillars, to keep up the remembrance of
this miraculous benefit. Gilgal was situate between
Jordan and Jericho, and, according to Josephus, was
ten furlongs from the city, and fifty from the river.
Joshua had his camp there during all the time that
the war lasted, and till the division of the country
among the tribes. There the Israelites were cir-
cumcised; there they celebrated the passover for
the first time in the land of Canaan; and there the
tabernacle was erected and fixed, till, Canaan being
subdued, they placed it in Shiloh. Gilgal, however,
always continued to be a place of importance, as we
learn from divers passages of Scripture. See Judg.
ii. 1; 1 Sam. xi. 14, and xiii. 12.

Verse 22. *Ye shall let your children know*—We
may learn from the injunction given here, and on
many other occasions, that it is our indispensable

A. M. 2553. saying, ^p Israel came over this Jordan
B. C. 1451. on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the

^p Chapter iii. 17.—^q Exodus xiv. 21.—^r 1 Kings viii. 42;
Psalm cvi. 8.

duty to make our children well acquainted with the historical as well as doctrinal truths of religion, from the earliest accounts we have of them in the Holy Scriptures; that by this means a foundation may be laid for their faith, and they may be trained up in the knowledge of God, and of what he has declared to men, and done for them; that from hence they may be led both to love and fear him, and to live to his glory.

Verse 23. *Which he dried up from before us*—That is, not only before Joshua himself and Caleb, then alive and present, but before the whole nation of the Israelites. For this benefit done to their fathers is justly said to be done to themselves, both because they were then in their parents' loins, and because it was intended to redound to their advantage, and that of their posterity, to the latest generations. It greatly magnifies later mercies to compare them with former mercies; so, hereby it appears that God is the same yesterday, to-day, and for ever.

Verse 24. *That all the people of the earth might*

Red sea, ^q which he dried up from before us, until we were gone over: A. M. 2553.
B. C. 1451.

24 ^r That all the people of the earth might know the hand of the LORD, that it is ^s mighty: that ye might ^t fear the LORD your God ^u for ever.

^u Exodus xv. 16.—^t Exodus xiv. 31; Deut. vi. 2.—^u Heb. all days.

know, &c.—Although this may primarily mean the neighbouring nations, yet there is great reason to think that both this and Exod. ix. 16, *That my name may be declared throughout all the earth*, had a prophetic aspect, and looked to distant ages, even to the end of time, and to all the nations on the face of the earth; to whom these wonderful facts should bear witness of the true God, as well as to the surrounding nations. And when we consider how the Holy Scriptures, the record of these facts, have been already carried into almost every nation, what a forcible evidence they bear with them, how entire they still remain after so many thousands of years, and what probability there is, when the Jews are converted, that they will be made more known in every nation and language, we may see great reason to conclude that these miracles were intended to make known the power of the true God to all nations, as well as to the Israelites; and in fact they do equally declare him to us, as they did to them.

CHAPTER V.

The Canaanites terrified, 1. Circumcision renewed, 2-9. The passover kept, 10. The Israelites eat corn, and the manna ceases, 11, 12. Christ appears to Joshua, 13-15.

A. M. 2553. **AND** it came to pass, when all the
B. C. 1451. kings of the Amorites which *were*
on the side of Jordan westward, and all the
kings of the Canaanites ^a which *were* by the
sea, ^b heard that the LORD had dried up the

waters of Jordan from before the chil- A. M. 2553.
dren of Israel, until we were passed B. C. 1451.
over, that their heart melted; ^c neither was
there spirit in them any more, because of the
children of Israel.

^a Num. xiii. 29.—^b Exod. xv. 14; Psa. xlviii. 6.

^c 1 Kings x.

NOTES ON CHAPTER V.

Verse 1. *Amorites*—These and the Canaanites are mentioned for all the rest, as being the chief of them for number, and power, and courage. *On the side of Jordan westward*—This is added to distinguish them from the other Amorites, eastward from Jordan, whom Moses had subdued. *Which were by the sea*—The midland sea, all along the coast of it, which was the chief seat of that people, though divers colonies of them were come into and settled in other places. *That the Lord had dried up Jordan*—Which was their bulwark on the east side, where the Israelites were; for it is very probable

they had taken away all bridges near those parts; and the Israelites having been so long in that neighbouring country, and yet not making any attempt upon them, they were grown secure; especially now, when Jordan swelled beyond its ordinary bounds; and therefore they did not endeavour to hinder their passage. *Their heart melted*—They lost all their courage, and durst attempt nothing upon the Israelites. This did not happen without God's special providence, that the Israelites might quietly participate of the two great sacraments of their church, circumcision and the passover, and thereby be prepared for their high and hard work,

A. M. 2553. 2 ¶ At that time the LORD said un-
B. C. 1451. to Joshua, Make thee ¹sharp^d knives,
and circumcise again the children of Israel a
second time.

3 And Joshua made him sharp knives, and
circumcised the children of Israel at ²the hill
of the foreskins.

4 And this is the cause why Joshua did cir-
cumcise: ^eAll the people that came out of
Egypt, *that were* males, *even* all the men of
war, died in the wilderness by the way, after
they came out of Egypt.

5 Now all the people that came out were

¹ Or, *knives of flints*.—^d Exod. iv. 25.—² Or, *Gibeahhaaraloth*.
^e Num. xiv. 29; Deut. ii. 16.

and for the possession of the holy and promised
land; which would have been defiled by an uncir-
cumcised people.

Verse 2. *At that time*—Namely, the morning after
the passage, on the eleventh day of the first month,
as Archbishop Usher and others have very probably
conjectured. On the thirteenth day they were sore
of their wounds, on the fourteenth they recovered,
and on the even of that day kept the passover.
Make thee sharp knives—Or, *knives of flints*, as the
original חרבות צורִים, *charboth tzurim*, more pro-
perly signifies, and is translated by Maimonides.
These stones might be found in abundance on the
adjacent mountains; and it is likely, as Theodoret
observes, that after a pilgrimage of forty years in
the wilderness of Arabia, the Israelites might not be
provided with knives of iron or steel, such as are
now in use. But whatever kind of knives may be
here meant, those who had them already were not
hereby commanded to make others, but only to
make them sharp. *Again the second time*—This
does not mean that those very persons who had be-
fore been circumcised should be circumcised again,
but that the rite or custom of circumcising, which
had been disused in the wilderness for some years,
should be again practised. That this is the sense,
appears very evident from the following verses. If
it be inquired, when the *former time*, here referred
to, was? it may be answered, either in Egypt, when
many of them, who, possibly through fear or favour
of the Egyptians, had neglected this duty, were cir-
cumcised by the command of Moses; or at Sinai,
when they received the passover, which no uncir-
cumcised person might do.

Verse 3. *Joshua—circumcised the children of Is-
rael*—That is, he caused them to be circumcised,
namely, such of them as were uncircumcised. And
because it was to be done speedily, the passover ap-
proaching, it was necessary to use many hands in
the business. Nor was it difficult to find them, as it
did not signify by what hand the operation was per-
formed. Fathers, mothers, relations, friends, might
any of them perform, as well as the priests or Levites.
Although it be not mentioned, it is more than pro-

circumcised; but all the people *that* A. M. 2553.
were born in the wilderness by the B. C. 1451.
way as they came forth out of Egypt, *them*
they had not circumcised.

6 For the children of Israel walked ^fforty
years in the wilderness, till all the people *that*
were men of war which came out of Egypt
were consumed, because they obeyed not the
voice of the LORD: unto whom the LORD
sware that ^ghe would not show them the land
which the LORD sware unto their fathers that
he would give us, ^ha land that floweth with
milk and honey.

^f Num. xiv. 33; Psa. xcv. 10.—^g Num. xiv. 23; Heb. iii. 11
^h Exod. iii. 8.

bable that the Israelites beyond Jordan were cir-
cumcised at the same time, that they also might
keep the passover.

Verse 4. *All that came out of Egypt that were
males died*—This is to be restrained to such as were
then above twenty years old, and such as were guilty
of the rebellion mentioned Num. xiv., as it is ex-
pressed verse 6.

Verse 5. *The people born in the wilderness—they
had not circumcised*—What occasioned this omission
is not said, nor is it easy to determine whether it
arose from negligence, or from God's dispensing, for
a time, with his ordinance, on account of the unset-
tledness of their state, and their frequent removes
while they were in the wilderness, it being necessary
for children, after they were circumcised, and thereby
made sore, to rest some time. This latter reason
has generally been acquiesced in by commentators.
But some have not judged it satisfactory, because
sometimes the Israelites continued a year in a place,
(Num. ix. 22,) if not much longer; and in their re-
moves, their little children, though sore, might have
been kept so warm, and carried so easy, as to receive
no damage; and might certainly have been much
better accommodated than the mothers in travail, or
in lying-in. They have therefore thought that God's
not expressly and particularly enjoining them (for it
does not appear that he did so enjoin them) to cir-
cumcise their children while they were in the wil-
derness, was a continued token of his displeasure
against them for their unbelief and murmuring, and
a token that they should never have the benefit of
that promise of Canaan, whereof circumcision was
the seal, Gen. xvii. 8. But whatsoever the reason
was, it seems this great ordinance was intermitted in
Israel for almost forty years together; a plain indi-
cation that it was not of absolute necessity to men's
eternal salvation, nor to be of perpetual obligation,
but should, in the fulness of time, be abolished, as
now it was for a long time suspended.

Verse 6. *Till all the people—were consumed*—All
the six hundred thousand fighting men that came
out of Egypt, except Joshua and Caleb. The He-
brew word חָגוּי, *hagoi*, here rendered *people*, com-

A. M. 2553.
B. C. 1451.

7 And ¹their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, ²when they had done circumcising all the people, that they abode in their places in the camp, ³till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away ¹the reproach of Egypt from off you: Wherefore the name of the place is called ⁴Gilgal ^m unto this day.

¹ Num. xiv. 31.—² Heb. *when the people had made an end to be circumcised.*—³ Gen. xxxiv. 25.

monly signifies the Gentiles, and some have thought it is here used to signify that they were unworthy the name of Israelites. *That he would not show them the land*—That is, would not give them so much as the sight of it, which he granted to Moses, much less the possession.

Verse 7. *Their children*—them Joshua circumcised—This God now required to be done, 1st, As a testimony of his reconciliation to the people, and that he would not further impute their parents' rebellion to them, but now permit them to *enter into his rest*. See Num. xiv. 29–35. 2d, Because one great impediment of circumcision was now removed, their continued travels, and frequent and uncertain removes. 3d, To prepare them for the approaching passover. 4th, To distinguish them from the Canaanites, into whose land they were now come. 5th, To try their faith, by their submission to a command, the performance of which exposed them to be treated by their enemies as the Shechemites had been formerly by Simeon and Levi in a similar circumstance. 6th, To ratify the covenant between God and them, whereof circumcision was a sign and seal, to assure them that he would now make good his covenant, in giving them this land; and to oblige them to perform all the duties to which that covenant bound them, as soon as they came into Canaan, Exod. xii. 25; Lev. xxiii. 10; Num. xv. 2.

Verse 8. *Till they were whole*—Free from that pain and soreness which circumcision caused. It was certainly an act of great faith to expose themselves to so much pain, and danger too, in this place, where they were hemmed in by Jordan and their enemies.

Verse 9. *The reproach of Egypt*—That is, uncircumcision, which was both in truth, and in the opinion of the Jews, a matter of great reproach. And although this was a reproach common to most nations of the world, yet it is particularly called *the reproach of Egypt*, either, 1st, Because the other neighbouring nations, being the children of Abraham by the concubines, are supposed to have been circumcised, which the Egyptians at this time were not, as may be gathered from Exod. ii. 6, where they

A. M. 2553.
B. C. 1451.

10 ¶ And the children of Israel encamped in Gilgal, and kept the passover ²on the fourteenth day of the month at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes and parched *corn* in the self-same day.

12 ¶ And ^othe manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

¹ Gen. xxxiv. 14; 1 Sam. xiv. 6; Lev. xviii. 3.—² That is, *rolling.*—^m Chap. iv. 19.—^o Ex. xii. 6.—^o Ex. xvi. 35.

knew the child to be a Hebrew by this mark. Or, 2d, Because they came out of Egypt, and were esteemed to be a sort of Egyptians, (Num. xxii. 5,) which they justly thought a great reproach; but by their circumcision they were now distinguished from them, and manifested to be another people. Or, 3d, Because many of them lay under this reproach in Egypt, having wickedly neglected this duty there for worldly reasons; and others of them continued in the same shameful condition for many years in the wilderness. *The name of the place is called Gilgal*—That is, *rolling*.

Verse 10. *The children of Israel kept the passover*—Which was their third passover: the first was in Egypt, Exod. xii.; the second at mount Sinai, Num. ix.; the third here; for in their wilderness travels, these and several other sacrifices were neglected, Amos v. 25. While they were in the wilderness, they were denied the comfort of this ordinance, as a further token of God's displeasure. But now God comforted them again, after the time that he had afflicted them.

Verse 11. *They eat of the old corn*—The corn of the last year, which the inhabitants of those parts had left in their barns, being fled into their strong cities, or other remoter parts. *On the morrow*—That is, on the sixteenth day; for the passover was killed between the two evenings of the fourteenth day, and was eaten in that evening or night, which, according to the Jewish computation, whereby they begin their days at the evening, was a part of the fifteenth day, all which was the feast of the passover; and so the sixteenth day was the morrow of the passover, when they were obliged to offer unto God the first sheaf, and then were allowed to eat of the rest. *Parched corn*—Of that year's corn, which was most proper for that use. *Self-same day*—Having an eager desire to enjoy the fruits of the land. And this corn came very seasonably; for after the passover they were to keep the feast of unleavened bread, which they could not do when they had nothing but manna to live upon.

Verse 12. *The manna ceased*—Which God now withheld, to show that manna was not an ordinary

A. M. 2553. 13 ¶ And it came to pass, when
B. C. 1451. Joshua was by Jericho, that he lifted
up his eyes and looked, and behold, there stood
a man over against him with his sword
drawn in his hand: and Joshua went unto
him, and said unto him, *Art* thou for us, or for
our adversaries?

14 And he said, Nay; but as ^s captain of the

^p Gen. xviii. 2; Exodus xxiii. 23.—^q Num. xxii. 23.—^s Or,
prince, Exod. xxiii. 20; Dan. x. 13.

production of nature, but an extraordinary and special gift of God to supply their necessity: and because God would not be prodigal of his favours, by working miracles where ordinary means were sufficient. *The morrow*—That is, on the seventeenth day. It cannot be too much taken notice of, as it is a great mark of the authenticity of the Holy Scriptures, that the miracles related therein are not a heap of wonderful stories, which have nothing to recommend them but the strangeness of them, like most of those contained in the Koran, but that they are acts of consummate wisdom, as well as of wonder. Here we see, that as soon as the Israelites came into a country where they could obtain a sufficient supply of food in the ordinary way, that miraculous provision which had been made for them in the desert wilderness, where it was absolutely necessary for their subsistence, ceased. So that it is evident the falling of the manna from heaven was not merely or chiefly a strange thing to be wondered at, but an act of great wisdom and goodness, which the circumstances of things absolutely required.

Verse 13. *When Joshua was by Jericho*—Hebrew, *in Jericho*; that is, in the territory adjoining to it; whither he went to view those parts, and discern the fittest places for his attempt upon Jeri-

host of the LORD am I now come. A. M. 2553.
And Joshua ^r fell on his face to the ^{B. C. 1451.}
earth, and did worship, and said unto him,
What saith my lord unto his servant?

15 And the captain of the LORD's host said
unto Joshua, ^s Loose thy shoe from off thy foot,
for the place whereon thou standest is holy.
And Joshua did so.

^r Gen. xvii. 11.—^s Exod. iii. 5; Acts vii. 33.

cho. *A man*—One in the appearance of a man.
With his sword drawn—In readiness to fight, not,
as Joshua thought, against him, but for him and his
people.

Verse 14. *As captain of the Lord's host*—Captain
of this people, and I will conduct and assist thee and
them in this great undertaking. Now this person
was evidently not a created angel, but the Son of
God, who went along with the Israelites in this ex-
pedition, as their chief and captain. And this ap-
pears, 1st, By his acceptance of adoration here,
which a created angel would not have dared to ad-
mit of, Rev. xxii. 8, 9. 2d, Because the place was
made holy by his presence, (verse 15,) which to do
was God's prerogative, Exod. iii. 5. 3d, Because he
is called *the Lord*. Hebrew, *Jehovah*; chap. vi. 2.
My Lord—I acknowledge thee for my Lord and
captain, and therefore wait for thy commands, which
I am ready to obey.

Verse 15. *From off thy foot*—In token of reve-
rence and subjection. *Holy*—Consecrated by my
presence. The very same order which God gave
to Moses at the bush, when he was sending him to
bring Israel out of Egypt, he here gives to Joshua
for the confirming his faith, that as he had been with
Moses, so he would be with him.

CHAPTER VI.

*Directions given to Joshua concerning Jericho, 1-5. The people compass the city seven days, 6-14. The taking it, with
the charge to destroy it utterly, 15-21. The preservation of Rahab and her relations, 22-25. A curse pronounced on any
that should rebuild it, 26, 27.*

A. M. 2553. NOW Jericho ¹ was straitly shut
B. C. 1451. up, because of the children of
Israel: none went out, and none came in.

2 ¶ And the LORD said unto Joshua, See, ^a I

^a Heb. *did shut up, and was shut up.*

NOTES ON CHAPTER VI.

Verses 1, 2. *Jericho was straitly shut up*—They
had shut up all their gates, and kept a very strict
guard at them, for fear of the children of Israel. *And
the Lord said unto Joshua*—There is great reason to
believe, and indeed most commentators agree, that

have given into thy hand Jericho, A. M. 2553.
and the ^b king thereof, *and* the mighty ^{B. C. 1451.}
men of valour.

3 And ye shall compass the city, all *ye* men

^a Chap. ii. 9, 24; viii. 1.—^b Deut. vii. 24.

this was spoken by the divine person who is said in
the preceding chapter to have appeared to Joshua in
the form of a man, but who styled himself *captain
of the host of the Lord*, and is here called *Jehovah*,
which shows that he was not of the angelic order.
It is probable that the king and people of Jericho

A. M. 2553. of war, *and* go round about the city
B. C. 1451. once: thus shalt thou do six days.

4 And seven priests shall bear before the ark seven ^atrumpets of rams' horns: and the seventh day ye shall compass the city seven times, and ^dthe priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout: and the wall of the city shall fall down ²flat, and the people shall ascend up every man straight before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

^c Judges vii. 16, 22.—^d Numbers x. 8.—² Heb. *under it*.
^e Numbers x. 25.

had refused the offers of peace which God ordered to be first sent to every city before they besieged it, Deut. xx. 10; and, trusting to their forces, had taken up a desperate resolution not to yield on any terms.

Verse 3. *Round about the city once*—At a convenient distance, out of the reach of their arrows. *Six days*—Every day once. This and the following course might seem ridiculous and absurd, and is therefore prescribed by God, that they might learn to take new measures of things, and to expect success, not from their own valour, or skill, but merely from God's appointment and blessing; and in general, not to judge of any of God's institutions by mere carnal reason, to which divers of their ceremonies would seem no less foolish than this action.

Verse 5. *The wall*—Not all of it; which was unnecessary, and might have given the people better opportunity of escaping; but only a considerable part of it, where the Israelites might fitly enter: for Rahab's house was not overthrown, verse 22. *Flat*—Hebrew, *under it*. It was not battered down with engines, which would have made part of it fall out of its place, but it fell of its own accord, and therefore in the place it did formerly stand in. God chose this way to try the faith and obedience of the people; whether they would observe a precept which, to human policy, seemed foolish, and believe a promise which seemed impossible to be performed; whether they could patiently bear the reproaches of their enemies, and patiently wait for the salvation of God. Thus, by faith, not by force, the walls of Jericho fell down.

8 ¶ And it came to pass, when A. M. 2553
Joshua had spoken unto the people, B. C. 1451.

that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 And the armed men went before the priests that blew with the trumpets, ^eand the ³re-ward came after the ark, *the priests* going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor ⁴make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout, then shall ye shout.

11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 And Joshua rose early in the morning, ^fand the priests took up the ark of the LORD.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went

^h Heb. *gathering host*.—⁴ Heb. *make your voice to be heard*.
^f Deut. xxxi. 25.

Verse 6. *Of rams' horns*—Of the basest matter and the dullest sound, that the excellence of the power might be of God. The original words, however, here and verse 4, שופרות יובלים, *shoperoth, jobelim*, may be properly rendered, *trumpets of jubilee*; that is, such trumpets as were to be blown in the year of jubilee. And many prefer this translation, alleging that, as the horns of rams are not hollow, trumpets cannot be made of them, even when bored, capable of giving any thing of a strong sound. They would, therefore, understand the words here as signifying trumpets made in the shape of rams' horns. But others have urged that there is no difficulty in making such an instrument of a ram's horn as may give a pretty strong sound: "it being certain that the inside of these horns is no ways hard, and may easily be taken out, excepting a space at the point of about four or five inches, part of which is sawed off, in order to proportionate the aperture to the mouth; after which, the rest is easily pierced. And we can assure our readers," say the authors of the *Universal History*, "that we have seen some of these trumpets, thus made, used by the shepherds in the southern parts of Germany."

Verses 7–10. *Let him that is armed pass on*—God would have them armed, both for the defence of themselves and the ark, in case the enemies should make a sally upon them, and for the execution of the Lord's vengeance upon that city. *The re-ward*—Which, being opposed to the armed men, may seem to denote the unarmed people, who were desirous to be spectators of this wonderful work. Ye

A. M. 2553. on continually, and blew with the
B. C. 1451. trumpets: and the armed men went
before them; but the rereward came after the
ark of the LORD, *the priests* going on, and
blowing with the trumpets.

14 And the second day they compassed the
city once, and returned into the camp. So they
did six days.

15 And it came to pass on the seventh day,
that they rose early about the dawning of the
day, and compassed the city after the same
manner seven times: only on that day they
compassed the city seven times.

16 And it came to pass at the seventh time,
when the priests blew with the trumpets, Joshua
said unto the people, Shout; for the LORD hath
given you the city.

17 ¶ And the city shall be ⁵accursed, *even*
it, and all that *are* therein, to the LORD: only
Rahab the harlot shall live, she and all that

■ Or, *devoted*, Lev. xxvii. 28.—⁵ Chap. ii. 4.—^b Deut. vii. 26;
xiii. 17.—^c Chap. vii. 25; 1 Kings xviii. 17, 18.

shall not shout—Because shouting before the time
appointed would be ineffectual, and so might give
them some discouragement, and their enemies mat-
ter of insulting.

Verse 16. *At the seventh time Joshua said, Shout*
—To testify your faith in God's promise, and thank-
fulness for this glorious mercy; to encourage your-
selves and brethren, and to strike a terror into your
enemies. *The Lord hath given you the city*—It is
given to you to be devoted to God, as the first (and
perhaps the worst) of all the cities of Canaan.

Verse 17. *The city shall be accursed—to the Lord*
—That is, devoted to destruction, by the right which
God has to punish such as offend against him. This
he speaks by direction from God, (see 1 Kings xvi.
34,) whose will it was that every thing in Jericho
should be utterly destroyed, as well inanimate things
by burning them, &c., as men and cattle, by the edge
of the sword; excepting only the things that were
found in the house of Rahab, and the vessels of sil-
ver and gold, brass and iron, which were to be con-
secrated to the Lord, and put into the treasury of the
tabernacle. God seems to have caused the first
spoils made in the land of Canaan to be dedicated
to his use, 1st, Because the first-fruits were appro-
priated to him as his due; 2d, To signify that he was
their leader, and that these victories were owing to
him; 3d, Lest the soldiers, being glutted with the
spoil of this rich city, should grow sluggish in their
work; and, 4th, That on entering the land of Canaan
they might be made thoroughly to understand that
they had no right to the riches of that country but
what he gave them; and that he would always keep
to himself the power of restraining that right as he
should see proper. In the mean time the severity

are with her in the house, because A. M. 2553.
■ she hid the messengers that we sent. B. C. 1451.

18 And ye, ^hin any wise keep *yourselves*
from the accursed thing, lest ye make *yourselves*
accursed, when ye take of the accursed thing,
and make the camp of Israel a curse, ⁱand
trouble it.

19 But all the silver, and gold, and vessels
of brass and iron, *are* ⁶consecrated unto the
LORD: they shall come into the treasury of the
LORD.

20 ¶ So the people shouted when *the priests*
blew with the trumpets: and it came to pass,
when the people heard the sound of the trum-
pet, and the people shouted with a great shout,
that ^kthe wall fell down ⁷flat, so that the people
went up into the city, every man straight before
him, and they took the city.

21 And they ^lutterly destroyed all that *was*
in the city, both man and woman, young and

■ Heb. *holiness*.—^k Verse 5; Heb. xi. 30.—⁷ Heb. *under it*.
^l Deut. vii. 2.

enjoined to be exercised toward the persons of the
people of the city, in putting them to the sword, was
undoubtedly worthy of his infinite wisdom, as well
as suitable to his holiness and justice: while it struck
a terror into the rest of their enemies, it might de-
termine them to prevent, by accepting of peace, or
by flight, a punishment which their enormous and
wilful crimes had otherwise rendered unavoidable.

Verse 18. *Keep yourselves from the accursed
thing*—It should rather be rendered, *the devoted
thing*, meaning the spoils *devoted to the Lord*.
These they were not to touch, on pain of being
themselves devoted to death. *Lest ye make your-
selves accursed*—Lest you draw upon yourselves the
immediate curse of God, and so bring yourselves
under the same sentence of destruction as the in-
habitants and things of Jericho are under. *And
make the camp of Israel a curse*—By provoking God
to punish them for your sin, in which they may be
one way or other involved; for the whole camp
having sins of their own, God might take what oc-
casion he saw fit to inflict this punishment.

Verse 19. *Vessels of brass and iron*—Except
that of which images were made, which were utter-
ly to be destroyed. *Unto the Lord*—Being first
made to pass through the fire, Num. xxxi. 22, 23.
Treasury of the Lord—To be employed wholly for
the uses of the tabernacle, not to be applied to the
use of any private person or priest.

Verse 21. *Young and old*—Being commanded to
do so by the sovereign Lord of every man's life; and
being informed by God before that the Canaanites
were abominably wicked, and deserved the severest
punishments. As for the infants, they were at the
disposal of their Creator; and it was ■ great favour

A. M. 2553. old, and ox, and sheep, and ass, with
B. C. 1451. the edge of the sword.

22 ¶ But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, ^m as ye sware unto her.

23 And the young men that were spies went in, and brought out Rahab, ⁿ and her father, and her mother, and her brethren, and all that she had; and they brought out all her ^s kindred, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that *was* therein: ^o only the silver, and the gold, and the vessels of brass and of iron,

— Chapter ii. 14; Heb. xi. 31.—ⁿ Chapter ii. 13.—^s Heb. families.—^o Verse 19.

to them to take them away in their infancy, rather than reserve them to those dreadful calamities to which those who survived them were exposed.

Verses 22-25. *The harlot's house*—Which, together with the wall upon which it leaned, was left standing, by a special favour of God to her. *Left them without the camp of Israel*—Till they were cleansed from the impurities of their Gentile state, and instructed in the Jewish religion, and solemnly admitted into that church, for which Rahab's good counsel and example had doubtless prepared them. *Joshua saved Rahab alive*—For that general command to root out the Canaanites seems to have had some exceptions, in case any of them had sincerely and seasonably cast off their idolatry and wickedness, submitted to the Israelites, and become members of the church of God. *She dwelleth in Israel unto this day*—This shows that the book of Joshua was written while Rahab was alive.

Verse 26. *Joshua adjured them at that time*—Hebrew, *יִשָּׁבַע, jashbang, he made them to swear*. As soon as the city was destroyed, it seems, he convened the heads of the tribes, to signify to them that it was the will of God this idolatrous city should never be rebuilt, and then engaged them to take an oath that they would leave it in ruins. And they doubtless bound the people in like manner not to rebuild it, on pain of the divine malediction. *Cursed be the man before the Lord*—That is, from God's presence, and by his sentence, as Joshua is said (chap. xviii. 8, 10) to cast lots *before the Lord*, expecting the decision from God. He intimates that he does not utter this of himself, or in consequence of any particular dislike of that place; but from Je-

they put into the treasury of the house of the LORD. A. M. 2553. B. C. 1451.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and ^p she dwelleth in Israel *even* unto this day; because she hid the messengers which Joshua sent to spy out Jericho.

26 ¶ And Joshua adjured *them* at that time, saying, ^q Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest *son* shall he set up the gates of it.

27 ^r So the LORD was with Joshua; and ^s his fame was *noised* throughout all the country.

—^p See Matthew i. 5.—^q 1 Kings xvi. 34.—^r Chapter i. 5.
—^s Chapter ix. 1, 3.

hovah, and by divine inspiration. God would have the ruins of this city remain as a standing monument of his justice against this wicked and idolatrous people, and of his almighty power in destroying so great and strong a city by such contemptible means. Thus Maimonides, the Jewish rabbi: "Joshua pronounced a curse against those who should build up Jericho, that the remembrance of the miracle which God had wrought by destroying it might never be effaced; for all who looked on these ruins, thus sunk into the earth," (he thought the walls were swallowed up rather than overthrown,) "clearly saw them to be the ruins of a city destroyed by a miracle, and not by the hand of men." *Cursed be the man that buildeth this city*—That is, that shall attempt to build it. So this curse was restrained to the builder, but no way belonged to those who should inhabit it after it was built, as is evident from 2 Kings ii. 18; Luke xix. 5. *In his youngest son*—That is, he shall lose all his children in the work, the first at the beginning, others in the progress of it, and the youngest in the close, when the gates were wont to be set up. This was exactly fulfilled, as we read, (1 Kings xvi. 34.) *Hiel the Bethelite built Jericho: he laid the foundation thereof in Abiram his firstborn, who died in the beginning of the work, and set up the gates thereof in his youngest son Segub, who died when it was finished, and the gates were setting up.*

Verse 27. *So the Lord was with Joshua*—The Chaldee interprets it, *The Word of the Lord* was with him, even Christ, the eternal Word, the same that was with Moses. Nothing makes a man more truly great than to have evidences that God is with him.

CHAPTER VII.

We have here the sin of Achan in taking the accursed thing, 1. The defeat of Israel before Ai, 2-5. Joshua's humiliation and prayer, 6-9. God's directions to him, 10-15. The discovery, conviction, and execution of the criminal, 16-26

A. M. 2553.
B. C. 1451.

BUT the children of Israel committed a trespass in the accursed thing: for ^a Achan,¹ the son of Carmi, the son of ² Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

2 ¶ And Joshua sent men from Jericho to Ai, which *is* beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let ³ about

^a Chapter xxii. 20.—¹ 1 Chron. ii. 7, *Achar*.—² Or, *Zimri*, 1 Chron. ii. 6.—³ Hebrew, *about two thousand men*, or, *about*

two or three thousand men go up and ^{A. M. 2553.} smite Ai: *and* make not all the people ^{B. C. 1451.} to labour thither; for they *are but* few.

4 So there went up thither of the people about three thousand men: ^b and they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them ^c in the going down: wherefore ^e the hearts of the people melted, and became as water.

6 ¶ And Joshua ^d rent his clothes, and fell to the earth upon his face before the ark of the

three thousand men.—^b Leviticus xxvi. 17.—^c Or, *in Morad*.
^e Chap. ii. 9, 11; Lev. xxvi. 36.—^d Gen. xxxvii. 29, 34.

NOTES ON CHAPTER VII.

Verse 1. *But the children of Israel*—That is, one of them. It is a usual form of speech in the Holy Scriptures, to ascribe that to many indefinitely, which properly belonged only to one or two of the same body or society. Thus (Matt. xxvi. 8) we find that to be ascribed to all the disciples which was done by Judas alone: see John xii. 4. *Committed a trespass in the accursed thing*—Offended God by taking some of the spoils which were devoted to destruction, or appropriated to God's treasury, with a curse upon him who took them. *Achan, the son of Carmi*—He is called *Achar*, (1 Chron. ii. 7,) a word that signifies, *He troubled*. It is probable that as he had troubled Israel, (verse 25,) they changed his name thus in after-times. *Zabdi*—Called also *Zimri*, 1 Chron. ii. 6. *Zerah*—Or *Zarah*, who was Judah's immediate son, (Gen. xxxviii. 30,) who went with his father into Egypt when he was very young. And thus, for making up the two hundred and fifty-six years that are supposed to come between that and this time, we must allow Achan to be now an old man, and his three ancestors to have begotten each his son at about sixty years of age; which at that time was not incredible nor unusual. *Against the children of Israel*—Why did God punish the whole society for this one man's sin? All of them were punished for their own sins, whereof each had a sufficient proportion; but God took this occasion to inflict the punishment upon the society. 1st, Because divers of them might be guilty of this sin, either by coveting to do what he actually did, or by concealing his fault, which, it is probable, could not be unknown to others, or by not sorrowing for it, and endeavouring to purge themselves from it: 2d, To make sin the more hateful, as being the cause of such dreadful judgments: and, 3d, To oblige all the members of every society to be more circumspect in ordering their own actions, and more diligent to prevent the miscarriage of their brethren.

Verses 2, 3. *Go up and view the country*—They were not to go into the city of Ai, but into the country belonging to it, that they might understand the

state of the place and people. *Let two or three thousand go up and smite Ai*—There was no little self-confidence and presumption in this counsel: Ai, it appears, was strong by its situation, and guarded by twelve thousand men; so that there was no probability of taking it with two or three thousand. God, however, wisely permitted this advice to be followed, that Achan's sin might be brought to light and punished, and the people in general, who were evidently lifted up through their late success, might be awakened, humbled, and reformed, and that with as little mischief and reproach as might be. For if the defeat of these few caused such consternation in Joshua and the elders, and probably in all the host, it is easy to guess what dread it would have caused if the whole army had been defeated.

Verse 4. *They fled before the men of Ai*—Not having courage, it seems, to strike a stroke, a plain evidence that God had forsaken them, and an instructive event, to show them what they were when God left them; that they did not gain their victories by their own valour, but that it was God that gave the Canaanites into their hands. And may we not hence conclude, however little it may be thought of, that victory or superiority in war between different nations, depends more upon the will of God than upon any other circumstance; and that a nation that goes to battle loaded with its crimes, has but little reason to hope for final victory or lasting success!

Verse 5. *The men of Ai smote thirty-six men*—A dear-bought victory to them, whereby Israel was awakened and reformed, and they hardened to their own ruin. *They smote them in the going down*—That is, till they came to the plains of Jericho, Ai standing upon a hill. *The hearts of the people melted, and became as water*—Soft and weak, and full of fluctuation and trembling. They were undoubtedly struck with this panic from God; for otherwise there was no sufficient reason for it.

Verse 6. *And Joshua rent his clothes*—In testimony of great sorrow for the loss felt, the consequent mischief feared, and the sin which he suspected. The outward marks of sorrow exhibited

A. M. 2553. LORD until the even-tide, he and the
B. C. 1451. elders of Israel, and ^e put dust upon
their heads.

7 And Joshua said, Alas! O Lord God,
^f wherefore hast thou at all brought this peo-
ple over Jordan, to deliver us into the hand
of the Amorites, to destroy us? would to God
we had been content, and dwelt on the other
side Jordan!

8 O Lord, what shall I say, when Israel
turneth their ^g backs before their enemies!

9 For the Canaanites and all the inhabitants
of the land shall hear *of it*, and shall environ
us round, and ^h cut off our name from the
earth: and ⁱ what wilt thou do unto thy great
name?

10 ¶ And the LORD said unto Joshua, Get

thee up; wherefore ^e liest thou thus upon
thy face? A. M. 2553
B. C. 1451.

11 ⁱ Israel hath sinned, and they have also
transgressed my covenant which I commanded
them: ^k for they have even taken of the accursed
thing, and have also stolen, and ^l dissembled
also, and they have put *it* even among their
own stuff.

12 ^m Therefore the children of Israel could not
stand before their enemies, *but* turned *their*
backs before their enemies, because ⁿ they
were accursed: neither will I be with you any
more, except ye destroy the accursed from
among you.

13 Up, ^o sanctify the people, and say, ^p Sancti-
fy yourselves against to-morrow: for thus
saith the LORD God of Israel, *There is an*

^e 1 Sam. iv. 12; Job ii. 12.—^f Exod. v. 22.—^g Heb. *necks*.
^h Psal. lxxxiii. 4.—ⁱ Exod. xxxii. 12.—^j Heb. *fallen*.

^k Ver. 1.—^l Ch. vi. 17, 18.—^m Acts v. 1, 2.—ⁿ Num. xiv. 45.
^o Deut. vii. 26; Ch. vi. 18.—^p Ex. xix. 10.—^q Ch. iii. 5.

on this occasion by Joshua and the elders, are well known to have been usually shown in those ages when people were afflicted with grief on account of any great calamity, or the commission of any extraordinary crime. *Fell to the earth upon his face*—In deep humiliation and fervent supplication. *Before the ark of the Lord*—Not in the sanctuary, but with his face toward it. *Until the even-tide*—Continuing the whole day in fasting and prayer. *And put dust upon their heads*—Which was still a higher expression of great grief, and of a deep sense of their unworthiness to be relieved.

Verse 7. *Wherefore hast thou brought this people over Jordan?*—In this and the two following verses, Joshua shows the infirmity of human nature, and how apt even pious men are to forego their trust in God, and to think of him and his actions according to their own weakness. Because three thousand men had fled before Ai, Joshua seems ready to conclude that all God's promises were about to be rendered of none effect; not considering the wisdom, power, and truth of the Almighty. *To deliver us into the hand of the Amorites*—Here his expressions fall far short of that reverence, modesty, and submission which he owed to God, and they are recorded as instances, that the holy men of God of old were subject to like passions and infirmities with other men.

Verses 8, 9. *What shall I say?*—In answer to the reproaches of our insulting enemies? *When Israel*—God's people, which he hath singled out of all nations for his own. *Turneth their backs*—Unable to make any resistance. *What wilt thou do unto thy great name?*—Which will upon this occasion be blasphemed, and charged with inconstancy, and with inability to resist them, or to do thy people that good which thou didst intend them. The name of God is a great name, above every name. And whatever happens, we ought to pray that this may

not be polluted. This should be our concern more than any thing else: on this we should fix our eye: and we cannot urge a better plea than this, "Lord, what wilt thou do for thy great name?" Let God in all be glorified, and then welcome his whole will!

Verses 10–12. *Wherefore liest thou upon thy face?*—This business is not to be done by inactive supplication, but by vigorous endeavours for reformation. *Israel hath sinned*—Some or one of them. *They have transgressed my covenant*—That is, broken the conditions of my covenant, which they promised to perform, whereof this was one, not to meddle with the accursed thing. *And have also stolen*—Taken what I had reserved for myself, chap. vi. 19. *And dissembled also*—Covered the fact with deep dissimulation. Probably Joshua, after the destruction of Jericho, had made inquiry whether the silver and gold, &c., were brought into the treasury, and whether they had destroyed all the other things as God commanded; and they all answered in the affirmative. Possibly, too, Achan might be suspected of purloining something, and, being accused, had denied it. *Among their own stuff*—Converted it to their own use, and added obstinacy to their crime. *Because they were accursed*—By having a man among them who is fallen under my curse. Thus they have put themselves out of my protection, and therefore are liable to the same destruction which belongs to the Canaanites. *Except ye destroy the accursed*—Now they knew that such a crime had been committed among them, they would have been as guilty as Achan if they had not punished it.

Verse 13. *Sanctify yourselves*—Not only wash your clothes and give yourselves up to religious exercises, meditation, and prayer, as you were required to do formerly, when called to meet the Lord at Sinai; (see Exod. xix. 10,) and lately, when you were about to be led over Jordan, (chap. iii. 5,) but

A. M. 2553. accursed thing in the midst of thee,
B. C. 1451. O Israel: thou canst not stand before
thine enemies, until ye take away the accursed
thing from among you.

14 In the morning therefore ye shall be
brought according to your tribes: and it shall
be, *that* the tribe which ^athe LORD taketh
shall come according to the families *thereof*;
and the family which the LORD shall take
shall come by households; and the household
which the LORD shall take shall come man
by man.

15 ^rAnd it shall be, *that* he that is taken with
the accursed thing shall be burnt with fire, he
and all that he hath: because he hath ^strans-
gressed the covenant of the LORD, and because
he ^thath wrought ⁷folly in Israel.

16 ¶ So Joshua rose up early in the morning,

^aProverbs xvi. 33.—^r1 Samuel xiv. 38, 39.—^sVerse 11.
^tGen. xxxiv. 7.—⁷Or, *wickedness*.

purify yourselves from that defilement which you
have all in some sort contracted by this accursed
fact, and prepare yourselves to appear before the
Lord, expecting his sentence for the discovery and
punishment of the sin. This was enjoined that the
guilty person might be awakened, and brought to a
free confession of his fault. And it is a marvellous
thing that he did not on this occasion acknowledge
his crime. But this is to be imputed to the heart-
hardening power of sin, which makes men grow
worse and worse; to his pride, which made him
loath to take to himself the shame of such a
mischievous and infamous action; and to his vain
conceit, whereby he might think others were guilty
as well as he, and that some of them might be taken,
and he escape.

Verses 14, 15. *The tribe which the Lord taketh*
—Which shall be declared guilty by the lot, which
is disposed by the Lord, (Prov. xvi. 33,) and which
was to be cast in the Lord's presence before the ark.
Of such use of lots, see 1 Sam. xiv. 41, 52; Jonah
i. 7; Acts i. 26. *Shall be burnt with fire*—As per-
sons and things accursed were to be. *All that he*
hath—His cattle and goods, as is noted verse 24,
according to the law, Deut xiii. 16. *Wrought folly*
—So sin is often called in Scripture, in opposition
to the idle opinion of sinners, who commonly esteem
it to be their wisdom. *In Israel*—That is, among
the church and people of God, who had such excel-
lent laws to direct them, and such an all-sufficient
and gracious God to provide for them, without any
such unworthy practices. It was sacrilege, it was
invading God's rights, and converting to a private
use that which was devoted to his glory, which was
to be thus severely punished, for a warning to all
people in all ages to take heed how they rob God.

Verse 17. *The family*—Either, 1st, The tribe or
people, as the word family sometimes signifies; or,

VOL. I.

(39)

and brought Israel by their tribes; and ^{A. M. 2553.}
the tribe of Judah was taken: ^{B. C. 1451.}

17 And he brought the family of Judah; and
he took the family of the Zarhites: and he
brought the family of the Zarhites man by
man; and Zabdi was taken:

18 And he brought his household man by
man; and Achan, the son of Carmi, the son of
Zabdi, the son of Zerah, of the tribe of Judah,
^uwas taken.

19 ¶ And Joshua said unto Achan, My son,
^xgive, I pray thee, glory to the LORD God of
Israel, ^yand make confession unto him; and
^ztell me now what thou hast done, hide *it* not
from me.

20 And Achan answered Joshua, and said,
Indeed I have sinned against the LORD God
of Israel, and thus and thus have I done.

^u1 Sam. xiv. 42.—^x1 Sam. vi. 5; John ix. 24.—^yNum. v.
6, 7; Psa. li. 3; Dan. ix. 4.—^z1 Sam. xiv. 43.

2d, The families, as verse 14, the singular number
being put for the plural, the chief of each of their
five families, Num. xxvi. 20, 21. *Man by man*—Not
every individual person, as is evident from verse 18,
but every head of the several houses or lesser fami-
lies of that greater family of the Zarhites, of which
see 1 Chron. ii. 6.

Verse 18. *Achan was taken*—Here we learn that,
however secretly we may conceal our wickedness,
yet God knoweth it, and sooner or later will bring it
to light and due condemnation. *There is nothing*
secret which shall not be made manifest, neither any
thing hid that shall not be known. God will bring
to light the hidden things of darkness, and make
manifest the counsels of the heart. Reader, re-
member this; revere the all-seeing eye of God; stand
in awe and sin not.

Verse 19. *My son*—So he calls him, to show that
this severe inquisition and sentence did not proceed
from any hatred to his person, which he loved as a
father doth his son, and as a prince ought to do each
of his subjects. *Give glory to the Lord God of Is-
rael*—As thou hast highly dishonoured him, now
take the blame to thyself, and ascribe unto God the
glory of his omniscience in knowing thy sin; of his
justice in punishing it in thee, and others for thy
sake; of his omnipotence, which was obstructed by
thee; and of his kindness and faithfulness to his
people, which was eclipsed by thy wickedness; all
which will now be evident by thy sin confessed and
punished.

Verse 20. *Indeed I have sinned*—He seems to
make a sincere and ingenuous confession, and loads
his sin with all just aggravations. *Against the Lord*—
Against his express command, and glorious attributes.
God of Israel—The true God, who hath chosen me
and all Israel to be the people of his peculiar love
and care.

A. M. 2553. B. C. 1451. 21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a "wedge of gold of fifty shekels weight, then I coveted them, and took them, and behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

22 So Joshua sent messengers, and they ran unto the tent, and behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and ^alaid them out before the LORD.

24 ¶ And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver,

^a Heb. *tongue*.—^b Heb. *poured*.—^a Verse 26; Chapter xv. 7. ^b Chap. vi. 18; 1 Chron. ii. 7.—^c Deut. xvii. 5.

Verse 21. *When I saw*—a goodly Babylonish garment—Such garments were composed with great art, of divers colours, and of great price, as appears both from the Scriptures and from heathen authors. *Two hundred shekels*—Not in coin, but in weight; for as yet they received and paid money by weight. *When I saw*—He accurately describes the progress of his sin, which began at his eye. This he permitted to gaze upon these things. Hereby his desire for them was inflamed, and that desire induced him to take them, and, having taken, to resolve to keep them, and to that end, hide them in his tent. *Then I coveted them*—See what comes of suffering the heart to go after the eyes, and what need we have to "make a covenant with our eyes!" He *was drawn away*, like Eve, of his own lust, and enticed; and *lust having conceived*, by getting the consent of his will, brought forth sin, and sin, being committed, brought forth death. Thus we see, that they who would be kept from sinful actions, must check and mortify sinful desires, particularly the desire of wealth, which we more especially term *covetousness*. For of what a world of evil is the love of money the root! How does it draw men into, and drown men in, destruction and perdition! 1 Tim. vi. 9. *They are hid in my tent, and the silver under it*—That is, under the Babylonish garment; covered with it, or wrapped up in it.

Verses 22, 23. *Joshua sent messengers*—That the truth of his confession might be unquestionable, which some, peradventure, might think was forced from him. *And they ran*—Partly longing to free themselves and all the people from all the curse under which they lay; and partly, that none of Achan's relations might get thither before them, and take away the things. *It was hid*—The parcel of things mentioned, verses 21 and 24. *Before the Lord*—Where Joshua and the elders continued yet in their assembly, waiting for the issue.

A. M. 2553. B. C. 1451. and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto "the valley of Achor.

25 And Joshua said, ^bWhy hast thou troubled us? the LORD shall trouble thee this day. ^cAnd all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they ^draised over him a great heap of stones unto this day. So ^ethe LORD turned from the fierceness of his anger: wherefore the name of that place was called, ^fThe valley of ¹⁰Achor, unto this day.

^d Chap. viii. 29; 2 Sam. xviii. 17.—^e Deut. xiii. 17.—^f Verse 24; Isa. lxx. 10.—¹⁰ That is, *trouble*.

Verse 24. *And his sons and his daughters*—It is very probable, Achan being an old man, that his children were grown up, and the things which he had stolen being buried in the midst of his tent, it is likely they were conscious of the fact, as the Jewish doctors affirm they were; and if they were not accomplices in his crime, yet, at least, they concealed it. This is said, on the supposition that they were stoned and burned. But, according to the LXX., who say nothing of his children, only *he* was put to death. And it is not necessary to understand even the Hebrew text as affirming any thing further. It says, *all Israel stoned him with stones*, without mentioning his family. And what it afterward adds, *And burned them with fire after they had stoned them with stones*, may be understood of the oxen, and asses, and sheep which belonged to Achan, and which God willed to be destroyed, together with his tent, and other effects, to excite a greater horror of his crime. For the brute creatures, though not capable of sin, nor of punishment, properly so called, yet, as they were made for man's use, so they may be justly destroyed for man's good. And as they are daily killed for our bodily food, it surely cannot seem strange that they should sometimes be killed for the instruction of our minds, that we may hereby learn the contagious nature of sin, which involves innocent creatures in its destructive effects.

Verses 25, 26. *They burned them with fire after they had stoned them*—God would have their dead carcasses burned, to show his utmost detestation of such persons as break forth into sins of such public scandal and mischief. *A great heap of stones*—As a monument of the sin and judgment here mentioned, that others might be warned by the example; and as a brand of infamy, as Josh. viii. 29; 2 Sam. xviii. 17. *The valley of Achor*—Or, *the valley of trouble*, from the double trouble expressed verse 25.

CHAPTER VIII.

Here is God's encouragement to Joshua, 1, 2. Joshua's orders to the men of war, 3-8. The stratagem succeeds, 9-22. Joshua takes and destroys the city, 23-29. The solemn writing and reading of the law before all Israel, 30-35.

A. M. 2553.
B. C. 1451.

AND the LORD said unto Joshua, ^a Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, ^b I have given into thy hand the king of Ai, and his people, and his city, and his land:

2 And thou shalt do to Ai and her king, as thou didst unto ^c Jericho and her king: only ^d the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ^e ye shall lie in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall

^a Deut. i. 21; vii. 18.—^b Chapter vi. 2.—^c Chapter vi. 21.
^d Deut. xx. 14.

NOTES ON CHAPTER VIII.

Verse 1. *And the Lord said unto Joshua*—Who, it is probable, now consulted God about the progress of the war, which he had omitted to do before, thinking himself, it seems, sufficiently authorised to proceed according to his own judgment, by what God had often said to him, and his success against Jericho. *Take all the people of war with thee*—This order may seem strange, since the people themselves thought that two or three thousand men would be sufficient, if God were with and not against them. But God would have them all to share in the spoil of Ai, the first spoil of the country, that they might be encouraged to go on with the work, and that they, who had obeyed him in abstaining from taking any thing in Jericho, might now be rewarded by the prey of the city.

Verse 2. *Thou shalt do to Ai—as thou didst unto Jericho*—That is, overcome and destroy the city and people. This was enjoined to chastise their last insolence, and the triumphs and blasphemies which doubtless their success had produced: and to revive the dread and terror which had been impressed upon the Canaanites by Jericho's ruin, and had been much abated by the late success of Ai. *The spoil thereof—shall ye take for a prey*—Neither the silver nor gold, nor any thing else, was separated to the use of the tabernacle, nor ordered to be destroyed, but the people were to enjoy it entirely themselves.

Lay thee an ambush for the city behind it—Ai

come to pass when they come out ^f we will flee before them. A. M. 2553.
B. C. 1451.

6 (For they will come out after us,) till we have ¹ drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. ^g See, I have commanded you.

9 ¶ Joshua therefore sent them forth; and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he

^e Judges xx. 29.—^f Judges xx. 32.—¹ Heb. *pulled*.
^g 2 Sam. xiii. 28.

was not to be taken by miracle, as Jericho had been; now they must exercise their own wisdom. Having seen God work for them, whereby they might learn to depend on him, and give him the glory of all their success, they must now exert themselves, and be inured to self-denial and diligence, and to labour, toil, and hardship. And they must learn to *outwit* as well as to *overpower* their enemies. God himself commands them to take the town by stratagem; and therefore we may be sure that to do the like is lawful in other wars. But it must be well observed that no treaty was here violated, no oath or promise broken, no untruth told: to do any thing of this kind cannot be allowable or excusable in any war or case whatsoever. Nay, nothing was here concealed by the Israelites but their own counsels, which surely their enemies had no right to be intrusted with; nothing was dissembled and nothing counterfeited but a retreat, which was no necessary indication at all of their inability to maintain their attack, or of ^h design not to renew it. Common prudence, had they been governed by it, would have directed the men of Ai to have been upon their guard, and either to have kept within their own walls, or at least not to have ventured forward rashly in pursuit of an army which they saw to be very superior to them in number.

Verse 10. *Joshua—numbered the people*—Not all the people, which was needless, and would now have required more time than could have been spared, but

A. M. 2553. and the elders of Israel, before the
B. C. 1451. people to Ai.

11 ^h And all the people, *even the people* of war that *were* with him, went up and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side ² of the city.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and ³ their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

14 ¶ And it came to pass when the king of Ai saw *it*, that they hastened and rose up early,

and the men of the city went out A. M. 2553.
against Israel to battle, he and all B. C. 1451.

his people, at a time appointed, before the plain: but he ⁱ wist not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel ^k made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai, or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai:

^h Verse 5.—² Or, of Ai.—³ Heb. *their lying in wait*, Verse 4.

ⁱ Judg. xx. 34; Eccles. ix. 12.—^k Judg. xx. 36, &c.

that part of the army which he designed to take with him. And this, it seems, he did, that it might be evident the conquest of Ai was effected without any loss of men, and that they might be encouraged hereby to trust in God, and proceed resolutely and boldly in the work of subduing the Canaanites. *The elders of Israel*—Their chief magistrates and rulers under Joshua. These, it is probable, went with Joshua and the army to take care that the cattle and the spoil of the city, which were given by God to all Israel for a prey, might be justly and equally divided between those that went to battle, and the rest of the people.

Verse 12. *He took about five thousand men and set them to lie in ambush*—Here commentators are divided. The learned Bishop Patrick, with many others, (see Le Clerc and Calmet,) has given it as his opinion, that, besides the thirty thousand whom Joshua had sent off before to lie in ambush, (verses 3, 4,) he now detached five thousand more to guard the roads, and intercept such as might endeavour to save themselves by flight; or to strengthen those that were first sent and that he appeared in arms against the city; with his whole force, according to God's express command, (verse 1,) to *take all the people of war with him*. And certainly the letter of the text favours this interpretation. Many, however, think, that *all the people* were taken only to encamp near the city, and that out of them Joshua chose thirty thousand to be employed in the action, out of which he detached five thousand to lie in ambush, which were as many, they think, as could be supposed to march without being discovered, and then, that with the remaining twenty-five thousand he made the open attack. Or else that the attack was made with the thirty thousand, and that the five thousand formed a separate detachment drawn from the rest of the people. The matter is not perfectly clear, or free from difficulty, either way; and the

reader is left to form his own judgment of it from the statement now given.

Verse 14. *He and all his people*—That is, the king of Ai and his men of war, for the rest were left in the city, verse 16. *At a time appointed*—At a certain hour agreed on between the king and people of Ai, and Bethel too, who were confederate with them in this enterprise. Possibly they might appoint the same hour of the day on which they had fought against Israel with success, looking upon it as a lucky hour. *Before the plain*—That is, toward, or in sight of that plain or valley in which the Israelites were, that so they might put themselves in battle array. *He knew not there were liers in ambush*—The former success having made him secure, as is usual in such cases, God also blinding his mind, and infatuating him, as he is wont to do with those who have filled up the measure of their iniquities, and whom, therefore, he purposes to destroy.

Verses 15-17. *All Israel made as if they were beaten*—That is, they fled from them, as it were for fear of a second blow. *The wilderness*—Which lay between Ai and Jericho, whither they now seemed to flee. *All the people that were in Ai*—Namely, all that were able to bear arms, for old men and children were unfit for the pursuit or fight; and that they were yet left, appears from verses 24, 25. *Not a man*—Namely, fit for war. *Beth-el*—Which, being a neighbouring city, and encouraged by the former success, had sent some forces to assist them; and now, upon notice sent to them of the flight of their common enemies, or upon some other signal given, all their men of war joined with those of Ai in the pursuit.

Verse 18. *Stretch out thy spear*—Probably a long spear, with a flag or streamer at the top of it, for a signal to the liers in wait, as well as for a sign to his host present to stop their flight, and make head

A. M. 2553. for I will give it into thy hand. And B. C. 1451. Joshua stretched out the spear that he had in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted, and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended up to heaven, and they had no ^apower to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they ¹let none of them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass when Israel had

A. M. 2553. made an end of slaying all the in- B. C. 1451. habitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai.

26 For Joshua drew not his hand back where-with he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 ^m Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he ^acommanded Joshua.

28 And Joshua burnt Ai, and made it ^oa heap for ever, even a desolation unto this day.

29 ^p And the king of Ai he hanged on a tree until even-tide: ^qand as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and ^rraise thereon a great heap of stones, that remaineth unto this day.

^a Heb. hand.—¹ Deut. vii. 2.—^m Numbers xxxi. 22, 26.
ⁿ Verse 2.—^o Deut. xiii. 16.

^p Chap. x. 26; Psa. cvii. 40.—^q Deut. xxi. 23; Chap. x. 27.
^r Chap. vii. 26; x. 27.

against the pursuers, and as a token of God's presence and assistance with them, and of their victory. The Hebrew word כִּידֹן, *kidon*, however, here rendered spear, also signifies a shield, and is so interpreted in the Vulgate. This, if made of polished brass or steel, might be seen from a great distance, by reason of its brightness.

Verses 19-23. *They entered and set the city on fire*—That is, some part of it, sufficient to raise a smoke, and give notice to their brethren of their success. But certainly not all of it, because in that case they would have lost the prey which God had allowed them. Indeed, it is evident from verse 28, that the main part of the city was not burned till after the battle, and they had taken out all the cattle and other spoils that were therein. *The people that fled turned back*—That is, the Israelites, who had counterfeited a flight, turned upon the men of Ai, who pursued them. *The other issued out of the city*—Namely, those who lay in ambush, and were now in possession of the city. *The king they took alive*—Reserved him to a more ignominious death.

Verses 24, 25. *The Israelites returned unto Ai, and smote it*—That is, the inhabitants of it, the men who, through age and infirmity, were unfit for war, and the women, verse 25. *Twelve thousand, even all the men of Ai*—Not strictly, but largely so called; all who were now in Ai, either as constant and set-

tled inhabitants, or as sojourners, and such as came to them for their help.

Verse 26. *Joshua drew not his hand back*—That is, he continued the battle, and ceased not to fight, spear in hand, till he had utterly routed them. Or, as some think, it means that he kept his hand and spear in the same posture, both stretched out, and lifted up, as a sign to encourage and direct his army to go on with their work till the enemy were destroyed.

Verse 29. *The king of Ai he hanged on a tree*—He dealt more severely with the kings of Canaan than with the people, because the abominable wickedness of that people was not restrained and punished, (as it ought to have been,) but countenanced and encouraged by their evil examples; and because they were the principal authors of the destruction of their own people, by engaging them in an obstinate opposition against the Israelites. *Down from the tree*—According to God's command in that case, Deut. xxi. 22. *The gate of the city*—Which place he chose either as most commodious, now especially, when all the city within the gate was already turned into a heap of stones and rubbish; or because this was the usual place of judgment, and therefore proper to bear the monument of God's just sentence against him, not without reflection upon that injustice which he had been guilty of in that place.

A. M. 2553. 30 ¶ Then Joshua built an altar
B. C. 1451. unto the LORD God of Israel ^s in
mount Ebal,

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the ^t book of the law of Moses, An altar of whole stones, over which no man hath lifted up *any* iron: and ^u they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

32 And ^x he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the

Levites, ^y which bare the ark of the covenant of the LORD, as well ^z the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; ^a as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

34 And afterward ^b he read all the words of the law, ^c the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, ^d with the women, and the little ones, and ^e the strangers that ^f were conversant among them.

^a Deuteronomy xxvii. 4, 5.—^t Exodus xx. 25.—^u Exodus xx. 24.—^x Deuteronomy xxvii. 2, 8.—^y Deuteronomy xxxi. 9, 25.
^z Deuteronomy xxxi. 12.

^a Deuteronomy xi. 29.—^b Deuteronomy xxxi. 11; Nehemiah viii. 3.
^c Deuteronomy xxviii. 2, 15, 45.—^d Deuteronomy xxxi. 12.—^e Verse 33.
^f Heb. *walked*.

Verse 30. *Then Joshua built an altar*—Namely, after the taking of Ai. For they were obliged to do this when they were brought over Jordan into the land of Canaan, Deut. xi. 29; xxvii. 2, 3. But this is not to be understood strictly, as if it were to be done the same day; for it is manifest they were first to be circumcised, and to eat the passover, which they did, and which was the work of some days; but as soon as they had opportunity to do it, which was now when these two great frontier cities were taken and destroyed, and thereby the coast cleared, and the bordering people were under great consternation, so that all the Israelites might securely march thither. *Built an altar*—Namely, for the offering of sacrifices, as appears from the following verse. *Mount Ebal*—God's altar was to be put in one place, (Deut. xii. 13, 14,) and this place was appointed to be mount Ebal, Deut. xxvii. 4, 5; which also seems to have been most proper, that in that place whence the curses of the law were denounced against sinners, there might also be the tokens and means of grace, and of peace and reconciliation with God, for the removing of the curses, and the procuring of God's blessing to sinners.

Verse 32. *Upon the stones*—Not upon the stones of the altar, which were to be rough and unpolished, (verse 13,) but upon other stones, smooth and plastered, as is manifest from Deut. xxvii. 2. *A copy of the law of Moses*—Not certainly the whole five books of Moses, for what stones or time would have sufficed for this? but the most weighty parts of the law, and especially the law of the ten commandments.

Verse 33. *All Israel stood, &c.*—That is, the whole congregation, old and young, male and female. *On*

this side the ark and on that side—Some on one side of it, and some on the other. *Mount Gerizim and mount Ebal*—These two places were in the tribe of Ephraim, not far from Shechem, as appears from Scripture and from other authors. *That they should bless*—Or curse, which is easily understood out of the following verse.

Verses 34, 35. *Afterward*—After the altar was built, and the stones plastered and written upon; *he read*—That is, he commanded the priests or Levites to read, Deut. xxvii. 14. *Blessings and cursings*—Which words come in, not by way of explication, as if the words of the law were nothing else besides the blessings and curses; but by way of addition, to denote that these were read, over and above the words of the law. *There was not a word which Joshua read not*—Therefore, he read not the blessings and curses only, as some think, but the whole law, as the manner was when all Israel, men and women, were assembled together. *The strangers that were among them*—Who were proselytes, for no others can be supposed to have been with them at this time. Thus, after Joshua had gained these victories, and had had such manifest proofs that God was with the Israelites, and was fighting for them, he laboured the more earnestly to set before them the whole of their duty, and to engage them to walk therein, that they might in that way testify their thankfulness to God at the same time when he was fulfilling his promises to them. Reader, learn from his example thy duty to those whom God hath committed to thy care and government, and endeavour that thy own faith and confidence in the divine goodness, as well as theirs, may thus work by love!

CHAPTER IX.

The confederacy of the kings of Canaan against Israel, 1, 2. The confederacy of the Gibeonites with Israel, 3-18. Their employment, 19-27.

A. M. 2553.
B. C. 1451. **AND** it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of ^a the great sea over against Lebanon, ^b the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite heard *thereof*;

2 That they ^c gathered themselves together, ^d fight with Joshua and with Israel, with one accord.

3 ¶ And when the inhabitants of ^d Gibeon ^e heard what Joshua had done unto Jericho and to Ai,

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine-bottles, old, and rent, and bound up;

5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.

6 And they went to Joshua ^f unto the camp

A. M. 2553.
B. C. 1451. at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the ^g Hivites, Peradventure ye dwell among us; and ^h how shall we make a league with you?

8 And they said unto Joshua, ⁱ We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, ^k From a very far country thy servants are come, because of the name of the LORD thy God: for we have ^l heard the fame of him, and all that he did in Egypt,

10 And ^m all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.

11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals ² with you for the journey, and

^a Num. xxxiv. 6.—^b Exod. iii. 17.—^c Psalm lxxxiii. 3, 5.
^d Heb. *mouth*.—^e Chap. x. 2; 2 Samuel xxi. 1, 2.—^f Chap. vi. 27.—^g Chap. v. 10.

^g Chap. xi. 19.—^h Exod. xxiii. 32; Deut. vii. 2.—ⁱ Deut. xx. 11.—^k Deut. xx. 15.—^l Exodus xv. 14.—^m Num. xxi. 24, 33.—ⁿ Heb. *in your hand*.

NOTES ON CHAPTER IX.

Verses 1, 2. *In all the coasts of the great sea, &c.*—Some versions render this, *And those along all the coasts of the great sea, and those about Lebanon. Heard thereof*—That is, of the taking of Jericho and Ai, for what immediately precedes, namely, about writing the law on stones in mount Ebal, did not concern these nations. *They gathered themselves together to fight, &c.*—They entered into a league to do this. Though they were many kings of different nations, and doubtless of different interests, often at variance with each other, yet they are all determined to unite against Israel. O that Israel would learn this of Canaanites, to sacrifice private interests to the public good, and to lay aside all animosities among themselves, that they may cordially unite against the common enemy!

Verses 3, 4. *And when*—Rather, *but when*; *the inhabitants of Gibeon*—A great and royal city of the Hivites. *They made as if they had been ambassadors*—Sent from a far country. *Wine-bottles, old and rent, and bound up*—This seems scarce sense to us; but will appear clear enough when we recollect that glass bottles were not then known, but that bottles made of leather or skins were then used; and the Gibeonites, to make show of being come from a far country, brought with them such as were torn and

rent, and bound about with strings or cords to keep them together.

Verse 6. *Unto the camp to Gilgal*—Joshua's headquarters. *And said to the men of Israel*—To those that used to meet in council with Joshua, to whom it belonged to make leagues, namely, the princes of the congregation. *Now therefore make a league with us*—Because we are not of this people, whom, as we are informed, you are obliged utterly to destroy.

Verses 7, 8. *The men of Israel said to the Hivites*—That is, the Gibeonites, who were Hivites, chap. xi. 19. *Peradventure you dwell among us*—That is, *in* this land, and so are of that people with whom we are forbidden to make any league or covenant. *They said—We are thy servants*—We desire a league with you upon your own terms; we are ready to accept of any conditions. *Joshua said, From whence come ye?*—For this free and general concession gave him cause to suspect that they were Canaanites.

Verse 9. *Because of the Lord thy God*—Being moved thereunto by the report of his great and glorious nature and works. Thus they gave them hopes that they would embrace their religion. *In Egypt*—They cunningly mention those things only which were done some time ago, and say nothing of divid-

A. M. 2553. go to meet them, and say unto them,
B. C. 1451.

We are your servants: therefore now make ye a league with us:

12 This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine which we filled, were new; and behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And ³the men took of their victuals, ⁿand asked not counsel at the mouth of the LORD.

15 And Joshua ^omade peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

16 ¶ And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now

their cities were ^pGibeon, and Chephirah, and Beeroth, and Kirjath-jearim. A. M. 2553. B. C. 1451.

18 And the children of Israel smote them not, ^abecause the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let them live, lest ^rwrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live; but let them be ^shewers of wood and drawers of water unto all the congregation; as the princes had ^bpromised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, ^aWe are very far from you; when ^xye dwell among us?

23 Now therefore ye are ^ycursed, and there shall ⁴none of you be freed from being bond-

³Or, they received the men by reason of their victuals.—ⁿNum. xxvii. 21; Isa. xxx. 1, 2; Judg. i. 1.—^oChap. xi. 19; 2 Sam. xxi. 2.—^pChap. xviii. 25, 26, 28.—^aEccles. v. 2; Psa. xv. 4.

^r2 Sam. xxi. 1, 2, 6; Ezekiel xvii. 13, 15, 18, 19.—^sDeut. xxix. 11.—^tVer. 15.—^uVer. 6, 9.—^xVer. 16.—^yGen. ix. 25.—⁴Heb. not to be cut off from you.

ing Jordan, or the destruction of Jericho and Ai, as if they lived so far off that the fame of those things had not yet reached them.

Verse 14. *The men*—That is, the princes. *Their victuals*—That they might examine the truth of what they said. *Asked not at the mouth of the Lord*—As they ought to have done upon all such weighty occasions. So they are accused of rashness and neglect of their duty. For though it is probable, if God had been consulted, he would have consented to the sparing of the Gibeonites; yet it should have been done with more caution, and an obligation upon them to embrace the true religion. In every business of importance we should take God along with us, and by his word and prayer consult him. Many a time our affairs miscarry, because we ask not counsel at the mouth of the Lord. Did we acknowledge him in all our ways, they would be more safe, easy, and successful.

Verse 15. *Joshua made a league with them to let them live*—Not merely, it seems, to spare their lives, which, supposing them to belong to a far country, they had no warrant to take away, but to let them continue in the enjoyment of their effects; the word *life* in Scripture being frequently of equal signification with prosperity. That this league was lawful and obliging, appears, 1st, Because Joshua and all the princes, upon the review, concluded it so to be, and spared them accordingly. 2d, Because God

punished the violation of it long after, 2 Sam. xxi. 1. 3d, Because God is said to have hardened the hearts of all other cities, not to seek peace with Israel, that so he might utterly destroy them, (chap. xi. 19, 20,) which seems to imply that their utter destruction did not necessarily come upon them by virtue of any peremptory command of God, but by their own obstinate hardness, whereby they refused to make peace with the Israelites.

Verse 18. *All the congregation murmured against the princes*—Both from that proneness which is in people to censure the actions of their rulers, and from the desire of the spoil of these cities.

Verse 21. *Unto all the congregation*—That is, let them be public servants, and employed in the meanest offices (one kind being put for all the rest) for the use of the congregation; doing these things partly for the sacrifices and services of the house of God, which otherwise the Israelites themselves must have done; partly for the services of the camp or body of people; and sometimes even for particular Israelites.

Verses 22, 23. *Called for them*—Probably not only the messengers, but the elders of Gibeon were now present. *Therefore ye are cursed*—You shall not escape the curse of God, which, by divine sentence, belongs to all the Canaanites; but only change the quality of it. You shall feel that curse of bondage, which is proper to your race by virtue of that ancient

A. M. 2553. men, and ^z hewers of wood and
B. C. 1451. drawers of water for the house of
my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God ^a commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore ^b we were sore afraid of our lives because of you, and have done this thing.

^z Verses 21, 27.—^a Exodus xxiii. 32.—^b Exodus xv. 14.
^c Genesis xvi. 6.

decree, Genesis ix. 25. *Bondmen*—The slavery which is upon you shall be entailed on your posterity. *The house of my God*—This only service they mention here, because it was their durable servitude, being first in the tabernacle, and then in the temple, whence they were called Nethinim, 1 Chron. ix. 2; Ezra ii. 43; whereas their servitude to the whole congregation, in a great measure, ceased when the Israelites were dispersed to their several habitations.

Verse 25. *We are in thy hand, &c.*—In thy power to use us as thou wilt. We refer ourselves to

25 And now, behold, we *are* ^c in ^{A. M. 2553}
thy hand: as it seemeth good and ^{B. C. 1451.}
right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua ⁵ made them that day ^d hewers of wood and drawers of water for the congregation and for the altar of the LORD, even unto this day, ^e in the place which he should choose.

⁵ Heb. gave, or, delivered to be, 1 Chron. ix. 2.—^d Verses 21, 23.
^e Deut. xii. 5.

thee and thy own piety, probity, and faithfulness, to fulfil thy word and oath; if thou wilt destroy thy humble supplicants, we submit. Let us, in like manner, submit to our Lord Jesus, and refer ourselves to him, saying, We are in thy hand, do unto us as it seemeth right unto thee. Only save our souls: give us our lives for a prey, and let us serve thee just as thou wilt!

Verse 27. *And for the altar of the Lord*—By which it appears, that they were not only to do this service in God's house, but upon all other occasions, as the congregation needed their help.

CHAPTER X.

In this chapter we have an account of the confederacy against Gibeon, and the request of the Gibeonites to Joshua, 1-6. Of Joshua's marching and defeating the confederate kings, 7-11. Of the sun's standing still, 12-14. Of the execution of the kings, 15-27. Of the taking their cities, and conquering all that country, 28-42. Of the return of the army to Gilgal, 43.

A. M. 2553. **N**OW it came to pass, when Adoni-
B. C. 1451. zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; ^a as he had done to Jericho and her king, so he had done to ^b Ai and her king; and ^c how the inhabitants of Gibeon had made peace with Israel, and were among them;

^a Chap. vi. 21.—^b Chap. viii. 22.—^c Chap. ix. 15.

NOTES ON CHAPTER X.

Verse 1. *Adoni-zedek, king of Jerusalem*—Who seems to have been the most powerful prince in Canaan, and carried in his name, which signifies *The Lord of righteousness*, an honourable title, such as had been anciently given to the kings of this place, who had been famous for doing justice. So Melchizedek undoubtedly was, of whom we have such honourable mention, Gen. xiv. 18. *King of Jerusalem*—It is thought by many, that this city retained the name of Salem, which they suppose it had in Abraham's time, till the Israelites came into the land

2 That they ^d feared greatly, be- ^{A. M. 2553}
cause Gibeon *was* a great city, as one ^{B. C. 1451.}

of the ¹ royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king

^d Exod. xv. 14, 15, 16.—¹ Heb. cities of the kingdom.

of Canaan, and took possession of it, when they called it *Jerusalem*, from ירש, *Jarash*, and שלום, *Shalum*, to possess peace: or from *Jerus*, the same as *Jebus*, with the change of one letter only, and *Shalem*, the place having belonged to the Jebusites. *How the inhabitants of Gibeon—were among them*—Among the Israelites, that is, were conversant with them, had submitted to their laws, and mingled interests with them.

Verses 2, 3. *They feared greatly*—Namely, Adoni-zedek and his people, he being spoken of (verse 1) as a public person, representing all his people.

A. M. 2553. of Lachish, and unto Debir king of
B. C. 1451. Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: " for it hath made peace with Joshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, ^f gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua ^g to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and

^h all the people of war with him, and ^{A. M. 2553}
all the mighty men of valour. ^{B. C. 1451.}

8 ¶ And the LORD said unto Joshua, ⁱ Fear them not: for I have delivered them into thy hand; ^k there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.

10 And the LORD ^l discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up ^m to Beth-horon, and smote them to ⁿ Azekah, and unto Makkedah.

11 And it came to pass as they fled from before Israel, and were in the going down to Beth-horon, ^o that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died

* Verse 1; Chapter viii. 15.—^f Chap. ix. 2.—^g Chap. v. 10; ix. 6.—^h Chap. viii. 1.—ⁱ Chap. xi. 6; Judg. iv. 14.

^k Chap. i. 5.—^l Judg. iv. 15; 1 Sam. vii. 10, 12.—^m Chap. xvi. 3, 5.—ⁿ Chap. xv. 35.—^o Psal. xviii. 13, 14; lxxvii. 17.

Gibeon was—as one of the royal cities—Either really a royal city, and having a king, or equal to one of the royal cities, though it had not a king. It seems indeed to have been governed by elders, chap. ix. 11. *Adoni-zedek sent*—Either because he was superior to them, or because he was nearest the danger, and most forward in the work.

Verse 5. *The five kings of the Amorites*—This name is here taken generally for any of the Canaanites. But, strictly speaking, the citizens of Hebron were Hittites, those of Jerusalem, Jebusites, and the Gibeonites made a part of the Hivites. It is reasonably supposed that the Amorites, being numerous and victorious beyond Jordan, had poured forth colonies into the land of Canaan, subdued divers places, and so communicated their name to all the rest.

Verses 6, 7. *Slack not thy hand from thy servants*—Do not neglect or delay to help us, whom thou art obliged to protect both in duty, as thou art our master, and for thy own interest, we being part of thy possessions; and because we have given ourselves to thee, and put ourselves under thy protection. *In the mountains*—In the mountainous country. *So Joshua ascended*—Having no doubt asked counsel of God first, which is implied in the answer God gives him, verse 8. *All the mighty men*—That is, an army of the most valiant men picked out from the rest: for it is not probable either that he would take the whole army with him, consisting of so many hundreds of thousands, who would only have embarrassed and hindered one another, or that he would leave the camp without an army to defend it.

Verse 9. *Joshua came unto them suddenly*—Though assured by God of the victory, yet he uses all prudent means. *And went up from Gilgal—all night*—It is not said that he went from Gilgal to

Gibeon in a night's space, but only that he travelled all night; unto which you may add part either of the foregoing or of the following day. It is true, God had promised that he would, without fail, deliver the enemies into his hand. But God's promises are intended, not to slacken, but to quicken our endeavours. He that believeth, doth not make haste to anticipate providence; but doth make haste to attend it, with a diligent, not a distrustful speed.

Verse 10. *At Gibeon*—That is, near Gibeon; for it is plain they were not in the city; and so ought we to take the particle *at*, in many other places of Scripture, as signifying no more than nigh unto. *Along the way that goeth up to Beth-horon*—That is, to the place which was afterward called by that name; for there was no such place at the time of this battle, it being built after they were settled in Canaan, as we read 1 Chron. vii. 24. And it probably was so called from the miraculous destruction which overtook the enemies of Israel here; for *Beth-horon* signifies the *place of anger* or *fury*. It stood upon a hill, as appears by the expression here used, of *going up to Beth-horon*.

Verse 11. *The Lord cast down great stones*—That is, hail-stones of an extraordinary greatness, cast down with that certainty as to hit the Canaanites, and not their pursuers the Israelites. Josephus affirms that thunder and lightning were mixed with the hail, which may seem probable from Hab. iii. 11. They had robbed the true God of his honour, by worshipping the host of heaven, and now the host of heaven fights against them, and triumphs in their ruin. *Beth-horon* lay north of Gibeon, Azekah and Makkedah south, so that they fled each way. But which way soever they fled, the hail-stones pursued them. There is no fleeing out of the hands of God!

A. M. 2553. with hailstones than *they* whom the
B. C. 1451. children of Israel slew with the sword.

12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, ¹ Sun, ² stand thou still upon Gibeon, and thou Moon, in the valley of ³ Ajalon.

^p Isa. xxviii. 21; Hab. iii. 11. — ² Or, *be silent*. — ³ Judg. xii. 12.

Verse 12. *Then spake Joshua*—Being moved so to do out of zeal to destroy God's enemies, and directed by the motion of God's Spirit, and being filled with a holy confidence, that what he said would be accomplished. And he spake it *in the sight*—That is, in the presence and audience; *of all Israel*—That they might be witnesses of the fact. *Sun, stand thou still*—Joshua does not speak according to the terms of modern astronomy, which it would have been highly improper for him to have done, as he would not have been understood by the people that heard him, but according to the appearance of things. The sun appeared to the Israelites over Gibeon, the moon was over the valley of Ajalon, which we may suppose to be situated in a different direction; and there, in the name of God, he commanded them to continue to appear, which they did for *a whole day*—That is, either for the space of twelve hours, or for the time of one whole diurnal revolution. "Nothing," we may observe in the words of Dr. Dodd, "is more common in Scripture than to express things, not according to the strict rules of philosophy, but according to their appearance, and the vulgar apprehension concerning them. For instance, Moses calls the sun and moon *two great lights*; but however this appellation may agree with the sun, it cannot in the same sense signify the moon, which is now well known to be but a small body, and the least of all the planets, and to have no light at all but what it borrows by a reflection of the rays of the sun; appearing to us larger than the other planets, merely because it is placed nearer to us. From this appearance it is that the Holy Scriptures give it the title of a *great light*. In like manner, because the sun seems to us to move, and the earth to be at rest, the Scriptures represent the latter as placed on *pillars, bases, and foundations*, compare the former to a *bridegroom issuing from his chamber, and rejoicing as a giant, to run his course*, and speak of his *arising and going down, and hastening to the place from whence he arose, &c.*, when it is certain, that if the sun were made to revolve round the earth, the general laws of nature would thereby be violated, the harmony and proportion of the heavenly bodies destroyed, and the economy of the universe thrown into confusion and disorder. The general design of God, when he inspired the sacred writers, having been to form mankind to holiness and virtue, not to make them philosophers, it no way derogates from the respect due to the Holy Spirit, or from the consideration which the writings of those holy men merit, whose pens he

13 And the sun stood still, and the moon stayed, until the people had ^{A. M. 2553.}
^{B. C. 1451.} avenged themselves upon their enemies. *Is not this written in the book of ³ Jasher?* So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was ^s no day like that before it or after it, that the LORD hearkened unto

^r 2 Sam. i. 18. — ³ Or, *the upright*. — ^s Isa. xxxviii. 8.

directed, to suppose that, in order to accommodate themselves to the capacity, the notions, and language of the vulgar, they have purposely spoken of the phenomena of nature in terms most conformable to the testimony of the senses." Add to this, those who are best informed in, and most assured of, the system of modern astronomy, and therefore well know that the succession of day and night is not caused by any motion of the sun and moon, but by the rotation of the earth upon its own axis; yet continually speak of the *rising and setting, ascending and declining* of the sun and moon, according as they appear to our senses to do. Indeed, if they spoke otherwise they would not be understood by people in general.

Verse 13. *And the sun stood still*—God heard Joshua's request, and gave him the thing he asked for, a prolongation of the day to near twice the length of any other day. This is the fact here attested, and this we are bound to believe on the divine testimony. But as to the *manner* in which this wonderful miracle was accomplished, God has not informed us; and to make inquiries concerning it would be a mere waste of time, being beyond our discovery and comprehension. *Until the people had avenged themselves upon their enemies*—That is, till they had utterly destroyed them. *Is not this written in the book of Jasher?*—This book was written and made public before Joshua wrote his history, and is therefore properly alluded to here. It was probably a collection of records, or of poems, concerning the principal events of these wars, and no doubt gave a further account of this miracle. But this and some other books of these ages have long been lost, not being canonical, and therefore not preserved by the Jews with the same care wherewith they guarded their inspired writings. If it seem strange to any one that so wonderful an event as is here recorded should not be mentioned by any heathen writers, it may be answered, 1st, That many learned men have shown that there is a great appearance of its being alluded to in many of the fables of the heathen poets, and mythologists of Greece and Rome, and in the histories of the Chinese. But whether or not, it must be observed, 2d, That it is confessed by the generality of writers, heathen and others, that there is no certain history or monument in heathen authors of any thing done before the Trojan war, which happened a thousand years after Joshua's time, and that all the ages preceding that war are termed, by the most learned heathen, the *uncertain, unknown, or obscure time*.

Verse 14. *There was no day like that*—Namely

A. M. 2553. the voice of a man: for ^tthe LORD
B. C. 1451. fought for Israel.

15 ^u And Joshua returned, and all Israel with him, unto the camp to Gilgal.

✓ 16 ¶ But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:

19 And stay ye not, *but* pursue after your enemies, and ⁴smite the hindmost of them; suffer them not to enter into their cities: for

^t Deut. i. 30; Verse 42.—^u Verse 43.

the LORD your God hath delivered ^{A. M. 2553.}
them into your hand. ^{B. C. 1451.}

20 And it came to pass when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: ^xnone moved his tongue against any of the children of Israel.

22 ¶ Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

⁴ Or, cut off the tail.—^x Exod. xl. 7.

in those parts of the world in which he here speaks. Vain, therefore, is that objection, that the days are longer near the northern and southern poles, where they are constantly longer at certain seasons, and that by the order of nature; whereas the length of this day was surely contingent, and granted by God in answer to Joshua's prayer. *The Lord hearkened to a man*—Namely, in such a manner as to alter the course of nature, that a man might have more time to pursue and destroy his enemies. *The Lord fought*—This is added as the reason why God was so ready to answer Joshua's petition, because he was resolved to fight for Israel, and that in a more than ordinary manner. We may observe here how remarkably pertinent both the miracle of the hailstones, and this of the sun's being arrested in his course, were to the circumstances of the persons concerned in them. All nations had at this time their several tutelar deities, to whose protection they committed themselves and their country, and to whose power they imputed their successes in war. Now, the three principal deities whom the inhabitants of Canaan adored, were the sun, moon, and heavens, or air. To convince them, therefore, that the gods in whom they trusted were subject to the God of Israel, and to punish them, at the same time, for the false worship they paid them, "the Lord showered down great hailstones from the heavens, or air, which slew vast numbers of their powerful army; and then stopped the two great luminaries in their course," which gave the Israelites time and opportunity to complete their victory over the remainder. It may be thought, perhaps, that the whole motive which induced Joshua to put up his prayer for the prolongation of the day, was only his zeal and eagerness for gaining an entire conquest over his enemies; but we cannot imagine that Joshua should, without a special intimation from heaven, have addressed unto God the prayer concerning the sun and moon, which he is recorded to have done in the sight of Israel; for of what an extravagance would he have appeared guilty, if an effect had not been given to what he asked for? Or how could he

be so wild as to think of an accomplishment of so strange an expectation as this would have been, had it been only a thought of his own heart to wish for it? But unquestionably the same Lord who spake unto him before the battle, who bade him not fear the armies of the Canaanites, who assured him that they should not be able to stand before him, directed him to ask for this wonderful miracle, and in granting what he asked for, gave a full testimony, both to the Israelites and their enemies, that *the gods of the heathen were but idols, and that it is the Lord that made (and that ruleth in) the heavens.*

Verse 15. *And Joshua returned*—Not immediately, but after he had performed what is related in the following part of this chapter, as appears by verse 43, where the very same words are repeated.

Verse 16. *These five kings—hid themselves in a cave*—A place of the greatest secrecy; but there is no escaping the eye or hand of God, who here brought them into a net of their own making. *At—Hebrew, in, Makkedah*—Not in the city, for that was not yet taken; but in the territory of it.

Verse 19. *Suffer them not to enter their cities*—Whereby they would have recovered their strength, and renewed the war. *God hath delivered them*—Your work will be easy; God hath already done the work to your hands.

Verses 20, 21. *Joshua and the children of Israel*—Rather, the children of Israel, by the command of Joshua; for Joshua himself went not with them, but abode at the siege before Makkedah. *And all the people returned to the camp*—To the body of the army, who were encamped there with Joshua, to besiege that place. *In peace*—That is, in safety; all that detachment sent to pursue the enemies came back safe to the camp; not a man of them was lost, or so much as wounded. *None moved his tongue*—Not only their men of war could not find their hands, but they were so confounded that they could not move their tongues to reproach *any of the children of Israel*, as doubtless they did when the Israelites were first repulsed and smitten at Ai: but now they were silenced as well as conquered.

A. M. 2553. B. C. 1451. 23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, ⁷ put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, ² Fear not, nor be dismayed, be strong and of good courage: for ^a thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they ^b were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, that Joshua commanded, and they ^c took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did to the king of Makkedah ^d as he did unto the king of Jericho.

29 ¶ Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:

⁷ Psalm cvii. 40; cx. 5.—^a Deuteron. xxxi. 6, 8.—^b Deut. iii. 21; vii. 19.

Verse 24. *Put your feet on the necks, &c.*—This he commanded, not in insolence and pride, but in token that these kings and their countries were brought into an absolute subjection to the Israelites, that God had fulfilled his promise in part, (Deut. xxxiii. 29,) and to assure his captains that he would completely fulfil it, and subdue the proudest of their enemies under their feet.

Verses 27–29. *They took them down*—That neither wild beasts might come to devour them, nor any of their people to give them honourable burial. Thus, that which they thought would have been their shelter was made their prison first, and then their grave. So shall we surely be disappointed, in whatever we flee to from God. *And that day*—On which the sun stood still. Nor is it strange that so

30 And the LORD delivered it also, and the king thereof, into the hand of Israel: and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto Eglon, and all Israel with him: and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish.

36 ¶ And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, (according to all that he had done to Eglon,) but destroyed it utterly, and all the souls that were therein.

^b Chapter viii. 29.—^c Deuteron. xxi. 23.—^d Chapter vi. 21.
^e Chap. xiv. 13; xv. 13.

much work was done, and places so far distant were taken in one day, when the day was so long, and the Canaanites struck with such a terror. *He let none remain*—From the severity wherewith this and the following cities were treated, and the command given, (Deut. xx. 10,) it has been inferred, with much probability, that offers of peace had been made them by Joshua before he fought against them, and that they had rejected these offers. *All Israel with him unto Libnah*—Namely, all who were with him in this expedition.

Verses 35–37. *They took it on that day*—On which they first attempted it. *Unto Hebron*—The conquest of Hebron, here generally related, is afterward repeated, and more particularly described, chap. xv. 13, 14. *And the king thereof*—Their for-

A. M. 2553. 38 ¶ And Joshua returned, and all
B. C. 1451.

Israel with him, to ^f Debir; and fought against it:

39 And he took it, and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and

^f See Chap. xv. 15.—^g Deut. xx. 16, 17.

mer king was one of the five whom Joshua had lately killed and hanged, but it seems they had now set up a new sovereign, their city being of great note, since it had other cities depending on it, and subject to its jurisdiction, as appears from the next words.

Verse 38. *Joshua returned—to Debir*—Joshua had not been there before, but having advanced as far south and west as he thought expedient, even as far as Gaza, which was in the western coast, (verse 41,) he now returned toward the camp at Gilgal, which was north-east from him, and in his march thither took Debir, which afterward was a city of Judah, (chap. xv. 49,) and one of the cities of the priests, chap. xxi. 15.

Verse 40. *All that breathed*—That is, all mankind; they reserved the cattle for their own uses. *As God had commanded*—This is added for the vindication of the Israelites, whom God would not have to suffer in their reputation for executing his commands; and therefore he acquits them of that cruelty which they might be thought guilty of, and ascribes it to his own just indignation. And hereby was typified the final destruction of all the impenitent enemies of the

of the springs, and all their kings: he A. M. 2553.
left none remaining, but utterly de- B. C. 1451.
stroyed all that breathed, as the LORD God of Israel ^g commanded.

41 And Joshua smote them from Kadesh-barnea even unto ^h Gaza, ⁱ and all the country of Goshen, even unto Gibeon.

42 And all these kings and their land did Joshua take at one time; ^k because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

^h Gen. x. 19.—ⁱ Chap. xi. 16.—^k Verse 14.

Lord Jesus, who, having slighted the riches of his grace, must for ever feel the weight of his wrath.

Verse 41. *From Kadesh-barnea*—Which lay in the south of Canaan, (Num. xxxiv. 4; Deut. i. 19,) and belonged to the tribe of Judah, chap. xv. 3. Gaza was a city of the Philistines, in the south-west part. So he here signifies that Joshua did, in this expedition, subdue all those parts which lay south and west from Gilgal. *All the country of Goshen*—There was a city in the tribe of Judah of this name, which, like Hebron, was situated in the mountains, in the southern part of the country, (chap. xv. 51,) from which city the adjacent region was called the country of Goshen. This tract was enriched with excellent pasture lands and plenteous streams, like that country in Egypt of the same denomination, and thence was called Goshen, as Pellicanus conjectures; because the Hebrew word *geshem* signifies copious showers, which impart fertility to the earth. *Even unto Gibeon*—Which was in the more northerly part of the country. And therefore, as the former account specified the conquests of Joshua from the south to the west, so here his conquests from the south to the north are related.

CHAPTER XI.

The confederacy of many kings against Israel, 1-5. God's encouragement to Joshua, and his conquest of them and their cities, 6-20. The destruction of the Anakims, 21-23.

A. M. 2553. AND it came to pass, when Jabin
B. C. 1451. king of Hazor had heard those

^a Chap.

things, that he ^asent to Jobab A. M. 2553.
king of Madon, and to the king of B. C. 1451.

x. 3.

NOTES ON CHAPTER XI.

Verse 1. *King of Hazor*—This was the principal city of the northern part of Canaan, verse 10; and fell to the share of the tribe of Naphtali in the division of the land, chap. xix. 36. Jabin was the name of the king of the Canaanites in this part of the country, in future times, as well as now. *Had*

heard—This was a remarkable instance of the wisdom and goodness of Divine Providence, which so governed the minds of the Canaanites, that they were not all united under one king but divided among many petty kings; and next, that these did not all unanimously join their counsels and forces together to oppose the Israelites at their first en-

A. M. 2553. ^b Shimron, and to the king of Ach-
B. C. 1451. shaph,

2 And to the kings that *were* on the north of the mountains, and of the plains south of ^o Chinneroth, and in the valley, and in the borders ^d of Dor on the west,

3 And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, ^a and to the Hivite under ^f Hermon ^e in the land of Mizpeh.

4 And they went out, they and all their hosts with them, much people, ^b even as the sand that *is* upon the sea-shore in multitude, with horses and chariots very many.

5 And when all these kings were ¹ met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the LORD said unto Joshua, ⁱ Be not

^b Chap. xix. 15.—^c Num. xxxiv. 11.—^d Chap. xvii. 11; Judg. i. 27.—^e Judg. iii. 3.—^f Chap. xiii. 11.—^g Genesis xxxi. 49.—^h Gen. xxii. 17; xxxii. 12.

trance, but quietly suffered the destruction of their brethren, thereby preparing the way for their own.

Verse 2. *On the north of the mountains*—Rather, according to the Hebrew, *On the north in the mountain*. That is, either mount Lebanon, called the *mountain* by way of eminence, or in the mountainous country. This seems to be the general designation of all the particular places following: they were in the northern parts of Canaan, as those mentioned chap. 10 were in the southern parts. *And of the plain, &c.*—Hebrew, *in the plain*, southward from Chinneroth, on the lake of Gennesareth. *Dor*—A place upon the coast of the midland sea.

Verse 3. *The Canaanites on the east and on the west*—The Canaanites, properly so called, lived part of them on the east, near Jordan, and part on the west, near the sea, and both are here united. *And to the Amorite, &c.*—There were other Amorites scattered up and down the country, besides those who were subject to the five kings mentioned in the preceding chapter, verse 5, who were all now assembled by Jabin, together with the rest of the Hittites and Perizzites, who were in several parts of the country, that they might form as powerful an army as could be raised. *The Jebusite in the mountains*—About Jerusalem, where they kept a strong hold, till the time of David. *The Hivite under Hermon*—On the north of Canaan, whereby they were distinguished from those Hivites who lived in Gibeon. *In the land of Mizpeh*—That Mizpeh which was in the northern part of Gilead. But there were other cities called by that name; for as it signifies a *watch-tower*, or watching-place, it is no wonder that several places of good prospect should be so named.

Verse 5. *These kings—pitched at the waters of Merom*—A lake made by the river Jordan in the

afraid because of them: for to-mor- A. M. 2553.
row about this time will I deliver B. C. 1451
them up all slain before Israel: thou shalt
^h hough their horses, and burn their chariots
with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly, and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto ² great Zidon, and unto ^{1 3} Misrephoth-maim,⁴ and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them ^m as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the

¹ Or, *assembled by appointment*.—ⁱ Chap. x. 8.—^k 2 Sam. viii. 4.—^l Or, *Zidonrabbah*.—¹ Chap. xiii. 6.—³ Or, *salt pits*.—⁴ Or, *burnings*.—^m Verse 6.

northern part of it, which was in the territory of the king of Shimron, near Hazor, Jabin's royal city, and almost in the middle of these confederate kings.

Verse 6. *I will deliver them up all slain*—The Seventy translate this *τετραπομενες*, *put to flight*: and it is certain they were not all slain, but many of them fled. The meaning therefore can only be, that they should be so broken and scattered by that time, as to have no more power to resist than dead men. *Thou shalt hough their horses*—Disable them for war, by cutting the sinews of the ham. They might, however, be still fit for other uses. God forbade them to keep many horses, now especially, that they might not trust to their horses, nor ascribe the conquest of the land to their own strength, but wholly to God, by whose power alone a company of raw and unexperienced footmen were able to subdue so potent a people, who, besides their great numbers, and giants, and walled cities, had the advantage of many thousands of horses and chariots.

Verse 7. *Joshua came—against them*—When they least expected him, intending there to refresh, and prepare, and order themselves for the offensive war which they designed.

Verse 8. *Great Zidon*—A great city in the northwest part of Canaan, upon the sea. *Misrephoth-maim*—A place not far from Zidon, supposed to be so called from the salt or glass which they made there. *Valley of Mizpeh*—Under mount Hermon, as appears by comparing this with verses 3 and 17, where it seems to be called the valley of Lebanon. This lay on the east, as Zidon did on the west; and so it seems they fled several ways, and the Israelites also divided themselves into two bodies, one pursuing east, and the other west.

Verse 10. *The king*—In his royal city, to which

A. M. 2553. sword: for Hazor beforetime was the
B. C. 1451. head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them*: there was not ^s any left to breathe: and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them, ^a as Moses the servant of the LORD commanded.

13 But *as for* the cities that stood still ⁶ in their strength, Israel burned none of them, save Hazor only; *that* did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves: but every man they smote with the edge of the sword, until they had

destroyed them, neither left they any
to breathe. A. M. 2553.
B. C. 1451.

15 ^o As the LORD commanded Moses his servant, so ^p did Moses command Joshua, and ^q so did Joshua: ^r he left nothing undone of all that the LORD commanded Moses.

16 ¶ So Joshua took all that land, ^r the hills, and all the south country, ^s and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

17 ^t *Even* from ^s the mount Halak, that goeth up to Seir, even unto Baal-gad, in the valley of Lebanon under mount Hermon: and ^u all their kings he took, and smote them, and slew them.

18 ^u Joshua made war a long time with all those kings.

^a Or, any breath.—ⁿ Num. xxxiii. 52.—^h Heb. on their heap.
^o Exodus xxxiv. 11, 12.—^p Deuteron. vii. 2.—^q Chapter i. 7.
^r Heb. he removed nothing.

^r Chapter xii. 8.—^s Chap. x. 41.—^t Chap. xii. 7.—^u Or, the smooth mountain.—^u Deut. vii. 24; Chap. xii. 7.—^v Till 1445, Verse 23.

he fled out of the battle. *Head of those kingdoms*—Not of all Canaan, but of all those who were confederate with him in this expedition.

Verse 13. *In their strength*—Hebrew, with their fence, walls, or bulwarks, that is, which were not ruined with their walls in taking them. *Save Hazor*—Because this city began the war, and, being the chief and royal city, might renew the war, if the Canaanites should ever seize upon it: which in fact they did, and settled there, under a king of the same name, Judges iv. 2.

Verse 15. *As the Lord commanded Moses, &c.*—See Exod. xxxiv. 11, 12; Deut. xxxi. 7. *So did Joshua: he left nothing undone*—This is a demonstration that Moses left in writing what the Lord commanded, as we read in the foregoing books, and that they were not written, as some have pretended, in later times. For it would have been impossible for Joshua to have executed every thing which had been commanded by Moses, unless he had had the book of the law before him for his direction.

Verse 16. *All that land*—Of Canaan, whose parts here follow. *The hill*—Or, the mountain, that is, the mountainous country, namely, of Judea. A considerable part of Judea was called the hilly or the mountainous country, Luke i. 39, 65. *The south country*—That is, not only the mountainous part, but all the country of Judea, which lay in the southern part of Canaan, and often comes under the name of the south. *The vale*—The low countries. *The plain*—The fields, or campaign grounds. *The mountain of Israel*—It is very uncertain whether the mountainous country of Israel, in general, be meant by this expression, or whether a particular place be not rather intended. Many think it probable that Beth-el is meant, where God appeared to Jacob

as he went to *Padan-Aram*, and promised to give him this land, (Gen. xxviii. 11,) and where he dwelt, by God's direction, after his return; where God appeared to him again, repeated the same promise, and changed his name from Jacob to Israel, Gen. xxxv. 1, 9, 10.

Verse 17. *That goeth up to Seir*—That is, to the country of Seir or Edom, namely, to that part of it which was south from Judea. *Unto Baal-gad, in the valley of Lebanon, &c.*—As the preceding words express the bounds of Joshua's conquest southward, so hither they extended northward. And this seems to be a description of the length of the country which he took from the king of Hazor, and all those who joined with him, as Archbishop Usher understands it.

Verse 18. *Joshua made war a long time*—For divers years together, five or six at least, according to Josephus. And this is here expressed, lest it should be thought that as all these wars are here recorded in a short narration, so they were despatched in a short time. God would have the land to be conquered gradually, for many weighty reasons; 1st, Lest the sudden extirpation of those nations should have made a great part of the land desert, and thereby have increased the number of wild beasts, which is particularly noticed by Moses, Exod. xxiii. 29; Deut. vii. 22. 2d, Lest, being done suddenly and easily, it should soon be forgotten and despised. 3d, That by long exercise the Israelites might grow skilful in the art of war. 4th, For the trial and exercise of their patience and courage, and trust in God. 5th, To keep them in awe, and chastise them by these Canaanites when they forsook God; and to oblige them to be more careful to please him, since they saw they still needed his help and protection against their enemies.

A. M. 2553. 19 There was not a city that made
B. C. 1451. peace with the children of Israel, save

* the Hivites the inhabitants of Gibeon: all
other they took in battle.

20 For ^γ it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, ^z as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut off ^a the Anakims from the mountains, from

⋈ Chap. ix. 3, 7.—^γ Deut. ii. 30; Judg. xiv. 4.—^z Deut. xx. 16, 17.—^a Num. xiii. 22, 33.—^b 1 Sam. xvii. 4.

Verses 19, 20. *All other they took in battle*—That is, all that were taken by Joshua were taken by the sword, and therefore it is no wonder that the war was long, when the enemy was so obstinate. *It was of the Lord to harden their hearts*—In the same sense in which he hardened the heart of Pharaoh. He did not soften their hearts through the influence of his almighty grace, but gave them up to their own animosity, pride, confidence, and stubbornness; and so ordered things, in the course of his wise and righteous providence, that they were emboldened to fight with the Israelites, notwithstanding they had heard of the wonders that were repeatedly wrought for them. And this he did in order that their abominable and incorrigible wickedness might be punished, and that the Israelites might not be mixed with them, but be entire among themselves in the possession of the land. *That he might destroy them utterly, and they might have no favour*—Which they might have obtained if they had not been so inconsiderate, and self-confident, and rash as to imagine they could withstand those before whom the river Jordan fled back, and the walls of Jericho fell down flat; and so would not hearken to the terms that Joshua offered to them.

Verse 21. *At that time*—That is, in the war before mentioned, and probably toward the conclusion of it; after he had left none to oppose him in other places, but only in those mountainous parts which were of difficult access. *Joshua cut off the Anakims*—“A wild, barbarous, and gigantic people, who were of a different original from that of the Canaanites, and inhabited certain mountains of the country. It would have been dangerous to let them remain, nor were they worthy of such an indulgence. Joshua, therefore, marched against them, and crowned his victories by their utter defeat.”—Dodd. *From the mountains*—Hebrew, *The mountain*; but the singular number seems to be put for the plural. *From Hebron, &c.*—That is, from the territories belonging to these cities. For, as we have often seen in this history, cities are mentioned for the country subject to them. *From all the mountains of Judah*—All the mountainous country that fell afterward by lot to the tribe of Judah. *And from all the mountains*

Hebron, from Debir, from Anab, and ^{A. M. 2553.}
from all the mountains of Judah, and ^{B. C. 1451.}

from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in ^b Gath, ^c and in Ashdod, there remained.

23 ¶ So Joshua took the whole land, ^d according to all that the LORD said unto Moses, and Joshua gave it for an inheritance unto Israel ^e according to their divisions by their tribes. ^f And the land rested from war.

⋈ Chap. xv. 46.—^d Num. xxxiv. 2, &c.—^e Num. xxvi. 53. ^f Chap. xiv. 15; xxi. 44; Verse 18.

of Israel—The mountainous country that was allotted to the rest of the tribes of Israel, to which mountains these people, it is likely, fled for safety. *Joshua destroyed them utterly with their cities*—But how could Joshua be said to have utterly destroyed either the Anakims or their cities, when Caleb and Othniel destroyed some of them after Joshua's death? chap. xiv. 12; Judges i. 10–12. This might be either, 1st, Because these places, though in part destroyed, yet, being neglected by the Israelites, were repossessed by the giants, and by them kept until Caleb destroyed them: or rather, 2d, Because this work, though done by the particular valour of Caleb, is ascribed to Joshua as the general of the army, according to the manner of all historians; and therefore it is here attributed to Joshua; though afterward, that Caleb might not lose his deserved honour, the history is more particularly described, and Caleb owned as the great instrument of it.

Verse 22. *Only in Gaza, in Gath, and in Ashdod*—These were three cities of the Philistines, into which either some of the Anakims escaped, and there took shelter, or they had been there from ancient time, and the Israelites could not yet expel them. For they did not possess themselves of the country of the Philistines till the time of David, when we find some of these giants still there.

Verse 23. *So Joshua took the whole land*—Which either the Canaanites or the Anakims possessed; that is, subdued it, so that none rose up against him, though many places were not yet in the possession of the Israelites. *According to all that the Lord said unto Moses*—See Deut. xxxi. 7, 8. God had promised to drive out the nations before them: and now he had fulfilled his promise. Our successes and enjoyments are then doubly comfortable when we see them flowing to us from God's faithfulness to his promise. *This is according to what the Lord hath said*—Just as our obedience is the more acceptable when it has an eye to the precept. And if we make conscience of our duty, we need not question the performance of the promise. *And the land rested from war*—None of the lords of the Philistines, nor any others, presumed to give them any disturbance, so that they now became “peaceable possessors of

that fine land of promise, and thought only how to divide it among them, as we shall see in chap. xiii. Here begins the seventh year, reckoning from their first seed-time, after the passage over Jordan; the first sabbatical year celebrated by them after Joshua

had brought them into rest; that rest which is a type of the eternal rest, which the great Joshua of the new covenant prepares for his people in heaven, Heb. iv. 8, 9, &c. From this same epocha we are to reckon the jubilees."—Dodd. See on Lev. xxv. 8, 9, 10.

CHAPTER XII.

The conquests of Israel, under Moses, 1-6; under Joshua, 7-24.

A. M. 2553. B. C. 1451. **N**OW these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, ^a from the river Arnon ^b unto mount Hermon, and all the plain on the east :

2 ^c Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon ;

3 And ^d from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea on the east, ^e the way to Beth-jeshimoth ; and from ^f the south, under ^g Ashdodh-pisgah :

4 And ^h the coast of Og king of Bashan which was of ⁱ the remnant of the giants, ^j that dwelt at Ashtaroth and at Edrei,

5 And reigned in ^k mount Hermon, **A. M. 2553. B. C. 1451.** ^l and in Salcah, and in all Bashan, ^m unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 ⁿ Them did Moses the servant of the LORD, and the children of Israel smite : and ^o Moses the servant of the LORD gave it for a possession unto the Reubenites, and the Gadites, and the half-tribe of Manasseh.

7 ¶ And these are the kings of the country ^p which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon, even unto the mount Halak that goeth up to ^q Seir ; which Joshua ^r gave unto the tribes of Israel for a possession according to their divisions ;

8 ^s In the mountains, and in the valleys, and in the plains, and in the springs, and in the

^a Num. xxi. 24.—^b Deut. iii. 8, 9.—^c Num. xxi. 24 ; Deut. ii. 33, 36.—^d Deut. iii. 17.—^e Chap. iii. 20.—^f Or, Teman.
^g Or, the springs of Pisgah, or, the hill.—^h Deut. iii. 17 ; iv. 49.
ⁱ Num. xxi. 35.—^j Deut. iii. 11 ; Chap. xiii. 12.

^k Deut. i. 4.—^l Deut. iii. 8.—^m Deut. iii. 10 ; Chap. xiii. 11.—ⁿ Deut. iii. 14.—^o Num. xxi. 24, 33.—^p Num. xxxii. 29, 33.—^q Chap. xi. 17.—^r Gen. xiv. 6.—^s Chap. xi. 23
^t Chap. x. 40.

NOTES ON CHAPTER XII.

Verses 1, 2. *These are the kings of the land*—This summary account of Israel's conquests comes in here not only as a conclusion of the history of the wars of Canaan, that we might at one view see what they had gotten ; but as a preface to the history of the dividing of Canaan, that all those territories might be placed together before the reader's view, which they were now to make the distribution of. *All the plain on the east*—That is, on the east of Jordan, called the plain, Deut. i. 1. *From the middle of the river*—Ar, which was no part of Sihon's dominions, but belonged to the Moabites, (Deut. ii. 9-18,) appears to have been situated in the middle of the river Arnon, (Deut. ii. 36, and iii. 16,) and therefore the middle of the river is properly here mentioned as the bound of Sihon's dominion on that side. But it is not unusual even among us for a river to be divided between two lords, and for their territories or jurisdictions to meet in the middle of the

river. Some, however, prefer rendering תוך הנחל, *tock hannachal*, between the river ; namely, that he reigned over some territory which was situated between different streams of that river. *Half Gilead*—Hebrew, *And the half Gilead* ; that is, half the country of Gilead, over which Sihon's dominion, which began at Arnon, extended, ending at Jabbok, beyond which river was the other half of Gilead, which belonged to Og.

Verse 6. *Them did Moses and the children of Israel smite*—Fresh mercies must not drown the remembrance of former mercies : nor must the glory of the present instruments of good to the church, diminish the just honour of those that went before them. Joshua's services were confessedly great. But let not those under Moses be forgotten. Both together proclaim God to be the Alpha and Omega of his people's salvation.

Verse 8. *In the wilderness and in the south country*—These are joined together because the wilder-

A. M. 2553. wilderness, and in the south country;
B. C. 1451. * the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 ^a The king of Jericho, one; * the king of Ai, which is beside Beth-el, one;

10 ^y The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; ^z the king of Gezer, one;

13 ^a The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 ^b The king of Libnah, one; the king of Adullam, one;

16 ^c The king of Makkedah, one; A. M. 2553.
the king of Beth-el, one; B. C. 1451.

17 The king of Tappuah, one; ^e the king of Hopher, one;

18 The king of Aphek, one; the king of ³ Lasharon, one;

19 The king of Madon, one; ^f the king of Hazor, one;

20 The king of ^g Shimron-meron, one; the king of Achshaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 ^h The king of Kedesh, one; the king of Jokneam of Carmel, one;

23 The king of Dor in the ⁱ coast of Dor, one; the king of ^k the nations of Gilgal, one;

24 The king of Tirzah, one; all the kings, thirty and one.

^t Exod. iii. 8.—^u Chap. vi. 1.—^x Chap. viii. 29.—^y Chap. x. 23.—^z Chap. x. 33.—^a Chapter x. 38.—^b Chapter x. 29.
^c Chap. x. 28.—^d Chap. viii. 17; Judg. i. 22.

^e 1 Kings iv. 10.—^f Or, *Sharon*, Isaiah xxxiii. 9.—^g Chap. xi. 10.—^h Chap. xi. 1.—ⁱ Chap. xix. 37.—^j Chap. xi. 2.
^k Gen. xiv. 1.

ness was southerly, in the hottest and driest part of the land: but we are not to suppose that the wilderness was a country without people, but only such as was thinly inhabited, in comparison with other parts of the land: for we read of houses and towns in the wilderness, 1 Kings xi. 34, and ix. 18.

Verse 23. *The king of Gilgal*—This Gilgal is not the place where Joshua encamped when he came over Jordan; for there was no city there, nor any king of that country, but the king of Jericho. That place had also its name from the circumcision of the Israelites there, chap. v. 9.

Verse 24. *All the kings, thirty and one*—It may seem strange to us that in so small a country there were so many kings; but in those ages kings were only petty princes, or lords of cities, which had a few villages depending on them. This appears by verse 9, where we read of the king of Beth-el; which was so small a place, that he and the king of Ai, joined together, had but twelve thousand subjects, chap. viii. 25. However, the conquering of so many cities and places, within so short a space

of time, and with so little loss, showed that the Israelites were marvellously protected and assisted, and was an evidence to them, as it is to us all, of the truth of all God's promises; and that they will certainly be accomplished, what obstacles soever there may be in the way of them. We here see the Israelites put in possession of that very country, and those very places, which God had promised ages before, to their pious ancestors, to give to their posterity, when they had not so much as a foot of land in any of these countries, and wandered about from place to place, having no possessions anywhere. This promise is not only once, but many times repeated, in books which we are certain were written many years before the Israelites came into possession of any part of the land, and when there was little likelihood of their obtaining it. And, therefore, their coming into actual possession of it, and with so little loss, is a very corroborating proof of the truth of those books which record the promises of God on this occasion; as the event so fully justified what they had recorded.

CHAPTER XIII.

God informs Joshua what parts of the land were yet unconquered, and orders him to divide what was conquered, 1-7. A repetition of the division made by Moses, first, in general, 8-14; then in particular: the lot of Reuben, 15-23; of Gad, 24-28; of the half-tribe of Manasseh, 29-33.

A. M. 2559. B. C. 1445. **N**OW Joshua ^a was old *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land ¹ to be possessed.

² ^b This is the land that yet remaineth: ^c all the borders of the Philistines, and all ^d Geshuri,

³ ^a From Sihor, which is before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: ^f five lords of the Philistines; the Gazathites, and the Ashdodites, the Eshkalonites, the Gittites, and the Ekronites; also ^g the Avites:

⁴ From the south all the land of the Canaanites, and ² Mearah that is beside the Sidonians, ^h unto Aphek to the borders of ⁱ the Amorites:

⁵ And the land of ^k the Gibletes, and all

Lebanon toward the sun-rising, ¹ from A. M. 2559. B. C. 1445. Baal-gad under mount Hermon, unto the entering into Hamath.

⁶ All the inhabitants of the hill-country from Lebanon unto ^m Misrephoth-maim, *and* all the Sidonians, them ⁿ will I drive out from before the children of Israel: only ^o divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

⁷ Now therefore divide this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh,

⁸ With whom the Reubenites and the Gadites have received their inheritance, ^p which Moses gave them, beyond Jordan eastward, *even* as Moses the servant of the LORD gave them;

^a Chap. xiv. 10; xxiii. 1.—¹ Heb. to possess it, Deut. xxxi. 3. ^b Judges iii. 1.—^c Joel iii. 4.—^d Verse 13.—^e Jer. ii. 18. ^f Judg. iii. 3; 1 Sam. vi. 4, 16.—^g Deut. ii. 23.

^h Or, the cave.—ⁱ Ch. xix. 30.—^j Judg. i. 34.—^k 1 Kings v. 18.—^l Chap. xii. 7.—^m Chap. xi. 8.—ⁿ Chap. xxiii. 13. ^o Chap. xiv. 1.—^p Num. xxxii. 33; Chap. xxii. 4.

NOTES ON CHAPTER XIII.

Verse 1. *Now Joshua was old*—To what age Joshua was advanced we cannot determine, because we do not know how old he was when the Israelites came out of Egypt. Some think he was three and forty at that time, and then he was fourscore and three when they came into Canaan. And now, it may be gathered from probable conjectures, that he wanted not much of a hundred. And, in this declining age, he could not hope to live to conquer what remained of the land unsubdued, and therefore he was to go about another business, namely, the dividing of it. *The Lord said unto him, Thou art old*—Therefore delay not to do the work which I have commanded thee to do. It is good for those that are *stricken in years* to be reminded that they are so; that they may be quickened to do the work of life, and prepare for death, which is coming on apace.

Verses 2, 3. *This is the land that yet remaineth*—Unconquered by thee, and to be conquered by the Israelites, if they behave themselves aright. *All Geshuri*—A people in the north-east of Canaan, as the Philistines were on the south-west. *Which is counted to the Canaanite*—That is, which, though now possessed by the Philistines, who drove out the Canaanites, the old inhabitants of it, Deut. ii. 23; Amos ix. 7; yet it is a part of the land of Canaan, and therefore belongs to the Israelites. *The Avites*—Or, the Avims, as they are called Deut. ii. 23, who, though they were expelled out of their ancient seat, and most of them destroyed by the Caphtorims or Philistines, as is there said, yet many of them escaped, and planted themselves not very far from the former.

Verse 4. *From the south*—That is, from those southern parts of the sea-coast now possessed by the Philistines, all the more northern parts of the

sea-coast being yet inhabited by the Canaanites, almost as far as Sidon. *The Amorites*—The Amorites were a very strong and numerous people, and we find them dispersed in several parts, some within Jordan, and some without it, some in the south, and others in the north, of whom he speaks here.

Verse 6. *Them will I drive out*—Whatever becomes of us, however we may be laid aside as broken vessels, God will do his work in his own time. I will do it *by my word*; so the Chaldee here, as in many other places: by the eternal Word, the captain of my host. But the promise of driving them out from before the children of Israel, supposes that the Israelites must use their own endeavours, must go up against them. If Israel, through sloth or cowardice, let them alone, they are not likely to be driven out. We must go forth in our Christian warfare, and then God will go before us.

Verse 7. *Now, therefore, divide this land*—Both that which was conquered and that which remained unconquered was to be divided, that every tribe might know what belonged to them by God's gift, and be encouraged to attempt the conquest of it when they were able; might be preserved from entering into any covenant or society with those who kept their inheritance from them; and likewise with a view to hinder the unconquered people from joining their forces together to recover their country, the Israelites inhabiting the cities and fields that lay between them.

Verse 8. *With whom*—That is, with the other half of the tribe before mentioned. *Which Moses gave them*—By my command, and therefore do not thou disturb them in their possessions, but proceed to divide the other possessions to the rest. With this verse end the words of God to Joshua, begun verse 1; and in the next verse the writer of this book begins to describe the country which God or-

A. M. 2559. 9 From Aroer that is upon the bank of the river Arnon, and the city that is in the midst of the river, ^a and all the plain of Medeba unto Dibon ;

10 And ^r all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon ;

11 ^s And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah ;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of ^t the remnant of the giants. ^u For these did Moses smite, and cast them out.

13 Nevertheless, the children of Israel expelled ^x not the Geshurites, nor the Maachathites : but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 ^y Only unto the tribe of Levi he gave none inheritance ; the sacrifices of the LORD God of Israel made by fire are their inheritance, ^z as he said unto them.

^a Verse 16.—^r Num. xxi. 24.—^s Chap. xii. 5.—^t Deut. iii. 11.—^u Num. xxi. 24.—^x Verse 11.—^y Num. xviii. 20, 24.—^z Verse 33.—^a Chapter xii. 2.—^b Numbers xxi. 28. ^c Num. xxi. 30.

dered to be given to the fore-named two tribes and half, that there might be no future dispute about this division ; but it might be held as good as that which was made by lot among the rest of the tribes.

Verses 9-11. *The city that is in the midst of the river*—Some interpreters render this clause, *The city in the midst of the valley* ; judging that, as Arnon was but a small brook, it could hardly have a city, or an island large enough for a city to be built on, in the midst of it. But certainly a city might be built on ground lying between two streams of the same river : see on chap. xii. 2. *Medeba unto Dibon*—Two cities anciently belonging to the Moabites, and taken from them by the Amorites, (Num. xxi. 30,) and from them by the Israelites ; and, after the Israelites were gone into captivity, recovered by the first possessors, the Moabites. *And Maachathites*—Whose land God had given to the Israelites without Jordan, though they had not yet used the gift of God, nor taken possession of it, as is noted, verse 13.

Verse 14. *To the tribe of Levi he*—Namely, Moses ; *gave none inheritance*—That is, none in the land beyond Jordan, where yet a considerable part of the Levites were to have their settled abode. This is mentioned as the reason both why Moses gave all that land to the Reubenites, and Gadites, and Manassites, and why Joshua should divide the land only into nine parts and a half, as was said, verse 7 ; because Levi was otherwise provided for. *Made by fire*—Which are here put for all the sacrifices and

A. M. 2559. 15 ¶ And Moses gave unto the tribe of the children of Reuben inheritance according to their families. B. C. 1445

16 And their coast was ^a from Aroer that is on the bank of the river Arnon, ^b and the city that is in the midst of the river, ^c and all the plain by Medeba :

17 Heshbon, and all her cities that are in the plain ; Dibon, and ^d Bamoth-baal, and Beth-baal-meon,

18 ^e And Jahaza, and Kedemoth, and Mephaah,

19 ^f And Kirjathaim, and ^g Sibmah, and Zareth-shahar in the mount of the valley,

20 And Beth-peor, and ^h Ashdodh-pisgah, ⁱ and Beth-jeshimoth,

21 ^j And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, ^k whom Moses smote ^l with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, which were dukes of Sihon, dwelling in the country.

^a Or, the high places of Baal, and house of Baal-Meon ; Num. xxxii. 38.—^b Num. xxi. 23.—^c Num. xxxii. 37.—^d Num. xxxii. 38.—^e Deut. iii. 17.—^f Or, springs of Pisgah, or, the hill.—^g Deut. iii. 10.—^h Num. xxi. 24.—ⁱ Num. xxxi. 8.

oblations, including first-fruits and tithes, that were assigned to the Levites, and this passage is repeated to prevent those calumnies and injuries which God foresaw the Levites were likely to meet with, from the malice, envy, and covetousness of their brethren.

Verse 15. *Moses gave, &c.*—Having informed us in general what Moses gave to the two tribes and half, the sacred historian proceeds to set down in particular what share each of them had in this country. *According to their families*—Dividing the inheritance into as many parts as they had families. But this is only spoken of the greater families ; for the lesser distributions to the several small families were made by inferior officers, according to the rules which Moses had given them.

Verse 19. *In the mount of the valley*—In the mount which overlooked the great plain before mentioned, or which bordered upon the valley, a mount which, it seems, was then famous among the Israelites ; whether that where Moses was buried, which was near to Beth-peor, or some other.

Verse 21. *Cities of the plain*—Opposed to the cities of the mountain or the valley. *All the kingdom of Sihon*—A great part of it ; in which sense we read of all Judea, and all the region round about Jordan, Matt. iii. 5 ; and all Galilee, Matt. iv. 23. *Whom Moses smote*—Not in the same time or battle, as appears by comparing Num. xxi. 23, 24, with Num. xxxi. 8, but in the same manner. *Dukes of Sihon*—But how could they be so, when they were kings of Midian ? Num.

A. M. 2559. 22 ¹ Balaam also, the son of Beor, B. C. 1445. the ⁵ soothsayer, did the children of Israel slay with the sword, among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border *thereof*. This was the inheritance of the children of Reuben, after their families, the cities and the villages thereof.

24 ¶ And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.

25 ^m And their coast was Jazar, and all the cities of Gilead, ⁿ and half the land of the children of Ammon, unto Aroer that *is* before ⁿ Rabbah;

26 And from Heshbon unto Ramath-mizpeh, and Betonim: and from Mahanaim unto the border of Debir;

27 And in the valley, ^p Beth-aram, and Beth-nimrah, ^q and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge ^r of the sea of Chinnereth, on the other side Jordan eastward.

¹ Numbers xxii. 5.—⁵ Or, *diviner*.—^m Numbers xxxii. 35.
ⁿ Numbers xxi. 26.—² Sam. xi. 1.—^p Numbers xxxii. 30.
^q Gen. xxxiii. 17.

xxxii. 8. There were divers petty kings in those parts, who were subject to other kings, and such these were, but are here called dukes or princes of Sihon, because they were subject and tributaries to him, and therefore did one way or other assist Sihon in this war, though they were not killed at this time.

Verse 22. *Were slain by them*—This was recorded before, (Num. xxxi. 8,) and is here repeated, because the defeating of Balaam's purpose to curse Israel, and the turning that curse into a blessing, was such an instance of the power and goodness of God, as was fit to be had in everlasting remembrance.

Verse 25. *All the cities of Gilead*—All the cities of eminence; all the cities properly so called, which lay in that part of Gilead; and thus what is here asserted may well agree with verse 31, where half the country of Gilead is said to be given to the Manassites, for there is no mention of any cities being there. *Half the land of the children of Ammon*—Not of that which was now theirs, for that the Israelites were forbidden to meddle with; but of that which was anciently theirs, till taken from them by

28 This *is* the inheritance of the A. M. 2559 children of Gad after their families, B. C. 1445. the cities, and their villages.

29 ¶ And Moses gave *inheritance* unto the half-tribe of Manasseh: and *this was the possession* of the half-tribe of the children of Manasseh by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and ^s all the towns of Jair, which *are* in Bashan, threescore cities.

31 And half Gilead, and ^t Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one half of the ^u children of Machir by their families.

32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan by Jericho, eastward.

33 ^x But unto the tribe of Levi, Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, ^y as he said unto them.

^s Numbers xxxiv. 11.—^t Numbers xxxii. 41.—^u Chapter xii. 4.—^v Numbers xxxii. 39.—^x Verse 14; Chap. xviii. 7.
^y Numbers xviii. 20.

the Amorites, from whom the Israelites took it. *Aroer*—The border between them and Moab. *Rabbah*—The chief city of the Ammonites.

Verse 29. *Unto the half-tribe of Manasseh*—Not that they desired it, as Reuben and Gad did, (Num. xxxii. 1,) but partly as a recompense to Machir the Manassite, for his valiant acts against Og, and partly because the country was too large for the two tribes of Reuben and Gad.

Verse 30. *All the towns of Jair*—Who, though of the tribe of Judah, by the father, (1 Chron. ii. 21, 22,) yet is called the son of Manasseh, (Numbers xxxii. 41,) because he married a daughter of Manasseh, and wholly associated himself with those valiant Manassites; and with their help took sixty cities or great towns, (Deut. iii. 4, 14,) which thence were called the towns of Jair.

Verse 31. *Children of Machir*—Whom before he called the children of Manasseh, he now calls the children of Machir, because Machir was the most eminent, and, as it may seem, the only surviving son of Manasseh, Num. xxvi. 29; 1 Chron. vii. 14–16.

CHAPTER XIV.

The method of dividing the land, 1–5. Caleb demands Hebron, 6–12, which Joshua grants, 13–15

A. M. 2560. B. C. 1444. **AND** these *are the countries* which the children of Israel inherited in the land of Canaan, ^a which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel distributed for inheritance to them.

2 ^b By lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half tribe.

3 ^c For Moses had given the inheritance of two tribes and a half-tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For ^d the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities

^a Numbers xxxiv. 17.—^b Numbers xxvi. 55.—^c Chap. xiii. 8.
^d Gen. xlviii. 5.—^e Num. xxxv. 2.

NOTES ON CHAPTER XIV.

Verse 1. *And these are the countries*—Namely, those mentioned in the 15th, 16th, and following chapters, to the 20th; for this chapter is but a kind of preface to the division of the land; which was now conquered by Joshua, as that of Sihon and Og had been by Moses; and was to be divided by lot according to the command given by God to Moses, Num. xxxiv. 17, 18, where the names of the twelve heads of tribes, or princes, as they are there called, are set down. *Eleazar the priest and Joshua, &c.*—They best understood the laws of God by which this division was to be regulated.

Verse 2. *By lot was their inheritance, as the Lord commanded*—“Though God had sufficiently pointed out,” says Dr. Dodd, “by the predictions of Jacob, when dying, and those of Moses, what portions he designed for each tribe; we readily discern an admirable proof of his wisdom, in the orders he gave to decide them by lot. By this means were prevented the false interpretations which might have been given to the words of Jacob and Moses; and by striking at the root of whatever might occasion jealousies and disputes among the tribes, he evidently secured the honesty of those who were to be appointed to distribute to them the conquered countries in the land of Canaan. Besides, the success of this method became a fresh proof of the divinity of the Israelites’ religion, and the truth of its oracles. Each tribe, finding itself placed by lot exactly in the spot which Jacob and Moses had foretold, it was evident that providence had equally directed both those predictions and that lot. The event justified the truth of the promises. The more singular it was, the more clearly do we discern the finger of God in it. No one has set these reflections in a fairer light than Masius. ‘The portion,’ says he, ‘fell to each tribe just as Jacob had declared two hundred and fifty years before, in the last moments of his life, and

to dwell in, with their suburbs for their cattle, and for their substance. A. M. 2560. B. C. 1444.

5 ^e As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the ^f Kenezite said unto him, Thou knowest ^g the thing that the LORD said unto Moses the man of God concerning me and thee ^h in Kadesh-barnea.

7 Forty years old *was* I when Moses the servant of the LORD ⁱ sent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in my heart.

8 Nevertheless, ^k my brethren that went up with me made the heart of the people melt:

^f Numbers xxxii. 12.—^g Numbers xiv. 24.—^h Num. xiii. 26.
ⁱ Num. xiii. 6.—^k Num. xiii. 31.

Moses, immediately before his death; for to the tribe of Judah fell a country abounding in vineyards and pastures; to Zebulun and Issachar, seaports; in that of Asher was plenty of oil, wheat, and metals; that of Benjamin, near the temple, was in a manner *between the shoulders* of the Deity; Ephraim and Manasseh were distinguished with a territory blessed in a peculiar manner by Heaven. The land of Simeon extended from the west to the south of the tribe of Judah. Since, therefore, the lot corresponded so well to these predictions, would it not be insolence and stupidity in the highest degree, not to acknowledge the inspiration of God in the words of Jacob and Moses, the direction of his hand in the lot, and his providence in the event?”

Verses 4, 5. *The children of Joseph were two tribes*—That is, had the portion of two tribes, and therefore, though Levi was excluded, there remained nine tribes and a half to be provided for in Canaan. *They divided, &c.*—That is, the persons named, (verse 1,) who acted in the name of the children of Israel. They were disposed to divide it; they began to take measures for doing it.

Verse 6. *Then the children of Judah came*—When Joshua, Eleazar, and the rest were consulting about the division of the land, and before they had begun to cast lots, some of the children of Judah interposed in behalf of Caleb, coming along with him to show him respect, to testify their consent that he should be provided for by himself, and to be witnesses of the truth of what he alleged. *In Gilgal*—Where the division of the land was designed, and begun, though it was executed and finished in Shiloh. *The Kenezite*—Of the posterity of Kenaz. *Thou knowest the thing the Lord said*—In general, the promise he made us of possessing this land, and what he said concerning me in particular, verse 9.

Verses 7, 8. *I brought him word, as it was in my heart*—I spake my opinion sincerely, without flat-

A. M. 2560. but I wholly ¹ followed the LORD
B. C. 1444. my God.

9 And Moses sware on that day, saying, ^m Surely the land ⁿ whereon thy feet have trodden shall be thine inheritance, and thy children's for ever; because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, ^o as he said, these forty and five years, even since the LORD spake this word unto Moses, while *the children of Israel* ¹ wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old.

11 ^p As yet I *am as* strong this day, as I *was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength

¹ Num. xiv. 24.—^m Num. xiv. 24.—ⁿ See Num. xiii. 22.
^o Num. xiv. 30.—¹ Or, *walked*.—^p Deut. xxxiv. 7.—^q Deut. xxxi. 2.—^r Num. xiii. 28, 33.

tery and fear, when the other spies were biassed by their own fears, and the dread of the people, to speak otherwise than in their consciences they believed. *I wholly followed the Lord my God*—The Hebrew, מלאתי אחר יהוה, *milleeti acharei Jehovah*, is literally, *I filled after the Lord my God*, which words, as Dr. Dodd justly observes, “give the idea of a traveller, who, attentive to the following of his guide, so treads in his steps, as to leave hardly any void space between his guide and him, and continually fills up the traces of his feet.” This testimony, God himself had borne to Caleb, and his repeating it here is perfectly consistent with modesty, and was even necessary, as being the ground of his petition and claim.

Verse 9. *Moses sware on that day*—See Deut. i. 35, 36. What is here mentioned was first pronounced by God himself, and that with an oath, Num. xiv. 21–24. It was also, however, repeated by Moses, so that the expression of the sacred writer is just.

Verses 10, 11. *The Lord hath kept me alive these forty and five years*—Whereof thirty-eight were spent in the wilderness, and seven since they came into Canaan. The longer we live the more sensible we should be of God's goodness to us in keeping us alive! Of his care in prolonging our frail lives, his patience in prolonging our forfeited lives! And shall not the life thus kept by his providence, be devoted to his praise? *I am as strong this day, &c.*—Though eighty-five years of age, he was as lively and strong as when he was forty. *As my strength was then so it is now*—This was the fruit of the promise, and was beyond what God had expressed; for God not only gives what he promises, but more. If he promises life, he will add health and strength, and all that which will make the life promised a blessing and comfort. This Caleb mentions here to the glory of God, and as a reason for his asking a portion which he must rescue out of the hands of

now, for war, both ^a to go out, and ^b to come in. A. M. 2560.
B. C. 1444.

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how ^c the Anakims *were* there, and *that* the cities *were* great and fenced: ^d if so be the LORD *will be* with me, then ^e I shall be able to drive them out, as the LORD said.

13 And Joshua ^f blessed him, ^g and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 ^h Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day; because that he ⁱ wholly followed the LORD God of Israel.

^a Psalm xviii. 32; lx. 12.—^b Chapter xv. 14.—^c Chapter xxii. 6.—^d Chap. x. 37; 1 Chron. vi. 55.—^e Chap. xxi. 12.
^f Verses 8, 9.

the giants. *For war*—Not only for counsel, but for action; for marching and fighting. And therefore this gift will not be cast away upon an unprofitable and an unserviceable person. *To go out, and to come in*—To perform all the duties belonging to my place. Moses had said, that at eighty years old, even our strength was labour and sorrow. But Caleb was an exception to this rule: at eighty-five years old, his strength was still ease and joy. This he got by following the Lord fully.

Verse 12. *Now, therefore, give me this mountain*—The mountainous country where Hebron lay, (chap. xi. 21,) which was the place promised to him. He names the country rather than the city, because that was given to the Levites, chap. xxi. 11–13. *Thou heardest in that day*—Didst understand, both by the reports of others and by thy own observation. Hearing, the sense by which we get knowledge, is often put for knowing or understanding. *If so be the Lord will be with me*—These are not the words of diffidence; but an humble and pious acknowledgment that nothing could be successfully enterprised without God's gracious assistance; of which Caleb was undoubtedly deeply sensible. By this expression he both signifies the absolute necessity of God's help, and his godly fear, lest, for his sins, God should deny his assistance to him; for although he was well assured, in general, that God would crown his people with success in this war, yet he might doubt of his particular success in this or that enterprise. *Then I shall be able to drive them out*—Out of their fastnesses, where they yet remained. Caleb desires this difficult work as a testimony of his own faith, and as a motive to quicken his brethren to the like attempts.

Verse 13. *Joshua blessed him*—Commended his bravery, applauded and granted his request, and prayed to God to bless and help him according to his own desire. Joshua was both a prince and a pro-

A. M. 2560. 15 And ^athe name of Hebron be-
B. C. 1444. fore was Kirjath-arba; which Arba

^a Gen. xxiii. 2.

phet, and on both accounts it was proper for him to give Caleb his blessing.

Verse 15. *Arba was a great man, &c.*—In stature,

was a great man among the Anakims. A. M. 2560.
B. C. 1444. ^b And the land had rest from war.

^b Chap. xi. 23.

and strength, and dignity, and authority, as being the progenitor of Anak, the father of those famous giants called Anakims.

CHAPTER XV.

The bounds of the inheritance of Judah, 1–12. The assignment of Hebron to Caleb and his family, 13–19. The cities of Judah, 20–63.

A. M. 2560. **THIS** then was the lot of the
B. C. 1444. tribe of the children of Judah by their families; ^a even to the border of Edom, the ^b wilderness of Zin southward was the uttermost part of the south coast.

2 And their south border was from the shore of the salt sea, from the ¹ bay that looketh southward :

3 And it went out to the south side ^c to ² Maaleh-acrabbim, and passed along to Zin,

^a Numbers xxxiv. 3.—^b Numbers xxxiii. 36.—¹ Hebrew, tongue.

NOTES ON CHAPTER XV.

Verse 1. *This then was the lot*—For the general understanding of this business of casting lots, it must be observed, 1st, That it was transacted with great seriousness and solemnity, in God's presence, with prayer and appeal to him for the decision of the matter. 2d, That although an exact survey of this land was not taken till afterward, chap. xviii. 4, 5; yet there was, and must needs be, a general description of it, and a division thereof into nine parts and a half; which, as far as they could guess, were equal either in quantity or quality. 3d, That the lot did not at this time so unchangeably determine the portion of each tribe that it could neither be increased nor diminished, as is manifest; because, after Judah's lot was fixed, Simeon's lot was taken out of it, chap. xix. 9. 4th, That the lot determined only in general what part of the land belonged to each tribe, but left the particulars to be determined by Joshua and Eleazar. For the manner of this, it is probably conceived, that there were two urns, into one of which were put the names of all the tribes, each in a distinct paper, and into the other the names of each portion described; then Eleazar, or some other person, drew out first the name of one of the tribes out of one urn, and then the name of one portion out of the other, and that portion was appropriated to that tribe. And with respect to these urns, in the bottom of which the papers lay, these lots are often said to come up, or come forth. *Of Judah*—Whose lot

and ascended up on the south side A. M. 2560.
B. C. 1444. unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa :

4 *From thence* it passed ^d toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

5 And the east border was the salt sea, even unto the end of Jordan: and *their* border in

^c Numbers xxxiv. 4.—² Or, the going up to Acrabbim.
^d Numbers xxxiv. 5.

came out first by God's disposition, as a note of his pre-eminency above his brethren. *To the border of Edom*—Which lay south-east from Judah's portion. Judah and Joseph were the two sons of Jacob on whom Reuben's forfeited birthright devolved. Judah had the dominion entailed upon him, and Joseph the double portion. Therefore these two tribes are first appointed; and on them the other seven attended. *By their families*—The lot, it appears, determined only the right of each tribe to such or such a portion of the general division of the country. Joshua, Eleazar, and the rest of the commissioners, when they had thus given each tribe its province, by lot, did afterward (and it is probable by lot likewise) subdivide those larger portions, and assign to each family its inheritance, and then to each household; which would be better done by this supreme authority, and in a way less apt to give disgust, than if it had been left to the inferior magistrates of each tribe to make that distribution.

Verse 2. *The bay that looketh southward*—Hebrew, the tongue; either a creek or arm of that sea, or a promontory, which by learned authors is sometimes called a tongue. Every sea is salt, but this had an extraordinary saltness, the effect of that fire and brimstone which destroyed Sodom and Gomorrah.

Verses 5, 6. *The end of Jordan*—The place where Jordan runs into the salt sea. *The stone of Bohan*—A place so called, not from Bohan's dwell-

A. M. 2560. the north quarter *was* from the bay
B. C. 1444. of the sea, at the uttermost part of
Jordan :

6 And the border went up to ^e Beth-hogla, and passed along by the north of Beth-arabah ; and the border went up ^f to the stone of Bohan the son of Reuben :

7 And the border went up toward Debir from ^g the valley of Achor, and so northward looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river : and the border passed toward the waters of En-shemesh, and the goings out thereof were at ^h En-rogel :

8 And the border went up ⁱ by the valley of the son of Hinnom, unto the south side of the ^k Jebusites ; the same *is* Jerusalem : and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end ^l of the valley of the giants northward :

9 And the border was drawn from the top of the hill unto ^m the fountain of the water of Nephtoah, and went out to the cities of mount

Ephron ; and the border was drawn ⁿ to Baalah, which *is* ^o Kirjath-jearim : A. M. 2560.
B. C. 1444.

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim (which *is* Chesalon) on the north side, and went down to Beth-shemesh, and passed on to ^p Timnah :

11 And the border went out unto the side of ^q Ekron northward : and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel ; and the goings out of the border were at the sea.

12 And the west border *was* ^r to the great sea, and the coast *thereof* : this *is* the coast of the children of Judah round about, according to their families.

13 ¶ ^s And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* ^t the ^u city of Arba the father of Anak, which *city* *is* Hebron.

14 And Caleb drove thence ^v the three sons of Anak, ^w Sheshai, and Ahiman, and Talmai, the children of Anak.

^e Chapter xviii. 19. — ^f Chapter xviii. 17. — ^g Chapter vii. 26. — ^h 2 Samuel xvii. 17. — ⁱ Chapter xviii. 16. — ^k Chap. xviii. 28 ; Judges i. 21. — ^l Chapter xviii. 16. — ^m Chapter xviii. 15.

ⁿ 1 Chron. xiii. 6. — ^o Judg. xviii. 12. — ^p Gen. xxxviii. 13. ^q Chap. xix. 43. — ^r Verse 47 ; Num. xxxiv. 6, 7. — ^s Chap. xiv. 13. — ^t Chap. xiv. 15. — ^u Or, Kirjath-arba. — ^v Judges i. 10, 20. — ^w Num. xiii. 22.

ing there, (for the Reubenites had no portion on this side Jordan,) but from some notable exploit which he did there, though it is not recorded in Scripture.

Verses 7, 8. *Northward looking toward Gilgal*—Having Gilgal to the north of it. Which is to be understood, not of that Gilgal near Jericho, but of that place called Gelliloth, (chap. xviii. 17,) which was distant from thence, as appears by what follows. *And the border went up*—Properly ; for the line went from Jordan and the salt sea, to the higher grounds nigh Jerusalem ; and, therefore, the line is said to go down, (chap. xviii. 16,) because there it takes a contrary course, and goes downward to Jordan and the sea. *By the valley of the son of Hinnom*—A famous place on the east side of Jerusalem ; and so delightfully shady, that it invited the Israelites to idolatrous worship in it, whereby it became infamous, 2 Kings xxiii. 10 ; Jer. vii. 32. Hinnom, in all probability, was some eminent person in ancient times, who was the owner of this valley ; for it is sometimes called *the valley of the children of Hinnom* ; which shows his posterity were planted here. After it was polluted by idolatry it became a place where they threw all their filth and dead carcases ; and where there was a continual fire, the Jews say, to burn bones, and such sordid things as were thrown there ; from whence they think it became the name

for hell fire. *The south side of the Jebusites*—Namely, the city of the Jebusites. *The same is Jerusalem*—Which is called Jebusi in the last verse of the eighteenth chapter, and Jebus, Judg. xix. 10, especially that part of it fortified by the Jebusites, which was called mount Sion, and lay on the south of Jerusalem. *And the border went up to the top of the mountain*—Which is thought to be mount Moriah. *The end of the valley of the giants northward*—Which mountain had on the north part of it the valley of *Rephaim*, (as the word is in the Hebrew,) which was in the tribe of Judah, extending itself from mount Moriah as far as Bethlehem, as Josephus informs us.

Verse 12. *This is the coast of the children of Judah, round about according to their families*—That is, thus the lot was bounded on all sides in the first draught of it. Which being afterward found too large, it was contracted into a narrower compass, that more room might be made for the tribe of Simeon, who had part of this lot consigned to them ; as some other places were added out of it to the tribes of Benjamin and Dan, as will afterward appear.

Verse 14. *Caleb drove thence*—That is, from the said territory, from their caves and forts in it ; these giants having either recovered their cities, or defended themselves in the mountains. Caleb did not drive them out by his own power alone, but by the

A. M. 2560. 15 And ^y he went up thence to the
B. C. 1444. inhabitants of Debir: and the name
of Debir before *was* Kirjath-sepher.

16 ¶ ^z And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And ^a Othniel the ^b son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

18 ^c And it came to pass, as she came *unto him*, that she moved him to ask of her father a field. And ^d she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a ^e blessing; for thou hast given me a south land, give me also springs of water. And he gave her the upper springs, and the nether springs.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 ¶ And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet, A. M. 2560
B. C. 1444

28 And Hazar-shual, and Beer-sheba, and Biz-jothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And ^f Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages:

33 *And* in the valley, ^g Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 *And* Sharaim, and Adithaim, and Gederah, ^h and Gederothaim; fourteen cities with their villages:

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, ⁱ and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 *And* Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages:

42 Libnah, and Ether, and Ashan,

43 *And* Jiphtah, and Ashnah, and Nezib,

^y Chap. x. 38. — ^z Judg. i. 12. — ^a Judg. i. 13. — ^b Num. xxxii. 11. — ^c Judg. i. 14. — ^d Gen. xxiv. 64; 1 Sam. xxv. 23.

^e Genesis xxxiii. 11. — ^f 1 Sam. xxvii. 6. — ^g Num. xiii. 23. ^h Or, — ⁱ 2 Kings xiv. 7.

confederate army of the tribes of Judah and Simeon, (Judg. i. 3-9,) in which it is probable he had a principal command, and led on that party which assaulted this city. *The three sons of Anak*—Either the same whom he had seen forty-five years before, and was not at all affrighted at them; (Num. xiii. 22; Judg. i. 10;) and so they were long-lived men, as many were in those times and places; or their sons called by their fathers' names, which was very usual.

Verse 16. *Caleb said*—Made proclamation throughout the army which he led against Debir. *Achsah my daughter to wife*—Which is to be understood with some conditions, as, if he were one who could marry her according to God's law; and if she were willing; for though parents had a great power over their children, they could not force them to marry any person against their own wills. He might otherwise be an unfit and unworthy person; but this was a divine impulse, that Othniel's valour might be more manifest, and so the way prepared for his future government of the people, Judg. iii. 9.

Verse 18. *As she came*—Or, *as she went*; namely, from her father's house to her husband's, as the

manner was. *She moved him*—She persuaded her husband, either, 1st, That he would ask: or rather, 2d, That he would suffer her to ask, as she did. *She lighted*—That she might address herself to her father in an humble posture, and as a suppliant, which he understood by her gesture.

Verse 19. *A blessing*—That is, a gift, as that word signifies, Gen. xxxiii. 11. *A south land*—That is, a dry land, which was much exposed to the south wind, which, in those parts, was very hot and drying, as coming from the deserts of Arabia. *Springs of water*—That is, a field wherein are springs of water, which in that country were of great price. *Upper and nether springs*—Or two fields, one above and the other below that south and dry ground which she complained of, that by this means it might be watered on both sides.

Verse 32. *Twenty-nine*—Here are thirty-seven or thirty-eight cities named before; how then are they only reckoned twenty-nine? There were only twenty-nine of them which either, 1st, Properly belonged to Judah; the rest falling to Simeon's lot. Or, 2d, Were cities properly so called; that is, walled cities, or such as had villages under them, as it here

A. M. 2560. 44 And Keilah, and Achzib, and
B. C. 1444. Mareshah; nine cities with their vil-
lages :

45 Ekron, with her towns and her villages :

46 From Ekron even unto the sea, all that
lay ⁵ near Ashdod, with their villages :

47 Ashdod, with her towns and her villages ;
Gaza, with her towns and her villages, unto
ⁱ the river of Egypt, and ^k the great sea, and the
border *thereof* :

48 And in the mountains, Shamir, and Jattir,
and Socoh,

49 And Dannah, and Kirjath-sannah, which
is Debir,

50 And Anab, and Eshtemoh, and Anim,

51 ¹ And Goshen, and Holon, and Giloh ;
eleven cities with their villages :

52 Arab, and Dumah, and Eshean,

53 And ⁶ Janum, and Beth-tappuah, and
Aphekah,

⁵ Heb. *by the place of*.—ⁱ Verse 4.—^k Numbers xxxiv. 6.
¹ Chap. x. 41.—⁶ Or, *Janus*.

follows; the rest being great, but unwalled towns, or
such as had no villages under them.

Verse 48. *The mountains*—That is, in the higher
grounds, called mountains or hills, in comparison of
the sea-coast.

Verse 62. *City of Salt*—So called, either from the
salt sea, which was near it, or from the salt which
was made in, or about it.

Verse 63. *The Jebusites, the inhabitants of Je-
rusalem*—Jerusalem was in part taken by Joshua
before this; but the upper and stronger part of it,
called Zion, was still held by the Jebusites, even till
David's time. And, it is probable, they descended
from thence to the lower town, called Jerusalem,
and took it; so that the Israelites were obliged to
win it a second, yea, and a third time also. For af-
terward it was possessed by the Jebusites, Judges
xix. 11; 2 Sam. v. 6, 7. *The children of Judah*

54 And Hurntah, and ^m Kirjath-arba, A. M. 2560.
(which *is* Hebron,) and Zior; nine B. C. 1444.
cities with their villages :

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah; ten cities
with their villages :

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Elte-
kon; six cities with their villages :

60 ⁿ Kirjath-baal (which *is* Kirjath-jearim)
and Rabbah; two cities with their villages :

61 In the wilderness, Beth-arabah, Middin,
and Secacah,

62 And Nibshan, and the city of Salt, and
En-gedi; six cities with their villages.

63 ¶ As for the Jebusites, the inhabitants of
Jerusalem, ^o the children of Judah could not
drive them out: ^p but the Jebusites dwell with
the children of Judah at Jerusalem unto this day.

^m Chapter xiv. 15.—ⁿ Chapter xviii. 14.—^o Judges i. 8, 21.
^p Judges i. 21.

could not, &c.—A part of Jerusalem was in the tribe
of Judah, namely, the tower of Zion, mount Moriah,
with some of the south parts adjacent; the rest of
it was in the tribe of Benjamin, namely, the greatest
part of the city itself. So that it was inhabited pro-
miscuously by them both. They *could not drive
them out* because of their unbelief; as Christ *could
do no mighty work because of the people's unbelief*,
Mark vi. 5, 6; and because of their sloth, cowardice,
and wickedness, whereby they forfeited God's help.
The Jebusites dwell at Jerusalem unto this day—
When this book was written, whether in Joshua's
life, which continued many years after the taking of
Jerusalem, or after his death, when this clause was
added, as others were elsewhere in this book, by some
other man of God, which must have been done be-
fore David's time, because then the Jebusites were
quite expelled and their fort taken.

CHAPTER XVI.

The lot of Ephraim and Manassch, 1-4. Of Ephraim in particular, 5-10.

A. M. 2560. AND the lot of the children of Jo-
B. C. 1444. seph ¹ fell from Jordan by Jericho,

¹ Heb. *went forth*.

NOTES ON CHAPTER XVI.

Verse 1. *The lot of the children of Joseph*—That
is, of Ephraim, and that half of the tribe of Manas-
seh which was not yet provided for, verse 4. One

unto the water of Jericho, on the A. M. 2560.
east, to the wilderness that goeth B. C. 1444.

cannot but observe the providence of God in bring-
ing up their lot next to Judah's. For as he had the
prerogative of being made the chief of all Jacob's
children, (Gen. xlix. 10,) so Joseph had that privilege

A. M. 2560. up from Jericho throughout mount
B. C. 1444. Beth-el.

2 And goeth out from Beth-el to ^a Luz, and passeth along unto the borders of Archi to Ataroth,

3 And goeth down westward to the coast of Japhleti, ^b unto the coast of Beth-horon the nether, and to ^c Gezer: and the goings out thereof are at the sea.

4 ^d So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim according to their families was *thus*: even the border of their inheritance on the east side was ^e Ataroth-addar, ^f unto Beth-horon the upper;

6 And the border went out toward the sea to ^g Michmethah on the north side; and the

^a Chapter xviii. 13.—^b Chap. xviii. 13.—^c 1 Chron. vii. 28.
^d Chap. xvii. 14.—^e Chap. xviii. 13.

of the firstborn, a double portion, transferred to his family. And therefore they have their inheritance assigned them before any of the other tribes except Judah.

Verse 2. *From Bethel to Luz*—Dupin translates this *Bethel-Luz*, and Dr. Waterland, *Bethel, which is Luz*; for we sometimes find them mentioned as one and the same place, as chap. xviii. 13; Judges i. 23; and it is probable that in a length of time they were united, and the inhabitants of the former went to the latter. *The borders of Archi to Ataroth*—Or rather, the borders of Archi-Ataroth, as both the Seventy and the Vulgate render it, and as the words are in the Hebrew, this being the same city which is afterward called Ataroth, verse 7.

Verse 4. *Manasseh*—That is, half Manasseh. *Their inheritance*—Their several portions, which here follow. It is said, they *took their inheritance*, which also Judah had done before them, because the tribes of Judah and Joseph took possession of their inheritances before the rest; and it was fit

border went about eastward unto ^{A. M. 2560.} Taanath-shiloh, and passed by it on ^{B. C. 1444.} the east to Janohah;

7 And it went down from Janohah to Ataroth, ^h and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the ⁱ river Kanah; and the goings out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And ^j the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

10 ¶ ^k And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

^l 2 Chronicles viii. 5.—^m Chap. xvii. 7.—ⁿ 1 Chron. vii. 28.
^h Chap. xvii. 9.—ⁱ Chap. xvii. 9.—^j Judg. i. 29.

they should do so, for the security of the main camp, and the body of the people, which were at Gilgal, chap. xviii. 5.

Verse 5. *East side*—That is, the north-east side. It is no wonder if some of these descriptions are dark to us at this distance of time; there having been so many alterations made in places, and so many circumstances being now altogether undiscoverable. But this is certain, that all the descriptions here mentioned were then evident to the Israelites, because these were the foundation of all the possessions which then they took, and peaceably possessed in succeeding ages.

Verses 6, 7. *Toward the sea*—The midland sea, toward the west. *To Jericho*—Not to the city of Jericho, which belonged to Benjamin's lot, (chap. xviii. 21,) but to its territory.

Verse 9. *The separate cities*—That is, besides those cities which were within Ephraim's bounds, he had some other cities out of Manasseh's portion, because his tribe was all here, and was larger than Manasseh's

CHAPTER XVII.

The families of Manasseh, 1-6. The country that fell to their lot, 7-13. Their request for more land, 14-18.

A. M. 2560. **T**HERE was also a lot for the tribe
B. C. 1444. of Manasseh; for he *was* the
^a firstborn of Joseph; *to wit*, for ^b Machir the

^a Gen. xli. 51.—^b Gen. i. 23.

NOTES ON CHAPTER XVII.

Verse 1. *There was also a lot for the tribe of Manasseh*—That half of it which had no portion on

firstborn of Manasseh, the father of ^{A. M. 2560.} Gilead: because he was a man of ^{B. C. 1444.} war, therefore he had ^c Gilead and Bashan.

^c Deut. iii. 15.

the other side Jordan. *For he was the firstborn of Joseph*—The sense of this, as it here stands, is very obscure. But if the particle ׀, *ki*, here rendered

A. M. 2560. 2 There was also *a lot* for ^d the rest
B. C. 1444. of the children of Manasseh by their
families; ^e for the children of Abiezer, and for
the children of Helek, ^f and for the children
of Asriel, and for the children of Shechem,
^g and for the children of Hephher, and for the
children of Shemida: these *were* the male
children of Manasseh the son of Joseph by
their families.

3 ¶ But ^h Zelophehad, the son of Hephher,
the son of Gilead, the son of Machir, the son
of Manasseh, had no sons, but daughters: and
these *are* the names of his daughters, Mahlah,
and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before ⁱ Eleazar the
priest, and before Joshua the son of Nun, and
before the princes, saying, ^k The LORD com-
manded Moses to give us an inheritance
among our brethren: therefore according to the
commandment of the LORD he gave them an
inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, be-

^d Numbers xxvi. 29-32.—^e 1 Chron. vii. 18; Numbers xxvi.
30, Jezer.—^f Num. xxvi. 31.—^g Num. xxvi. 32.—^h Num.
xxvi. 33.

for, be translated *though*, as it often is, and as Bishop
Patrick thinks it ought to be here, the meaning is
plain, that the second lot was for Manasseh, because,
though he was the firstborn of Joseph, yet Jacob had
preferred Ephraim before him, Gen. xlviii. 19, 20.
Or the sense may be, though Ephraim was to be
more potent and numerous than Manasseh, accord-
ing to the prophecy of Jacob, yet this should be no
prejudice to Manasseh, nor deprive him of any privi-
lege to which he might lay claim as the elder.
“Both being sons of Joseph, drew but one lot; and
their estates and cities were in some degree mixed
together; but after having described the portion of
the lot which fell to Ephraim, it was proper in like
manner to describe the portion of his brother, as
being the firstborn.”—Dodd. *For Machir*—The only
son of Manasseh, who, therefore, is here put for the
whole tribe. *The firstborn*—So even only sons are
sometimes called, as Matt. i. 25. *Because he was a
man of war*—That is, had given great proof of his
valour, (though the particular history be not men-
tioned,) and his posterity were no degenerate sons,
but had his valiant blood still running in their veins.
Gilead and Bashan—Part of those countries; for
part of them was given to the Reubenites, and part
to the Gadites. This may be added as a reason,
either, 1st, Why he got those places from the Amo-
rites. Or, 2d, Why they were allotted to him or his
posterity, because this was a frontier country, and
the outworks to the land of Canaan, and therefore
required valiant persons to defend it.

Verse 2. *A lot*—A distinct inheritance. *The rest*

sides the land of Gilead and Bashan, A. M. 2560.
which *were* on the other side Jordan; B. C. 1444.

6 Because the daughters of Manasseh had an
inheritance among his sons: and the rest of
Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from
Asher to ¹ Michmethah, that *lieth* before She-
chem; and the border went along on the right
hand unto the inhabitants of En-tappuah.

8 Now Manasseh had the land of Tappuah:
but ^m Tappuah on the border of Manasseh
belonged to the children of Ephraim:

9 And the coast descended ⁿ unto the ² river
Kanan, southward of the river. ^o These cities
of Ephraim *are* among the cities of Manasseh:
the coast of Manasseh also *was* on the north
side of the river, and the outgoings of it were at
the sea:

10 Southward *it was* Ephraim's, and north-
ward *it was* Manasseh's, and the sea is his
border; and they met together in Asher on the
north, and in Issachar on the east.

¹ Chapter xiv. 1.—^k Numbers xxvii. 6.—¹ Chapter xvi. 6.
^m Chapter xvi. 8.—ⁿ Chapter xvi. 8.—² Or, *brook of reeds*.
^o Chapter xvi. 9.

—Namely, those of them which had not received
their possessions beyond Jordan. *Male children*—
This expression is used to bring in what follows,
concerning his female children.

Verses 4-6. *He gave them*—That is, Eleazar or
Joshua, with the consent of the princes appointed
for that work. For after the lot had determined
what land every tribe should have, these commis-
sioners considered how many families were in the tribe,
and how large they were, and accordingly divided it
among them. This is implied, Num. xxvi. 54-56.
Ten portions—Five for the sons and five for the
daughters; for as for Hephher, both he and his son
Zelophehad were dead, and that without sons, and
therefore had no portion; but his daughters had
several portions allotted to them. *The daughters*
—Not less than the sons, so the sex was no bar to
their inheritance.

Verse 9. *The coast of Manasseh was on the north
side*—By the coast of Manasseh is meant the cities
inhabited by the Manassites; which were all on
the north side of this river; as all those on the
south side of it, though in the territory allotted to
the Manassites, were inhabited by the children of
Ephraim.

Verse 10. *The sea is his border*—Manasseh's,
whose portion is here described, and whose name
was last mentioned. *In Asher*—That is, upon the
tribe of Asher; for though Zebulun came between
Asher and them for the greatest part of their land;
yet it seems there were some necks of land, both
of Ephraim's and of Manasseh's, which jutted out

A. M. 2560. 11 ^p And Manasseh had in Issachar
B. C. 1444. and in Asher, ^a Beth-shean and her

towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 ¶ Yet ^r the children of Manasseh could not drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to ^s tribute; but did not utterly drive them out.

14 ¶ And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* ^u one lot and one portion to inherit, seeing I am

p 1 Chronicles vii. 29.—^r 1 Samuel xxxi. 10; 1 Kings iv. 12.
^s Judg. i. 27.—^s Chap. xvi. 10.—^t Chap. xvi. 4.

farther than the rest, and touched the borders of Asher.

Verse 11. *Manasseh had in Issachar and in Asher, &c.*—In like manner as Ephraim had some cities in the tribe of Manasseh; and, as it was not unusual, when the place allotted to any tribe was too narrow for it, and the next too large, to give away part from the larger to the less portion. *Inhabitants of Dor*—Not the places only, but the people; whom they spared and used for servants. *Three countries*—The words may be rendered, *the third part of that country*; and so the meaning may be, that the cities and towns here mentioned were a third part of that country; that is, of that part of Issachar's and Asher's portion, in which those places lay.

Verse 14. *Children of Joseph*—That is, of Ephraim and Manasseh. *Spake unto Joshua*—That is, expostulated with him, when they went and saw that portion which was allotted them, and found it much short of their expectation. *One portion*—Either, 1st, Because they had but one lot, which was afterward divided by the arbitrators between them; or, 2d, Because the land severally allotted to them was but little enough for one of them.

Verse 15. *If thou be a great people*—Though Joshua was of their tribe he would not humour them, or abuse his authority to gratify their inclinations; but retorts their own argument: seeing thou art a great and numerous people, turn thy complaints into action, and enlarge thy borders by thy own hand, for which thou mayest confidently expect God's assistance. *The wood country*—To the mountain, as it is called, (verse 17,) where among some towns there is much wood-land, which thou mayest without much difficulty possess, and so get the more room. *And cut down*—The wood, for thy own advantage, in building more cities and towns, and preparing the land for pasture and tillage. *The Perizzites*—Sup-

^a a great people, forasmuch as the LORD hath blessed me hitherto? A. M. 2560
B. C. 1444

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood-country and cut down for thyself there in the land of the Perizzites and of the ³ giants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have ^v chariots of iron, *both they who are* of Beth-shean and her towns, and *they who are* ^u of the valley of Jezreel.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only*:

^u Gen. xlviii. 22.—^v Gen. xlviii. 19.—³ Or, *Rephaims*, Gen. xiv. 5.—^v Judg. i. 19.—^u Chap. xix. 18.

posed to be a savage and brutish kind of people, that lived in woods and mountains. *Giants*—Who lived in caves and mountains, now especially when they were driven out of their cities. *If mount Ephraim*—Or, *seeing mount Ephraim is too narrow for thee*, as thou complainest; take to thyself the rest of that hilly and wood country. Mount Ephraim was a particular portion of the land, belonging to the tribe of Ephraim. And this seems to be here mentioned, for all the portion allotted to Ephraim and Manasseh, as appears from their complaint, which was not, that this part, but that their whole portion was too strait for them.

Verse 16. *The hill is not enough for us*—That is, if we could get possession of the woody mountain, cut down all its trees, and destroy all its inhabitants, it would not be sufficient for us. But the Hebrew is, *The hill will not be found*; that is, obtained by us. Those fierce and strong people the Perizzites and the giants will easily defend themselves, and frustrate our attempts, having the advantage of the woods and mountains. *The Canaanites that dwell, &c.*—They seem to mean that there was another impediment in their way, that before they could come at the mountain to attack it, they would have to encounter those who lived in the valley below it, who were too strong for them. Or that, if Joshua should command them, in case the hill either could not be conquered, or would not be sufficient for them, to go down and take more land out of the pleasant and fruitful valleys, that they would meet with no less difficulty there than in the mountains. *Have chariots of iron*—Not all made of iron, but armed with iron, and that not only for defence, but for offence also; having a kind of scythes, of two cubits long, fastened to long axle-trees on both wheels, which being driven swiftly through a body of men, made great slaughter, mowing them down like grass or corn.

Verse 17. *Thou art a great people, and hast*

A. M. 2560. 18 But the mountain shall be
B. C. 1444. thine; for it is a wood, and thou
shalt cut it down: and the outgoings of it shall

A. M. 2560. be thine: for thou shalt drive out the
B. C. 1444. Canaanites, though they have iron
chariots, and though they be strong.

Deut.

xx. 1.

great power—Joshua was not moved from his resolution by their objections, but told them, that by their own confession they were very numerous, and consequently of great power, and therefore need not be straitened in their habitations. *Thou shalt not have one lot only*—Thou needest and deservest more than one lot, of which thou art actually possessed, and thou hast power to get more; which, if thou endeavourst to do, God will bless and give thee more. *The mountain shall be thine*—Added to the present portion. This was probably mount Gilboa,

which stood north of Manasseh, and reached from the country about Kishon, as far as Bethshean. See Calmet. *The outgoings shall be thine*—The valleys or fields belonging to it. *For thou shalt drive out the Canaanites*—That is, with the divine aid, which God had taught them confidently to expect, commanding them to trust in him, and not be afraid of their enemies, *though they had chariots of iron, and though they were strong*, Deut. xx. 1. "Blessed is the man who trusteth in the Lord, and whose hope the Lord is."

CHAPTER XVIII.

The setting up of the tabernacle at Shiloh, 1. Joshua's stirring up the seven remaining tribes to look after their lot, 2-7. The division of the land into several lots assigned to those several tribes, 8-10. The lot of Benjamin, 11-28.

A. M. 2560. AND the whole congregation of the
B. C. 1444. children of Israel assembled together^a at Shiloh, and^b set up the tabernacle

A. M. 2560. of the congregation there: and the
B. C. 1444. land was subdued before them.

2 ¶ And there remained among the children

^a Chap. xix. 51; xxi. 2.

^b Judg. xviii. 31.

NOTES ON CHAPTER XVIII.

Verse 1. *The whole congregation of the children of Israel*—Not only their elders, and heads of their tribes, who represented the people of Israel, and are sometimes meant by *the whole congregation*; but, as the expression may here very well signify, the whole body of the people, who, it is probable, accompanied the ark, in order to fix it in a new situation. *Assembled together at Shiloh*—A place in the tribe of Ephraim, about fifteen miles from Jerusalem, situate upon a hill in the heart of the country. *And set up the tabernacle there*—Which had now remained seven years with the camp at Gilgal. No doubt it was by God's order that it was removed hither, for he was to choose the place of its residence, Deut. xii. 5, 11, 14. And, it is probable, he made known his will in this respect by the oracle of *Urim* and *Thummim*, and by giving some extraordinary token of his accepting their sacrifices there. For when he made choice of mount Zion, an angel ordered the Prophet Gad to direct David to set up an altar in the threshing-floor of Ornan, and there God answered by fire, 1 Chron. xxi. 18, 26. It would have been too far, after the division of the land, for all the tribes to go up to Gilgal to transact all that the law required to be done at the tabernacle, and now indispensably necessary to be performed there, although, while they sojourned in the wilderness, they did not observe these rules. This place was very convenient for all the tribes to resort to, being

in the centre of them, and likewise very safe, being guarded by the two powerful tribes of Judah and Ephraim. And being in the lot of the latter tribe, to which Joshua belonged, and in which he probably fixed his stated abode, it was both for his honour and convenience that it was placed here; that he might have the opportunity of consulting God by Urim as often as he needed, and might more easily finish what remained to be done in the division of the land. Here, it is thought, the tabernacle remained for the space of three hundred and fifty years, even till the days of Samuel, 1 Sam. i. 3. Archbishop Usher, however, only reckons the time to be three hundred and twenty-eight years. *Shiloh* was the name given to the Messiah in dying Jacob's prophecy. So the pitching the tabernacle in Shiloh, says Henry, intimated to the Jews, that "in that Shiloh whom Jacob spoke of all the ordinances of this worldly sanctuary should have their accomplishment in a greater and more perfect tabernacle."

Verse 2. *Seven tribes who had not received their inheritance*—For whom no lot had been drawn at Gilgal. The reason of which, perhaps, was, that the last-mentioned tribes of the house of Joseph were not satisfied with the division which was begun to be made there; and therefore Joshua discontinued his proceedings till he had made a new survey of the whole country, which, being now in the middle of it, he might make with greater facility than he could when at Gilgal.

A. M. 2560. of Israel seven tribes, which had not
B. C. 1444. yet received their inheritance.

3 And Joshua said unto the children of Israel,
c How long are ye slack to go to possess the
land which the LORD God of your fathers hath
given you?

4 Give out from among you three men for
each tribe: and I will send them, and they
shall rise, and go through the land, and de-
scribe it according to the inheritance of them,
and they shall come *again* to me.

5 And they shall divide it into seven parts:
d Judah shall abide in their coast on the south,
and e the house of Joseph shall abide in their
coast on the north.

6 Ye shall therefore describe the land *into*
seven parts, and bring the *description* hither
to me, f that I may cast lots for you here before
the LORD our God.

7 g But the Levites have no part among you;
for the priesthood of the LORD is their inheri-
tance. h And Gad, and Reuben, and half the

tribe of Manasseh, have received their A. M. 2560
inheritance beyond Jordan on the B. C. 1444
east, which Moses the servant of the LORD
gave them.

8 ¶ And the men arose, and went away;
and Joshua charged them that went to de-
scribe the land, saying, Go, and walk through
the land and describe it, and come again to me,
that I may here cast lots for you before the
LORD in Shiloh.

9 And the men went and passed through the
land, and described it by cities into seven parts
in a book, and came *again* to Joshua to the
host at Shiloh.

10 ¶ And Joshua cast lots for them in Shiloh
before the LORD: and there Joshua divided the
land unto the children of Israel according to
their divisions.

11 ¶ And the lot of the tribe of the children
of Benjamin came up according to their families;
and the coast of their lot came forth between the
children of Judah and the children of Joseph.

c Judg. xviii. 9.—d Chap. xv. 1.—e Chap. xvi. 1, 4.

f Chap. xiv. 2.—g Chap. xiii. 33.—h Chap. xiii. 8.

Verses 3, 4. *How long are ye slack?*—It is prob-
able, that being weary of war, and now having
sufficient plenty of all things, they were unwilling
to run into new hazards. *Give out three men*—
Three, not *one*, for the more exact observation both
of the measure and quality of the several portions,
and for greater assurance of their care and faithful-
ness in giving in their account. *Of each tribe*—For
each one of the tribes which were yet unprovided
for. *They shall describe it*—Set down, not only
the dimensions of it, but its condition and quality,
whether barren or fruitful, mountainous or plain.
According to the inheritance of them—Distributing
the geographical description into as many parts as
there remain tribes unprovided with an inheritance.

Verse 5. *Into seven parts*—Their business was to
divide the country into seven portions of equal ex-
tent or worth, and leave God to appoint which por-
tion should fall to each tribe; who could have no
reason to complain when the division was made by
themselves. Indeed, no tribe was so great but one
of these parts in its full extent would abundantly
suffice them; and there was no reason why the
portions should be greater or less according as the
tribes at present were more or fewer in number,
because of the various changes which happened
therein successively; it being usual for one tribe to
be more numerous than another in one age, which
was fewer in the next. And if the several tribes had
increased more, and not diminished their numbers
by their sins, they might have sent forth colonies
and taken any part of the land, even as far as Eu-
phrates, all which the Lord of the whole earth had

given them a right to, and when they pleased they
might take possession of it. *Judah shall abide on
the south*—They shall not be disturbed in their pos-
session, but shall keep it, except some part of it shall
be adjudged to another tribe. *Joseph on the north*
—In respect of Judah, not of the whole land; for
divers other tribes were more northern than they.

Verse 6. *That I may cast lots for you here before
the Lord*—That is, before the ark or tabernacle, that
God may be witness and judge, and be acknow-
ledged to be the author of the division, and each
tribe may be contented with its lot, as being ap-
pointed by divine authority, and that your several
possessions may be secured to you as things sacred.

Verses 9, 10. *The men went and passed through
the land*—Josephus tells us they were occupied
seven months in taking this survey, and making the
description here mentioned. *And described it by
cities*—Or, according to the cities to which the sev-
eral provisions or territories belonged. *Joshua cast
lots for them in Shiloh*—That is, according to the
divisions made by the surveyors, which were so just
and equal that all consented the lot should determine
what part should belong to them.

Verse 11. *The lot of Benjamin came up*—No
doubt it was by peculiar direction of Providence that
the children of Benjamin should have the first lot
of these seven, next to the children of Joseph, they
two being the only sons of Rachel, the beloved wife
of Jacob. For thus it happened that their *coast*, or
the portion assigned them, lay between the children
of Judah, who were on the south of them, and the
children of Joseph, the Ephraimites in particular,

A. M. 2560. 12 ⁱ And their border on the north
B. C. 1444. side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz (^k which is Beth-el) southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side ^l of the nether Beth-horon.

14 And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at ^m Kirjath-baal (which is Kirjath-jearim) a city of the children of Judah. This *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to ⁿ the well of waters of Nephtoah:

16 And the border came down to the end of the mountain that *lieth* before ^o the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to ^p En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which is over against the going up

of Adummim, and descended to ^q the A. M. 2560.
stone of Bohan the son of Reuben. B. C. 1444.

18 And passed along toward the side over against ^r Arabah ¹ northward, and went down unto Arabah:

19 And the border passed along to the side of Beth-hoglah northward: and the out-goings of the border were at the north ² bay of the salt sea at the south end of Jordan. This *was* the south coast.

20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 ¶ Now the cities ³ of the tribe of the children of Benjamin, according to their families, were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and ^s Jebusi, (which is Jerusalem,) Gibeath, and Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

ⁱ Chap. xvi. 1.—^k Gen. xxviii. 19.—^l Chap. xvi. 3.—^m Chap. xv. 9.—ⁿ Chap. xv. 9.—^o Chap. xv. 8.

^p Chap. xv. 7.—^q Chap. xv. 6.—^r Chap. xv. 6.—¹ Or, the plain.—² Heb. tongue.—³ Chap. xv. 8.

who lay on the north of them; the only place in which the prophecy contained in Deut. xxxiii. 12, could have been accomplished. And it is observable, that, in that blessing of Moses, Benjamin is placed between Judah and Joseph, Levi having no inheritance among them. But Providence placed Benjamin here, not only that he might be next to Joseph, his own and only brother, on the one hand; but that, being next to Judah on the other, this tribe might hereafter unite with Judah, in an adherence to the throne of David, and the temple of Jerusalem.

Verse 14. *The corner of the sea southward*—No account can be given of this border, according to our translation. For it is certain it did not compass any corner of the Mediterranean sea, (and no other sea can be here meant,) nor come near unto it. Therefore, by כַּנְתֹּף, *peath-jam*, which we translate *corner of the sea*, must be meant the *side of the sea*; or rather the *west side*. So the Vulgate hath it, and the Seventy to the same purpose. And the word *southward* is joined by the Vulgate, not to the *sea*, or

west, but to the next words; *southward from the hill, &c. Kirjath-baal, which is Kirjath-jearim*—The Israelites changed the name, to blot out the remembrance of Baal.

Verse 21. *The cities of the tribe*—Having given a description of the bounds of the country, the historian sets down the principal cities in it. The first of which, Jericho, was well known; the territory of which remained, though the city itself was destroyed. *And the valley of Keziz*—Rather, *Emir-keziz*, for a city is here meant, and not a valley. Or it may be interpreted, *Keziz in the valley*; that is, in the plain of Jericho.

Verse 28. *And Jebusi, which is Jerusalem*—See chap. xv. 63, where it is reckoned to the tribe of Judah; for both that tribe and Benjamin had an interest in it, as we have there stated. *The inheritance of the children of Benjamin*—Which was one of the smallest, with respect to the quantity of ground which they possessed, but the soil was the richest of all the other tribes, as Josephus informs us.

CHAPTER XIX.

The lot of Simeon, 1-9. Of Zebulun, 10-16. Of Issachar, 17-23. Of Asher, 24-31. Of Naphtali, 32-39. Of Dan, 40-48. The inheritance assigned to Joshua and his family, 49-51.

A. M. 2560. B. C. 1444. **AND** the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And ^b they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhén; thirteen cities and their villages:

7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:

8 And all the villages that *were* round about these cities to Baalath-beer, Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: ^c therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

11 ^d And their border went up toward the

sea, and Maralah, and reached to Dabbasheth, and reached to the river that is ^e before Jokneam,

12 And turned from Sarid eastward, toward the sun-rising, unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar ¹ to Neah;

14 And the border compasseth it on the north side to Hannathon: and the out-goings thereof are in the valley of Jiphthah-el:

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem; twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ And the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward Jezreel, and Chesulloth, and Shunem,

19 And Haphraim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez;

22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the out-

^a Verse 9.—^b 1 Chron. iv. 28.—^c Verse 1.

^d Gen. xlix. 13.—^e Chap. xii. 22.—¹ Or, *which is drawn*.

NOTES ON CHAPTER XIX.

Verse 1. *The second lot came forth to Simeon*—God disposed it so by an especial providence, Simeon being the eldest son of Jacob that was unprovided for. *Their inheritance was within the inheritance of Judah*—This also was ordered by God's providence, partly to fulfil that threatening that he would *divide* and *scatter* this tribe in Israel, (Gen. xlix. 7.) which was hereby done in part, because they had no distinct lot, but were as inmates to Judah; partly because now, upon the more exact survey of the land, it appeared that the part given to Judah did far exceed the proportion which they needed, or which the other tribes could expect. And this was the least of the tribes, (Num. xxvi. 14,) and therefore fittest to be put within another tribe.

Verse 11. *Toward the sea*—The lot of this tribe

was washed by the midland sea on the west, and by the sea of Tiberias on the east, answering Jacob's prophecy, *Zebulun shall be a haven of ships*; trading ships on the great sea, and fishing ships on the sea of Galilee. *Before Jokneam*—Supposed to be Kishon.

Verse 15. *Beth-lehem*—Not that where Christ was born, which was in Judah, but another. *Twelve cities*—They are more numerous here, but the rest either were not cities, properly so called, or were not within this tribe, but only bordering upon it, and belonging to other tribes.

Verse 18. *Jezreel*—The royal city, 1 Kings xxi. 1. This tribe, because it lay between Benjamin on the south and Zebulun on the north, is not here described by its borders, which were the same with theirs, but by some of its cities.

A. M. 2560. goings of their border were at Jordan :
B. C. 1444. sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Mishael; and reacheth to Carmel westward, and to Shihor-libnath;

27 And turneth toward the sun-rising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, ^f *even* unto great Zidon;

29 And *then* the coast turneth to Ramah, and to the strong city ² Tyre; and the coast turneth to Hosah: and the out-goings thereof are at the sea from the coast to ^g Achzib:

^f Chap. xi. 8.—² Heb. *Tzor*, 2 Sam. v. 11.

Verse 26. *Carmel westward*—Or, *Carmel by the sea*, to distinguish it from Carmel in the tribe of Judah. This was a place of eminent fruitfulness, agreeable to the prophecy concerning Asher, Gen. xlix. 20.

Verse 27. *Cabul*—A city so called. *Left hand*—That is, on the north, which, when men look toward the east, as is usual, is on their left hand.

Verse 28. *Kanah*—Namely, Kanah^h the greater, in the Upper Galilee; not Kanah the less, which was in the Lower Galilee. *Zidon*—Called *great* for its antiquity, and riches, and glory. The city either was not given to the Israelites, or at least was never possessed by them; not without a singular providence of God, that they might not by the opportunity of so good a port be engaged in much commerce with other nations; from which, together with wealth, that great corrupter of mankind, they might contract their errors and vices.

Verses 29, 30. *To Ramah*—From the north southward. *To the strong city of Tyre*—This translation is questionable; for we never read one word of the city of Tyre (unless it be here) until the days of David; though we often read of Sidon in the books of Moses; even in the prophecy of Jacob. It is highly probable some other place is meant by *Tzor*, as the word is in the Hebrew. *And the out-goings thereof, &c.*—That is, it ended at the country which belonged to Achzib; for so *hebel*, which we here translate *coast*, signifies. *Twenty-two cities*—Here are more named, but some of them were not within this tribe, but only bordering places.

30 Ummah also, and Aphek, and Rehob: twenty and two cities with their vi^lages. A. M. 2560. B. C. 1444.

31 This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the out-goings thereof were at Jordan:

34 And *then* ^h the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sun-rising.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and

^g Gen. xxxviii. 5.—^h Deut. xxxiii. 23.

Verses 32, 33. *The sixth lot came out, &c.*—Here the younger son of Bilhah, the hand-maid of Rachel, is preferred before the elder, who was Dan, (Gen. xxx. 6, 8,) as Zebulun was before Issachar. Such was the method of Divine Providence in that nation, to convince them that they ought not to value themselves too highly, as they were apt to do, upon their external privileges. *Their coast*—Their northern border, drawn from west to east, as appears; because, when the coast is described and brought to its end, it is said to *turn* from the east *westward*, verse 34. *The out-goings*—The end of that coast.

Verses 34, 35. *And to Judah upon Jordan*—It was not near Judah, there being several tribes between them. Therefore the meaning is, this tribe had a communication with that of Judah, by means of the river Jordan. So the word *upon*, in our translation, ought to be interpreted. This river afforded them the convenience of carrying merchandises to Judah, or bringing them from thence. And thus, some think, the prophecy of Moses was accomplished, (Deut. xxxiii. 23,) *Possess thou the west and the south*; which doth not signify that they had any land in the south; but that they trafficked with that country by the means of Jordan. *Chinnereth*—Whence the lake of Cinnereth, or Genesareth, received its name. *Geneser* signifies *the gardens of princes*; and here were fine gardens, and a kind of paradise. The Jews say the name Cinnereth was taken from its fruits, which were as sweet to the taste as the *cinnor*, or harp, to the ear.

A. M. 2560. Beth-anath, and Beth-shemesh; nine-
B. C. 1444. teen cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ And the seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And ⁱShaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border ³ before ⁴ Japho.

47 And ^k the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the

sword, and possessed it, and dwelt ^{A. M. 2560.} therein, and called Leshem, ^{B. C. 1444.} ¹ Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

50 According to the word of the LORD they gave him the city which he asked, *even* ^m Timnath-serah ⁿ in mount Ephraim: and he built the city, and dwelt therein.

51 ^o These are the inheritances ^{About} which Eleazar the priest, and Joshua ^{B. C. 1444.} the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot ^p in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

ⁱ Judges i. 35.—³ Or, *over against*.—⁴ Or, *Joppa*, Acts ix. 36.—^k Judg. xviii.—¹ Judg. xviii. 29.

^m Chapter xxiv. 30.—ⁿ 1 Chron. vii. 24.—^o Num. xxxiv. 17. ^p Chap. xviii. 1, 10.

Verse 47. *The coast of Dan went out too little*—The words *too little* are not in the Hebrew, where there is nothing that corresponds with them. The passage runs thus: *The coast of the children of Dan went out from them*; that is, they were dispossessed of it in some parts, or kept out of them by the former inhabitants; and we find, by Judg. i. 34, that the Amorites forced them into the mountains, and would not suffer them to dwell in the valley. This reduced them to such straits, that they were constrained to enlarge their border some other way; which they did as follows. They *went up to fight against Leshem*—A city not far from Jordan, called Laish in the book of Judges, before it was taken by the Danites. *And called Leshem, Dan, after the name of Dan their father*—It was customary for conquerors to change the names of those places they subdued. This was done with respect to Leshem, after the death of Joshua; and is related more largely in the book of Judges, chap. xviii, where the whole expedition is recorded. From whence some have argued that this book was not written by Joshua; whereas no more can fairly be inferred, than that, in after times, Ezra, or some other, thought good to insert this verse here, in order to complete the account of the Danites' possessions.

Verse 49. *When they had made an end of dividing the land*—That is, after every tribe had had their respective portion assigned to them. *The children of Israel gave an inheritance to Joshua*—We cannot but admire the wonderful modesty of

this great man, who received his portion last of all, and then, not by lot, but by their gift, who were already possessed of the whole land.

Verse 50. *According to the word of the Lord, they gave him the city which he asked*—God indeed had ordered that he should have a portion, and that he himself should choose it; but he was content to stay for it till every one else was amply provided for. We do not expressly read of this command; but many particulars were said and done which are not recorded. And Joshua being as faithful and upright as Caleb, and chosen besides to be the captain of God's people, we cannot but think, that when God ordered what Caleb should have, he gave the same direction with respect to Joshua: see chap. xvi. 6. *Even Timnath-serah in mount Ephraim*—Joshua did not choose the best place in all the country, but a convenient one in his own tribe; which was seated on the north side of a hill called Gaash, as we read in the latter end of this book. *And he built the city and dwelt therein*—Repaired it, we suppose, (for in all probability there was a city in that situation before,) and made a convenient habitation for his family and relations. But we read nothing of them afterward; for as he did not affect to make himself king of Canaan, so he contented himself with a moderate allotment, and made no large provision for his posterity.

Verse 51. *These are the inheritances, &c.*—Upon the whole of this division of the land, it deserves our remarking, that the lot fell to the several tribes just as Jacob and Moses had foretold. And this division

served to keep up the distinction of tribes, which was to continue till the coming of the Messiah. And we may observe further, that God had expressly named, some years before, as we find by Num. xxxiv. 17-29, the very persons who should divide the land unto the children of Israel, and expressly described the bounds how far every way the land reached which was to be divided by them.

CHAPTER XX.

The laws concerning the cities of refuge, 1-6. The appointment of those cities, 7-9.

A. M. 2560. **T**HE LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth *any* person unawares and unwittingly, may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of these cities shall stand at the entering of ^b the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

^a Exod. xxi. 13. — ^b Ruth iv. 1. — ^c Num. xxxv. 12. — ^d Num. xxxv. 12, 25.

NOTES ON CHAPTER XX.

Verses 1, 2. *The Lord also spake unto Joshua*—Probably from the tabernacle, at the door of which he and Eleazar and the princes had been making a division of the land, as the last verse of the preceding chapter informs us. *Appoint out for you*—The possessions being now divided among you, reserve some of them for the use which I have commanded; *cities of refuge*—Designed to typify the relief which the gospel provides for poor penitent sinners, and their protection from the curse of the law and the wrath of God, in our Lord Jesus, to whom believers flee for refuge.

Verse 3. *Unwittingly*—Hebrew, *Through ignorance, or error, or mistake, and without knowledge*. The same thing is twice repeated, to cut off all expectations of wilful murderers might have of protection here. God having declared that such should be taken even from his altar, that they might be killed. It is strange that any Christians should make their sanctuaries give protection to such persons whom God hath so expressly excepted from it! *Avenger*—The nearest kinsman, who had right or power to demand or take vengeance for the slaughter.

Verse 4. *The gate*—Where the judges used to sit. *His cause*—Shall give them a true relation of the fact, and all its circumstances. *They shall take him*—If they are satisfied in the relation he makes concerning the fact, otherwise it had been a vain

5 ^c And if the avenger of blood pursue after him, then they shall not de-

liver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, ^d until he stand before the congregation for judgment, and until the death of the high-priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 ¶ And they ¹ appointed ^e Kedesh in Galilee in mount Naphtali, and ^f Shechem in mount Ephraim, and ^g Kirjath-arba, (which is Hebron,) in the ^h mountain of Judah.

¹ Heb. sanctified. — ^e Chapter xxi. 32. — ^f Chapter xxi. 21.
 ^g Chap. xiv. 15. — ^h Luke i. 39.

thing to examine. *Give a place*—Which they might well allow him, because God gave them the city with a reservation for such persons.

Verse 6. *Stand*—Which was the posture of the accused and accusers. *The congregation*—The council appointed to judge of these matters, not the council of the city of refuge, for they had examined him before, (verse 4,) but of the city to which he belonged, or in or nigh which the fact was committed, as appears from Num. xxxv. 25.

Verse 7. *And they appointed*—Concerning these cities, note, 1st, That they were all upon mountains, that they might be seen at a great distance, and so direct those who fled thither. 2d, That they were seated at a convenient distance one from another, for the benefit of the several tribes; for Kedesh was in the north, Hebron in the south, and Shechem between them. 3d, That they all belonged to the Levites; partly, that these causes might be more impartially examined and justly determined by them, who were presumed best able to understand the law of God, and most obliged to follow it, and not to be biased by any affection or corrupt interest; and partly, that their reputation with the people, and their good counsels, might lay a restraint upon revengeful persons, who might be inclined to follow the manslayer thither, and endeavour to kill him there. It was likewise an advantage to the poor refugee, that when he might not go up to the house of the Lord, yet he had the servants of God's house

A. M. 2560. 8 And on the other side Jordan
B. C. 1444. by Jericho eastward, they assigned
ⁱ Bezer in the wilderness upon the plain
out of the tribe of Reuben, and ^k Ramoth
in Gilead out of the tribe of Gad, and
^l Golan in Bashan out of the tribe of Ma-
nasseh.

ⁱ Deut. iv. 43.—^k Chap. xxi. 38.—^l Chap. xxi. 27.

with him, to instruct him, and pray for him, and help to make up the want of public ordinances.

Verses 8, 9. *On the other side Jordan they assigned—Or had assigned, or given*; for these cities were assigned by Moses before he died, Deut. iv. 41. They were not, however, properly speaking, invest-

A. M. 2560. 9 ^m These were the cities appointed
B. C. 1444. for all the children of Israel, and for
the stranger that sojourneth among them, that
whosoever killeth *any* person at unawares
might flee thither, and not die by the hand of
the avenger of blood, ⁿ until he stood before the
congregation.

^m Num. xxxv. 15.—ⁿ Verse 6.

ed with the privilege till now, when they were applied to the use for which Moses had designed them. *The stranger*—Not only proselytes, but others also; because this was a matter of common right, that a distinction should be made between casual manslaughterers and wilful murderers

CHAPTER XXI.

The motion of the Levites, to have their cities appointed, which is done, 1–8. A catalogue of those cities, 9–42. A testimony that God had fulfilled his word, 43–45.

A. M. 2560. **T**HEN came near the heads of the
B. C. 1444. fathers of the Levites unto ^a Ele-
azar the priest, and unto Joshua the son of
Nun, and unto the heads of the fathers of the
tribes of the children of Israel;

2 And they spake unto them at ^b Shiloh in the land of Canaan, saying, ^c The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

^a Chap. xiv. 1.—^b Chap. xviii. 1.—^c Num. xxxv. 2.

NOTES ON CHAPTER XXI.

Verse 1. *The heads of the fathers of the Levites—The fathers of the Levites were Kohath, Gershon, and Merari*; and the heads of these were the chief persons now alive of these several families. Thus, the princes of the several tribes, who divided the land in conjunction with Joshua, are called, at the conclusion of this verse and elsewhere, *the heads of the fathers of the tribes*. The whole land being distributed to the several tribes, but not yet actually possessed by them, and this being the proper season for their making such a claim, these principal Levites now come to the princes of the tribes, and remind them of the command of God respecting the cities to be assigned them.

Verse 2. *The Lord commanded*—Observe: the maintenance of ministers is not an arbitrary thing, left purely to the good-will of the people. No: as the God of Israel commanded that the Levites should be provided for, so hath the Lord Jesus ordained (and a perpetual ordinance it is) “that they who preach the gospel should live of the gospel.”

Verse 3. *The children of Israel gave*—Probably

A. M. 2560. 3 And the children of Israel gave
B. C. 1444. unto the Levites out of their inheri-
tance, at the commandment of the LORD, these
cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and ^d the children of Aaron the priest, *which were* of the Levites, ^e had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

^d Verses 8, 19.—^e Chap. xxiv. 33.

they gave the Levites promiscuously such cities ■ God commanded, and the lot appropriated them to their several houses or families. *Out of their inheritance*—That is, out of their several possessions, that the burden might be equally divided; and that the Levites, being dispersed among the several tribes, according to Jacob's prediction, (Gen. xlix. 7,) might more easily and effectually *teach the Israelites God's law and judgments*, which they were engaged to do, Deut. xxxiii. 10; and that the people might upon all occasions resort to them, and *inquire the meaning of the law at their mouths*. And *suburbs*—Not only the use, but the absolute dominion of them, as is manifest both from verses 11, 12, where a distinction is made between the *city and suburbs of Hebron*, and the *fields and villages thereof*; (the former being given to the Levites, the latter to Caleb;) and from the return of these cities in the jubilee unto the Levites as to their proper owners, Lev. xxv. 33, 34.

Verse 4. *Judah, Simeon, and Benjamin*—Which three tribes were nearest the temple, where their business lay. *Thirteen cities*—For though the

A. M. 2560. 5 And ^f the rest of the children of
B. C. 1444.

Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities.

6 And ^g the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen cities.

7 ^h The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 ⁱ And the children of Israel gave by lot unto the Levites these cities with their suburbs, ^k as the LORD commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* ^l mentioned by name,

10 ¹ Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, *had*: for theirs was the first lot.

11 ^m And they gave them ² the city of Arba the father of ⁿ Anak (which *city is* Hebron) ^o in the hill-country of Judah, with the suburbs thereof round about it.

^f Verse 20, &c.—^g Verse 27, &c.—^h Verse 34, &c.
ⁱ Verse 3.—^k Num. xxxv. 2.—^l Or, *called*.—¹ Verse 4.
^m 1 Chron. vi. 55.—ⁿ Or, *Kirjath-arba*, Gen. xxiii. 2.—^o Chap. xv. 13, 14.—^p Chap. xx. 7.—^q Chap. xiv. 14.—^r 1 Chron. vi. 57, &c.—^s Chap. xv. 54.—^t Chap. xv. 42.

priests were now few enough for one city, yet respect was to be had to their succeeding numbers; this division being made for all future generations. And seeing the Levites might sell their houses until the jubilee, (Lev. xxv. 33,) much more might they let them; and therefore it is probable their cities were not long uninhabited, many being inclined to dwell with them, by virtue of relations contracted with them, or out of respect to the service of God, and the good of their souls.

Verse 5. *Children of Kohath*—Who were of Aaron's family. *Ephraim, Dan, and Manasseh*—Which tribes were nearest to the three former, and so the Kohathites are placed next to their brethren the Aaronites. *Ten cities*—Fewer than they gave out of the three former tribes, because their inheritance was less than the former.

Verses 9, 10. *Judah and Simeon*—These are mentioned together, because the cities of Simeon lay within Judah's portion. *Families*—That is, of the family, the plural number being put for the singular which is not unusual.

12 But ^p the fields of the city, and ^q the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 Thus ^a they gave to the children of Aaron the priest, ^r Hebron with her suburbs, *to be* a city of refuge for the slayer; ^s and Libnah with her suburbs,

14 And ^t Jattir with her suburbs, ^u and Esh-temoa with her suburbs,

15 And ^x Holon with her suburbs, ^y and Debir with her suburbs,

16 And ^z Ain with her suburbs, ^a and Juttah with her suburbs, *and* ^b Beth-shemesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, ^c Gibeon with her suburbs, ^d Geba with her suburbs,

18 Anathoth with her suburbs, and ^e Almon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ ^f And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them ^g Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.

^t Chap. xv. 48.—^u Chap. xv. 50.—^x 1 Chron. vi. 58, *Hilen* Chapter xv. 51.—^y Chap. xv. 49.—^z 1 Chron. vi. 59, *Ashan* Chap. xv. 42.—^a Chap. xv. 55.—^b Chap. xv. 10.—^c Chap. xviii. 25.—^d Chap. xviii. 24, *Gaba*.—^e 1 Chron. vi. 60, *Aie meth*.—^f Verse 5.—^g Chap. xx. 7.

Verse 12. *The fields and villages*—That is, all beyond the two thousand cubits expressed Num. xxxv. 5. This is here mentioned, not as his peculiar case, but as one eminent instance, to show that it was so in all the rest of the cities here named; that the fields and villages thereof still belonged to the several tribes from whom the cities and their suburbs were taken. It would make the rest of the Israelites more cheerfully resign part of their possessions to the Levites, considering that even *Caleb did so*, though his possession had been long before promised, and now actually given to him by God's special command, as a mark of honour and compensation for his long and faithful service.

Verse 16. *And Ain*—Ain and Gibeon, and some others here named, are not named 1 Chron. vi. 59. Either they were destroyed in some of those invasions wherewith their land was grievously wasted before that time, or they appear there under other names.

Verse 20. *Which remained*—Over and above those who were priests.

A. M. 2560. 23 And out of the tribe of Dan, B. C. 1444. Eltekeh with her suburbs, Gibbethon

with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half-tribe of Manasseh, Taanach with her suburbs, and Gath-rimmon with her suburbs; two cities.

26 All the cities *were* ten with their suburbs, for the families of the children of Kohath that remained.

27 ^h And unto the children of Gershon, of the families of the Levites, out of the *other* half-tribe of Manasseh *they gave* ⁱ Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer, and Beeshterah with her suburbs; two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

32 And out of the tribe of Naphtali, ^k Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites, according

to their families, *were* thirteen cities A. M. 2560. with their suburbs. B. C. 1444.

34 ¶ ^l And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, ^m Bezer with her suburbs, and Jahaza with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, ⁿ Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.

41 ^o All the cities of the Levites within the possession of the children of Israel *were* forty and eight cities with their suburbs.

42 These cities were every one with their suburbs round about them. Thus *were* all these cities.

43 ¶ And the LORD gave unto Israel ^p all the land which he sware to give unto their

^h Verse 6. — ⁱ Chap. xx. 8. — ^k Chap. xx. 7. — Verse 7.

Verse 25. *Half the tribe*—Namely, that half which dwelt in Canaan.

Verse 41. *Forty and eight cities*—So God ordered by Moses, Num. xxxv. 7; and it is a demonstration that Moses was divinely inspired to make such an appointment, before it could be known whether, without straitening the other tribes, they could part with so many cities to the Levites. For when Joshua and Caleb went up to search the land, they could have no opportunity to take any accurate dimensions of the country, whereby Moses might know there would be room enough to allow the Levites so large a portion as this; but he was directed to it by a divine foreknowledge. But why had this tribe, which was the least of all, more cities than any of them? First, it doth not appear that they had more; for though all the cities of the Levites be expressed, it is not so with the other tribes, but divers of their cities are omitted. Secondly, the Levites were confined to their cities and suburbs; the rest had large territories belonging to their cities, which also they were in a capacity of improving, which the Levites were not; so that one of their cities might be more considerable than divers of those of the Levites.

^m Ch. xx. 3. — ⁿ Ch. xx. 8. — ^o Num. xxxv. 7. — ^p Gen. xiii. 15.

Verse 42. *These cities were every one with their suburbs*—Namely, two thousand cubits on every side round each city, as was ordered, Num. xxxv. 5; and it certainly was a large proportion for this tribe. But God intended that an ample provision should be made for his ministers, to put honour on those whom he foresaw many would despise; and that, being free from outward cares and distractions, they might more entirely and fervently devote themselves to the service of God.

Verse 43. *The Lord gave unto Israel all the land*—He gave them a right to the whole country, and the actual possession of the greatest part of it. He likewise authorized them to subdue and possess the rest, as soon as it should be needful for them, which was when their numbers were increased; and to exercise absolute dominion over all the people remaining in it. All which was exactly conformable to his promise and oath; for the Israelites not being numerous enough to people the whole land at their first coming into it, God never intended to expel all the old inhabitants at once, but by degrees, as we read expressly, Exod. xxiii. 29.

A. M. 2560. fathers: and they possessed it, and
B. C. 1444. dwelt therein.

44 ^a And the LORD gave them rest round about, according to all that he swore unto their fathers: and ^r there stood not a man of all their

^a Chap. xi. 23.—^r Deut. vii. 24.

Verse 44. *The Lord gave them rest round about*—Namely, all the remaining days of Joshua; for afterward it was otherwise with them. *The Lord delivered all their enemies into their hands*—This is not to be understood as if all the people of Canaan were absolutely in subjection to them, but that as long as Joshua lived, all those who attempted to oppose or rise up against them were delivered into their power and subdued.

Verse 45. *There failed not aught*—Which they themselves, as Joshua afterward tells them, (chap. xxiii. 14,) knew very well, and could not but confess. But it must be understood according to the explanation given verse 43. For the time of fulfilling some

enemies before them; the LORD delivered all their enemies into their hand. A. M. 2560. B. C. 1444.

45 ^a There failed not aught of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

^a Chap. xxiii. 14.

part of the divine promises was not yet come, and the entire completion of what was already begun was partly conditional, and depended on their obedience to God. *All came to pass*—Such an acknowledgment as this, here subscribed by Joshua, in the name of all Israel, we afterward find made by Solomon; and all Israel did, in effect, say amen to it, 1 Kings viii. 56. The inviolable truth of God's promise, and the performance of it to the uttermost, is what all believers in Christ have been always ready to bear their testimony to. And if in any thing it has seemed to come short, they have been as ready to take all the blame to themselves.

CHAPTER XXII.

Joshua's dismissal of the two tribes and a half, and their return to their own country, 1-9. The altar they built on that side of Jordan, which offended the other tribes, 10-20. Their apology, with which the rest were satisfied, 21-34.

A. M. 2560. **T**HEN Joshua called the Reuben-
B. C. 1444. ites, and the Gadites, and the half-tribe of Manasseh,

2 And said unto them, Ye have kept ^a all that Moses the servant of the LORD commanded you, ^b and have obeyed my voice in all that I commanded you:

^a Num. xxxii. 20.

3 Ye have not left your brethren A. M. 2560. these many days unto this day, but B. C. 1444. have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your

^b Chap. i. 16.

NOTES ON CHAPTER XXII.

Verse 1. *Joshua called the Reubenites and the Gadites, &c.*—The war being ended, and ended gloriously, Joshua, as a prudent general, disbands his army, and sends them home to enjoy what they had conquered; and particularly the forces of those separate tribes, which had received their inheritance on the other side Jordan, from Moses, upon this condition, that their men of war should assist the other tribes in the conquest of Canaan; which they promised to do, Num. xxxii. 32, and renewed the promise to Joshua at the opening of the campaign, Josh. i. 16. And now, as they had performed their agreement, Joshua publicly and solemnly, in Shiloh, gives them their discharge.

Verses 2, 3. *Ye have kept all that Moses commanded, &c.*—Thus he dismisses them with a very honourable character. When Moses was gone, they remembered and observed the charge he had given them; and all the orders which Joshua, as general

of the forces, had issued out, they had carefully obeyed. *Ye have not left your brethren these many days*—He does not say how many, nor can it be collected with certainty from any other place; but it was as long as the war lasted, and therefore must have been the space of seven or eight years, chap. xi. 18, and xiv. 10. So long they had been absent from home, excepting such individuals as might have occasionally visited their families, the distance not being great, or have been exchanged for others of their brethren.

Verse 4. *Return ye to your tents*—That is, to your settled habitations. Though their affections to their families could not but make them very desirous to return, yet, like good soldiers, they would not move till they had orders from their general. So, though we desire to be at home with Christ ever so much, yet we must stay here till our warfare is accomplished, wait for a due discharge, and not anticipate the time of our removal.

A. M. 2560. tents, *and* unto the land of your
B. C. 1444. possession, ^c which Moses the servant
of the LORD gave you on the other side Jordan.

5 But ^dtake diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, ^e to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul.

6 So Joshua ^fblessed them, and sent them away; and they went unto their tents.

7 Now to the *one* half of the tribe of Manasseh, Moses had given *possession* in Bashan: ^gbut unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much riches unto your tents, and with

very much cattle, with silver, and with ^{A. M. 2560.}
gold, and with brass, and with iron, ^{B. C. 1444.}
and with very much raiment: ^hdivide the spoil of your enemies with your brethren.

9 And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto ⁱthe country of Gilead, to the land of their possession, whereof they were ^ps-
sessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh built there an altar by Jordan, a great altar to see to.

11 ¶ And the children of Israel ^kheard say, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh,

^c Numbers xxxii. 33.—^d Deuteron. vi. 6, 17.—^e Deut. x. 12.
^f Gen. xlvii. 7.

¶ Chap. xvii. 5.—^h Num. xxxi. 27.—ⁱ Num. xxxii. 1, 26, 29.
^k Deut. xiii. 12, &c.

Verse 5. *Take diligent heed*—Watch over yourselves and all your actions. *Commandment and law*—Two words expressing the same thing, the law of commandments delivered by Moses. *All your heart and soul*—With the whole strength of your minds, and wills, and affections.

Verse 7. *Then he blessed them*—Not only prayed for them as a friend, but blessed them as a father, in the name of the Lord, recommending them, their families, and affairs to the grace of God. It seems probable, from the manner in which this is stated, that this his blessing was peculiarly and separately given to the half-tribe of Manasseh. He was somewhat more nearly related to them than to the other two, as being an Ephraimite, and perhaps they might be more reluctant to depart than the others, as they were leaving one half of their own tribe behind them, and therefore might have more need than the others of the comfort and encouragement of his blessing.

Verse 8. *Divide the spoil with your brethren*—That is, with them who stayed beyond Jordan for the defence of their land, and wives, and children, who therefore were to have a share, though not an equal share with these. “Nothing could be more just,” says Dr. Dodd, “than this command; for, notwithstanding those who remained beyond Jordan had not shared in the dangers of the war, like those who had gone through it; yet they had, during that period, watched over the families of the latter, and defended their possessions against the inroads of their surrounding enemies. This seems to have been constantly the custom among the Israelites: those who were detached upon any military expedition, gave the rest of the army a share of the booty they had taken from the enemy; the pagans acted

in like manner; God himself enjoined this practice after the war against the Midianites. Those who fought kept half the spoil of the enemy, and gave the other half to the rest of the people. Probably the same proportion was observed on this occasion. David, on his return from pursuing the Amalekites, changed this custom into a law, 1 Sam. xxx. 24, 25.”

Verse 10. *When they came*—Or, *They came* (for the word *when* is not in the Hebrew) *to the borders of Jordan*—It is thought by many that גלילות, *Geliloth*, here rendered *borders*, was the name of a place. *The children of Reuben built there an altar*—This seems, at first sight, to import, that they built this altar before they went over Jordan, in the land of Canaan; but the Hebrew particle *שם*, *sham*, relates to time as well as place, and may be translated *then* as well as *there*. Examples of which may be found in Prov. viii. 27, compared with verse 30; Eccles. iii. 17; and Isa. xlviii. 16. And thus it is here to be interpreted, that before they went any farther, while they were yet on the bank of Jordan, they erected this altar on the borders of their own country; for so the next verse teaches us to expound the passage, and will admit of no other sense, where it is said they had built this altar, not *in*, but *over against the land of Canaan*. Indeed it is not likely that they would have ventured to erect it in the territory of the other tribes. Nor would it have answered their intention to have built it there, which was to show, by this monument, that Jordan made no such separation between them and their brethren, but that they were one people with those in Canaan, where the altar of God was in Shiloh. See verse 28. Nor would there have been cause to suspect, as it appears there was from the following verses, that it

A. M. 2560. have built an altar over against the
B. C. 1444. land of Canaan, in the borders of
Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard of it, ¹the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel ^msent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh into the land of Gilead, ⁿPhinehas the son of Eleazar the priest,

14 And with him ten princes, of each ¹chief house a prince throughout all the tribes of Israel; and ⁿeach one *was* a head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the

A. M. 2560. LORD, What trespass is this that ye
B. C. 1444. have committed against the God of Israel, to turn away this day from folk wing the LORD, in that ye have builded you an altar, ^pthat ye might rebel this day against the LORD?

17 *Is the iniquity* ^qof Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and it will be, *seeing* ye rebel to-day against the LORD, that to-morrow ^rhe will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the LORD, ^swherein the LORD's tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

¹ Judges xx. 1. — ^m Deut. xiii. 4. — ⁿ Exodus vi. 25. — ¹ Heb. house of the father.

^o Num. i. 4. — ^p Lev. xvii. 8. — ^q Num. xxv. 3. — ^r Numbers xvi. 22. — ^s Chap. xviii. 1.

was designed for sacrifice, if they had not built it among themselves. *A great altar to see to*—Which made a very conspicuous appearance, being very high, and consequently visible afar off.

Verse 12. *The whole congregation of the children of Israel*—Not in their own persons, but by their elders, who were used to transact all affairs of this kind in the name of all the people. *Gathered themselves together against them*—As apostates from God, and the true religion, according to God's command in such a case. For they too hastily inferred, from the erection of this altar, that their brethren were either going to serve other gods, or to worship the God of Israel in a manner different from that which he had prescribed. For they were expressly commanded that, as there was but one God, so they should offer only upon one altar, and in that one place which the Lord should choose, Deut. xii. 5-18.

Verse 16. *Thus saith the whole congregation*—Who do, and are resolved to cleave unto that God from whom you have revolted. *What trespass is this that you have committed?*—How heinous a crime! *To turn away this day*—That is, so soon after God hath obliged you by such wonderful favours, and when he is now conducting you home to reap the fruits of all your pains and hazards. *In that you have builded you an altar*—For sacrifice, as they supposed. *That ye might rebel*—With a design to rebel against God, and against his express command enjoining you to worship him at one only altar.

Verse 17. *Is the iniquity of Peor*—That is, of worshipping Baal-peor; *too little for us?*—Is it not enough that we provoked God to wrath then, but we

must provoke him again now? Probably this is mentioned the rather, because Phinehas, the first commissioner in this treaty, had signalized himself in that matter; and because they were now at, or near, the very place where that iniquity was committed. *From which we are not cleansed to this day*—For though God had pardoned it, as to the national punishment of it, (Num. xxv. 11,) yet they were not yet thoroughly purged from it; partly because the shame and blot of that odious practice were not yet wiped off, and partly because some of that corrupt leaven still remained among them; and though smothered for a time, yet was ready to break forth upon all occasions: see chap. xxiv. 33. And God also took notice of these idolatrous inclinations in particular persons, and found out ways to punish them.

Verse 18. *But ye must turn away this day*—Commit more sins of that nature. For whether they intended to worship other gods, or to worship the God of Israel in a manner he did not allow, it was idolatry, in the judgment of Phinehas. *Ye rebel to-day, to-morrow he will be wroth*—That is, soon and suddenly, as the expression often signifies. *With the whole congregation*—With you for doing so, and with us for suffering or not punishing it.

Verse 19. *If the land of your possession be unclean*—If you apprehend it to be so, and that it is not regarded by God for want of the tabernacle and altar there, but is like heathen lands; if you now repent of your former choice in preferring the worldly commodities of that country before the advantage of God's presence, and more frequent opportunities of his service; *pass ye over, and take possession among us*—We will readily resign part

A. M. 2560. 20 [†]Did not Achan the son of Zerah
B. C. 1444. commit a trespass in the accursed
thing, and wrath fell on all the congregation of
Israel? and that man perished not alone in his
iniquity.

21 ¶ Then the children of Reuben, and the
children of Gad, and the half-tribe of Manas-
seh answered, and said unto the heads of the
thousands of Israel,

22 The LORD ^u God of gods, the LORD God
of gods, he ^x knoweth, and Israel he shall
know; if *it be* in rebellion, or if in transgres-
sion against the LORD, (save us not this day,)

23 That we have built us an altar to turn
from following the LORD, or if to offer thereon
burnt-offering, or meat-offering, or if to offer
peace-offerings thereon, let the LORD himself
^v require it;

24 And if we have not *rather* done it for fear

of *this* thing, saying, ² In time to <sup>A. M. 2560.
B. C. 1444.</sup> come your children might speak unto
our children, saying, What have ye to do with
the LORD God of Israel?

25 For the LORD hath made Jordan a border
between us and you, ye children of Reuben and
children of Gad; ye have no part in the LORD.
So shall your children make our children cease
from fearing the LORD.

26 Therefore we said, Let us now prepare to
build us an altar, not for burnt-offering, nor for
sacrifice:

27 But *that it may be* ^z a witness between us
and you, and our generations after us, that we
might ^a do the service of the LORD before him
with our burnt-offerings, and with our sacrifices,
and with our peace-offerings; that your chil-
dren may not say to our children in time to
come, Ye have no part in the LORD.

[†] Chapter vii. 1, 5.—^u Deuteron. x. 17.—^x 1 Kings viii. 39;
2 Cor. xi. 11, 31.

^v Deuteron. xviii. 19.—^a Heb. *to-morrow*.—^z Genesis xxxi.
48.—² Deut. xii. 5, 6, 11.

of our possessions to you for the prevention of this
sin and mischief. Thus Phinehas manifests his
piety, disinterestedness, and benevolent intentions:
“he even,” as Dr. Dodd observes, “himself seeks
out some plausible pretence for the step against
which he inveighs. He supposes that the Israelites
beyond the river may have thought their land would
be defiled, that it would not be a holy land, conse-
crated to God, and under his protection, unless they
beheld there some token of his presence, some sacred
edifice, which might publicly signify that the Lord
was their God.” *Rebel not against the Lord, nor
against us*—For as all the tribes were united in one
body politic, and made one commonwealth, and one
church; and each tribe was subject to the laws and
commands of the whole society, and of the chief
ruler or rulers thereof; so its disobedience to their
just commands was properly rebellion against them.
The tribes appear here to have been possessed of a
wonderful zeal for God and the common good, inas-
much as they were willing and desirous rather to
put themselves to straits, and give up some of their
own land to their brethren, than see them deviate
into schism, and revolt against God.

Verse 20. *Achan the son of Zerah*—That is, one
of Zerah's posterity. *That man perished not alone*
—But brought destruction on his whole family, and
on part of our forces sent against Ai.

Verse 22. *The Lord God of gods*—In the Hebrew
it is, *The God of gods, Jehovah; the God of gods,
Jehovah*; or, rather, there are three names of God,
El, Elohim, and Jehovah, signifying that they owned
no other God but him whom their forefathers
worshipped, by what name soever he was called, as
if he had said, That Jehovah, who is infinitely above
all creatures, and the fountain of all other beings,

whom we no less than you acknowledge as the *God
of gods*. The multiplying of his titles, and the repe-
tition of these words, show their zeal and earnestness
in this matter. *He knoweth*—To him we appeal who
knoweth all things, and the truth of what we are
now saying. Not only our present words, but our
future and constant course shall satisfy all Israel of
our perseverance in the true religion. *If it be in
rebellion*—If this have been done by us with such
design, or in such a manner. *Save us not*—Thou,
O Lord, to whom we have appealed, and without
whom we cannot be saved and preserved, save us
not from any of our enemies, nor from the sword of
our brethren. It is a sudden apostrophe to God,
usual in such vehement speeches.

Verses 23–25. *Let the Lord himself require it*—
That is, call us to an account and punish us for it.
What have you to do with the Lord—You have no
relation to him, nor interest in him, or his worship.
The Lord hath made Jordan a border—To shut
you out of the land of promise, and consequently
from the covenant made between God and our fa-
thers. *Ye have no part in the Lord*—Nothing to do
with him; no right to serve him or expect favour
from him. *Cease from fearing the Lord*—For they
that are cut off from public ordinances, usually by
degrees lose all religion. It is true the form and
profession of godliness may be kept without the
life and power of it. But the life and power will
not long be kept without the form and profession
of it.

Verse 27. *But that it may be a witness*—It was
an ancient way of preserving the remembrance of
things to raise such structures. *That we might do
the service of the Lord before him*—That we and
ours may have and retain the privilege of serving

A. M. 2560. 28 Therefore said we, that it shall
B. C. 1444. be, when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices; but it *is* a witness between us and you.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, ^bto build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, ³it pleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and

to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* ^camong us, because ye have not committed this trespass against the LORD: ⁴now ye have delivered the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel ^dblessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar ^e*Ed*: for it *shall* be a witness between us that the LORD *is* God.

^b Deuteron. x. 13.—³ Heb. *it was good in their eyes*.—^c Lev. xxvi. 11.—⁴ Heb. *then*.

^d 1 Chron. xxix. 20; Neh. viii. 6.—^e That is, a witness; so Chap. xxiv. 27.

and worshipping God, not upon this altar, but in the place of God's presence, in your tabernacle, and upon your altar.

Verse 28. *Behold the pattern of the altar*—An exact representation and resemblance of it; but which they could not have imitated, if they had not been acquainted with it, and worshipped God there with their brethren. *But it is a witness between us and you*—That we both serve one God, and approve and make use of the same altar.

Verses 30, 31. *It pleased them*—They were fully satisfied with this answer. *We perceive that the Lord is among us*—By his gracious presence and preventing goodness, in keeping you from so great an offence, and all of us from those calamities that would have followed it. *Out of the hand of the Lord*—That is, from the wrath and dreadful judgments of God. By avoiding that sin which would have involved both you and us in a most bloody war, you have delivered us from the evils we feared. He that prevents an approaching disease or mischief, doth as

truly deliver a man from it, as he that cures or removes it after it hath been inflicted.

Verse 33. *The children of Israel blessed God*—As Phinehas had done, that their brethren had not offended the Divine Majesty as they suspected. *And did not intend to go up against them*—Laid aside the intention which had been in their minds. *To destroy the land*—As, by the law of God, they would have been obliged to do, if these two tribes and a half had been guilty of the crime of which they had been suspected, and had persisted in their sin; as afterward they nearly destroyed the tribe of Benjamin for a similar reason.

Verse 34. *They called the altar Ed*—That is, a witness; a witness of the relation they stood in to God and Israel, and of their concurrence with the other tribes in the common faith, that Jehovah he is God. It was a witness to posterity of their care to transmit their religion pure and entire; and it would be a witness against them, if ever they should turn from following the Lord.

CHAPTER XXIII.

Joshua reminds the people, assembled for that purpose, of what God had done, and what he would do for them, 1-5. Exhorts them resolutely to persevere in their duty to God, 6-8; which he enforces by former benefits, and by promises, 9-11: and by threatenings, 12-16.

A. M. 2560.
B. C. 1427.

AND it came to pass, a long time after that the LORD ^a had given rest unto Israel from all their enemies round about, that Joshua ^b waxed old and ^c stricken in age.

2 And Joshua ^d called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old, and stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the ^e LORD your God *is* he that hath fought for you.

4 Behold, ^f I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the na-

^a Chap. xxi. 24; xxii. 4.—^b Chap. xiii. 1.—^c Heb. *come into days*.—^d Deut. xxxi. 28.—^e Exod. xiv. 14.—^f Chap. xiii. 2, 6.—² Heb. *at the sunset*.

NOTES ON CHAPTER XXIII.

Verses 1, 2. *A long time after the Lord had given rest unto Israel*—That is, about fourteen years after the conquest of the country, and seven after the division of it among the tribes: see chap. xi. 23, and xiv. 10. *Joshua called*—Either to his own city, or rather to Shiloh, the usual place of such assemblies, where his words, being uttered before the Lord, were likely to have the more effect upon them. *All Israel*—Not all the people in their own persons, but in their representatives, by their elders, heads, judges, and officers. Probably he took the opportunity of one of the three great feasts. You will not have me long to preach to you; therefore observe what I say, and lay it up for the time to come.

Verses 3, 4. *And ye have seen*—Or rather, *Behold ye have seen*; for so the particle *ve*, which we translate *and*, sometimes signifies, as Gen. xxiv. 31. *All that the Lord hath done because of you*—For your good, that you might gain by their losses. *I have divided unto you those nations that remain*—That are not yet conquered. *To be an inheritance*—You shall certainly subdue them, and inherit their land, as you have done the rest, if you be not wanting to yourselves. *With all the nations*—That is, with the land of those nations, the *people* put for their *land*, as we have seen before; and as sometimes, on the contrary, the *land* is put for the *people*. *The great sea*—Where the Philistines, your most formidable adversaries, yet survive; but them also and their land I have given to you, and you shall undoubtedly destroy them, if you will proceed vigorously in your work.

Verse 6. *Be ye therefore very courageous*—For it would require great courage and resolution to execute all the commands of Moses, and particularly that of expelling and destroying the residue of the Canaanites. *The right hand or the left*—That is,

tions that I have cut off, even unto ¹ the great sea ² westward.

A. M. 2577.
B. C. 1427.

5 ¶ And the LORD your God, ³ he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, ⁴ as the LORD your God hath promised unto you.

6 ⁵ Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, ⁶ that ye turn not aside therefrom to the right hand or to the left;

7 That ye ⁷ come not among these nations, these that remain among you; neither ⁸ make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them:

³ Exod. xxiii. 30; xxxiii. 2.—⁴ Num. xxxiii. 53.—⁵ Chap. i. 7.—⁶ Deut. v. 32.—⁷ Exodus xxiii. 33; Deut. vii. 2, 3. ⁸ Exod. xxiii. 13; Num. xxxii. 38.

in one kind or other, by adding to the law, or diminishing from it. Which was the condition upon which God promised to continue them in the possession of the land. By this it is evident that the book of the law of Moses was extant in those days, and that the people read it.

Verse 7. *That ye come not among those nations*—That ye avoid all familiar converse and contracts, but especially marriage, with them. *Neither mention the name of their gods*—To wit, unnecessarily and familiarly, lest the mention of them should lead to discourse about them, and so by degrees bring them to the approbation and worship of them. *Nor cause to swear by them*—Not to require or even admit a Gentile to swear by his god, as was usual, especially in leagues and contracts; for this would have been to suppose that these imaginary deities were conscious of men's thoughts, and had power to punish those who were guilty of perjury. And the forbidding this was also to secure them against making leagues and covenants with the Gentiles, which they would not have considered as binding without an oath. It is to be lamented that, among Christians, the names of the heathen gods are so commonly used, especially in poems. Let those names, which have been set up in rivalry with God, be for ever loathed and lost. *Nor bow*—Neither give them any inward reverence, nor outward adoration. Here is an observable gradation, whereby he shows the progress which sin usually makes, and what need there is to look to the beginnings of it; forasmuch as a civil and common conversation with their persons was likely to bring them, and indeed did actually bring them, by insensible steps, to the worship of their gods. It is no wonder, therefore, if some things, not simply and in themselves evil, be forbidden by God, as here the naming of false gods is, because they are occasions and introductions to evil.

A. M. 2577. B. C. 1427. 8 ³ But ^m cleave unto the LORD your God, as ye have done unto this day.

9 ⁴ For ⁿ the LORD hath driven out from before you great nations and strong: but *as for* you, ^o no man hath been able to stand before you unto this day.

10 ^p One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, ^q as he hath promised you.

11 ^r Take good heed therefore unto ^s yourselves, that ye love the LORD your God.

12 ¶ Else if ye do in any wise ^a go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall ^t make marriages with them, and go in unto them, and they to you:

13 Know for a certainty that ^u the LORD your God will no more drive out *any* of these nations from before you: ^v but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish

^m Or, *For if ye will cleave, &c.*—ⁿ Deut. x. 20.—^o Or, *Then the LORD will drive.*—^p Deut. xi. 23.—^q Chap. i. 5. ^r Lev. xxvi. 8; Deut. xxxii. 30.—^s Exod. xiv. 14.

Verse 8. *But cleave to the Lord*—By constant obedience, entire affection, faithful service, and worship of him alone. *As ye have done to this day*—To wit, since you came into Canaan; since which time the body of the people (for of them he speaks, not of every particular person) had behaved themselves much better than they did in the wilderness, and had not been guilty of any gross and general apostasy from God, or rebellion against him.

Verses 9, 10. *No man hath been able, &c.*—To wit, whom you have attacked; otherwise some of those people did yet remain unconquered. *He fighteth*—Impute not this therefore to your own valour, as you will be apt to do, but to God's gracious and powerful assistance.

Verse 11. *Take good heed*—Now it requires more watchfulness and diligence than it did in the wilderness, because your temptations are now stronger, from the examples and insinuations of your bad neighbours, the remainders of this wicked people; and from your own peace and prosperity; and the pride, security, forgetfulness of God, and luxury, which usually attend that condition.

Verses 12, 13. *If ye in any wise go back*—From God, and from his worship and service. *They shall be snares and traps to you*—By your converse with them, you will be drawn by degrees into their errors, and impieties, and brutish lusts. *Thorns in your eyes*—When they have seduced, and thereby weakened you, then they will molest and vex you, no less than a severe scourge doth a man's sides which are lashed by it, or than a small thorn doth

from off this good land which the LORD your God hath given you. A. M. 2577. B. C. 1427.

14 And behold, this day ^y I *am* going the way of all the earth; and ye know in all your hearts and in all your souls, that ^z not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

15 ^a Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you ^b all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

^y Chapter xxii. 5.—^z Heb. *your souls.*—^a Heb. x. 38, 39. ^b Deut. vii. 3.—^c Judg. ii. 3.—^d Exod. xxiii. 33.—^e 1 Kings ii. 2.—^f Ch. xxi. 45.—^g Deut. xxviii. 63.—^h Lev. xxvi. 16.

the eye when it is got within it. *Till ye perish*—They shall so persecute you, and fight against you with such success, that you shall be forced to quit your own land, and wander, you know not whither. Which must needs have been very terrible to them to think of, when they compared their present ease, and plenty, and safety, with the pains, and weariness, and hazards, and wants of their former wanderings.

Verse 14. *I am going the way of all the earth*—That is, of all flesh, or of all men; the way which all men go; I am about to die, as all men must. *To die* is to go a journey, a journey to our long home. And Joshua himself, though he could so ill be spared, cannot be exempted from this common lot. *He* takes notice of it, that they might look on these as his dying words, and regard them accordingly. *Ye know*—That is, you know assuredly: your own experience puts it out of all question.

Verse 15. *Bring upon you all evil things*—According to what Moses had predicted at large, Lev. xxvi. and Deut. xxviii. For God's faithfulness is no less visible in fulfilling his threatenings than his promises. Indeed the accomplishment of his promises is a pledge that he will also fulfil his threatenings, both of them standing on the same ground, the *truth of God*.

Verse 16. *Ye shall perish quickly from off the good land*—It would aggravate their misery in their destruction, that the land from which they perished was a good land, and a land which God himself had given them: and which therefore he would have

secured to them, if they had not thrown themselves out of it. "Thus the goodness of the heavenly Canaan," says Mr. Henry, "and the free and sure grant God has made of it, will aggravate the misery of

those who shall for ever be shut out and perish from it. Nothing will make them see how wretched they are, so much so as to see how *happy they might have been.*"

CHAPTER XXIV.

Joshua, assembling the people, recounts what great things God had done for them, 1-13. Exhorts them to serve God, which they engage to do, 14-28. His age, death, and burial, 29-31. The burying of Joseph's bones, 32. The death and burial of Eleazar, 33.

A. M. 2577. **AND** Joshua gathered all the tribes of Israel to ^aShechem, and ^bcalled for the elders of Israel, and for their heads, and for their judges, and for their officers; and they ^cpresented themselves before God.

2 ¶ And Joshua said unto all the people, Thus saith the LORD God of Israel, ^dYour fathers dwelt on the other side of the flood in

^a Genesis xxxv. 4.—^b Chapter xxiii. 2.—^c 1 Samuel x. 19.
^d Gen. xi. 26, 31.

NOTES ON CHAPTER XXIV.

Verse 1. *Joshua gathered*—It is likely that Joshua, living longer than he expected when he delivered the foregoing discourse to the Israelites, called the people together once more, that he might give them still further advice before he died; as Moses addressed them in several pathetic speeches before his departure from them. Or perhaps it was Joshua's custom to assemble them frequently, in order that he might remind them of their duty, and enforce it upon them. *All the tribes of Israel*—Namely, their representatives, or, as it follows, their elders, their heads, their judges, and officers. *To Shechem*—To the city of Shechem, a place convenient for the purpose, not only because it was a Levitical city, and a city of refuge, and a place near Joshua's city, but especially for the two main ends for which he summoned them thither. 1st, For the solemn burial of the bones of Joseph, and probably of some others of the patriarchs, for which this place was designed. 2d, For the solemn renewing of their covenant with God; which in this place was first made between God and Abraham, (Gen. xii. 6, 7,) and afterward renewed by the Israelites at their first entrance into the land of Canaan, between the two mountains of Ebal and Gerizim, (chap. viii. 30, &c.,) which were very near Shechem: and therefore this place was most proper, both to remind them of their former obligations to God, and to engage them to a further ratification of them. *Before God*—As in God's presence, to hear what Joshua was to speak to them in God's name, and to receive God's commands from his mouth. He had taken a solemn farewell before: but as God renewed his strength, he desired to improve it for their good. We must never think our work for God done till our life be done.

old time, *even Terah*, the father of A. M. 2577 Abraham, and the father of Nachor: B. C. 1427. and ^ethey served other gods.

3 And ^fI took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and ^ggave him Isaac.

4 And I gave unto Isaac ^hJacob and Esau:

^e Genesis xxxi. 53.—^f Genesis xii. 1.—^g Genesis xxi. 2.
^h Gen. xxv. 24.

Verse 2. *Joshua said unto all the people*—To the elders, by whom it was to be imparted to all the rest, and to as many of the people as came thither. He spake to them in God's name, and as from him, in the language of a prophet. *Thus saith the Lord*—Jehovah, the great God, and the God of Israel, whom you are peculiarly bound to hear. This is an argument that he uttered all that follows by the divine inspiration and impulse. Indeed he was no less the prophet than the political head of the nation. *Your fathers dwelt on the other side of the flood*—Or, *the river*, namely, Euphrates, so called by way of eminence. *They served other gods*—That is, both Abraham and Nahor were no less idolaters than the rest of mankind. This is said to prevent their vain boasting in their worthy ancestors, and to assure them that whatsoever good was in, or had been done by their progenitors, was wholly from God's free grace, and not for their own merit or righteousness.

Verse 3. *I took*—I snatched him out of that idolatrous place, and took him into acquaintance and covenant with myself, which was the highest honour and happiness he was capable of. *And led*—That is, I brought him after his father's death into Canaan, (Gen. xii. 1,) and I conducted and preserved him in all his travels through the several parts of Canaan. *And multiplied*—That is, gave him a numerous posterity, not only by Hagar and Keturah, but even by Sarah and Isaac. *Gave him Isaac*—By my special power and grace, to be heir of my covenant, and all my promises, and the seed in or by which all the nations were to be blessed.

Verse 4. *I gave unto Esau mount Seir*—That he might leave Canaan entire to his brother Jacob and his posterity, Gen. xxxvi. 7, 8. *But Jacob went*

A. M. 2577. and I gave unto ⁱ Esau mount Seir, B. C. 1427. to possess it; ^k but Jacob and his children went down into Egypt.

5 ⁱ I sent Moses also and Aaron, and ^m I plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I ⁿ brought your fathers out of Egypt: and ^o ye came unto the sea; ^p and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they ^q cried unto the LORD, ^r he put darkness between you and the Egyptians, ^s and brought the sea upon them, and covered them; and ^t your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness ^u a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; ^x and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then ^y Balak the son of Zippor, king of Moab, arose and warred against Israel, and

^z sent and called Balaam the son of A. M. 2577. Beor to curse you: B. C. 1427.

10 ^a But I would not hearken unto Balaam; ^b therefore he blessed you still: so I delivered you out of his hand.

11 And ^c ye went over Jordan, and came unto Jericho: and ^d the men of Jericho fought against you, the Amorites, and the Perrizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites, and I delivered them into your hand.

12 And ^e I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites: *but* ^f not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and ^g cities which ye built not, and ye dwell in them; of the vineyards and olive-yards which ye planted not do ye eat.

14 ¶ ^h Now therefore fear the LORD, and serve him in ⁱ sincerity and in truth; and ^k put away the gods which your fathers served on the other side of the flood, and ^l in Egypt; and serve ye the LORD.

ⁱ Genesis xxxvi. 8. — ^k Genesis xlv. 1, 6. — ^l Exodus iii. 10. — ^m Exodus vii. — ⁿ Exodus xii. 27, 51. — ^o Exodus xiv. 2. — ^p Exodus xiv. 9. — ^q Exod. xiv. 10. — ^r Exod. xiv. 20. — ^s Exodus xiv. 27. — ^t Deut. iv. 34. — ^u Chap. v. 6. — ^x Num. xxi. 11, 33.

^y Judges xi. 25. — ^z Numbers xxii. 5. — ^a Deut. xxiii. 5. — ^b Num. xxiii. 11, 20. — ^c Chap. iii. 14, 17. — ^d Chap. vi. 1; x. 1. — ^e Exod. xxiii. 28. — ^f Psa. xlv. 3, 6. — ^g Deut. vi. 10; Chap. xi. 18. — ^h Deut. x. 12. — ⁱ Gen. xvii. 1; xx. 5. — ^k Verses 2, 23; Lev. xvii. 7. — ^l Ezek. xx. 7, 8.

down into Egypt—Compelled by a grievous famine, and because the time was not come when God intended to plant him and his posterity in Canaan. In Egypt they suffered a long and grievous bondage, from which God having delivered us, I shall now pass it over.

Verse 7. *Your eyes have seen what I have done in Egypt*—He speaks this to the elders, (verse 1,) who were such not only in power and dignity, but many of them by age; and as there were not sixty years past since the plagues were inflicted on Egypt, it is probable that a considerable number of those present had been witnesses of them, and had seen with their own eyes the Egyptians lie dead upon the sea-shore, Exod. xiv. 30. And, not being twenty years old at that time, they were exempted from the dreadful sentence denounced and executed upon all that were older.

Verses 9, 10. *Balak warred against Israel*—Not indeed by open force, but by crafty counsels, warlike stratagems, and wicked devices. *I would not hearken unto Balaam*—It appears by this that Balaam had a great inclination to do what Balak desired, and that he asked leave of God to curse Israel; and therefore it is not strange that God, who permitted him simply to go, was highly angry with him for going with so wicked an intent, Num. xxii. 22, 32.

So I delivered you—From Balak's malicious designs against you.

Verses 11, 12. *I delivered them into your hand*—Namely, successively; for in these few words he seems to comprise all their wars, which, being fresh in their memories, he thought it needless particularly to mention. *I sent the hornet before you*—This may signify, either that before the Israelites came into those parts, God sent hornets, which so infested the inhabitants, that many of them were compelled to leave their country; or that, when they were actually engaged in battle with their enemies, these dreadful swarms, which first appeared in their war with Sihon and Og, tormented the Canaanites with their stings, and terrified them with their noise, so that they became an easy prey to Israel. God had promised to do this for them, Exod. xxiii. 27, 28; and here Joshua reminds them of the fulfilment of the promise.

Verse 14. *Put away the gods*—By this it appears, that although Joshua had doubtless prevented and purged out all public idolatry, yet there were some of them who practised it in their private houses and retirements. *Your fathers*—Terah, and Nahor, and Abraham, as verse 2, and others of your ancestors. *In Egypt*—See Ezek. xxiii. 3, 8, 19, 21, 27. Under these particulars, no doubt, he comprehends all

A. M. 2577. B. C. 1427. 15 And if it seem evil unto you to serve the LORD, ^mchoose you this day whom ye will serve, whether ⁿthe gods which your fathers served that *were* on the other side of the flood, or ^othe gods of the Amorites in whose land ye dwell: ^pbut as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, *he it is* that brought us up, and our fathers, out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went,

^m Ruth i. 15; John vi. 67.—ⁿ Verse 14.—^o Exod. xxiii. 24, 32; Deut. xiii. 7.—^p Gen. xviii. 19.

other false gods which were served by the nations among whom they were, but only mentions these, as the idols which they were in more danger of worshipping than those in Canaan; partly because those of Canaan had been now lately and palpably disgraced by their inability to preserve their worshippers from total ruin; and partly because the other idols came recommended to them by the venerable name of antiquity, and the custom of their forefathers.

Verse 15. *Seem evil*—Unjust, unreasonable, or inconvenient. *Choose ye*—Not that he leaves them to their liberty, whether they would serve God or idols; for Joshua had no such power himself, nor could give it to any other; and both he and they were obliged by the law of Moses to give their worship to God only, and to forbear all idolatry in themselves, and severely to punish it in others; but his words are a powerful insinuation, which implies that the worship of God is so highly reasonable, necessary, and beneficial, and the service of idols so absurd, vain, and pernicious, that if it were left free for all men to take their choice, every man in his right senses must needs choose the service of God before that of idols. And he provokes them to bind themselves faster to God by their own choice. *We will serve the Lord*—But know this, if you should all be so base and brutish as to prefer senseless and impotent idols before the true and living God, it is my firm purpose that I will, and my children and servants (as far as I can influence them) shall be, constant and faithful to the Lord. And that, whatever others do. They that resolve to serve God must not start at being singular in it. They that are bound for heaven must be willing to swim against the stream, and must do, not as *most do*, but as *the best do*.

Verse 19. *Ye cannot*—He speaks not of an absolute impossibility, (for then both his resolution to serve God himself, and his exhortation to them, had been vain,) but of a moral impossibility, or a very

and among all the people through whom we passed: A. M. 2577 B. C. 1427.

18 And the LORD drove out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD; for he *is* our God.

19 And Joshua said unto the people, ^aYe cannot serve the LORD: for he *is* a ^rholy God: he *is* ^sa jealous God; ^the will not forgive your transgressions, nor your sins.

20 ^uIf ye forsake the LORD, and serve strange gods, ^xthen he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

^a Matt. vi. 24.—^r Lev. xix. 2.—^s Exodus xx. 5.—^t Exodus xxiii. 21.—^u 1 Chron. xxviii. 9.—^x Chap. xxiii. 15.

great difficulty, which he alleges not to discourage them from God's service, but to make them more considerate in obliging themselves, and more resolved in answering their obligations. The meaning is, God's service is not, as you seem to fancy, a slight and easy thing, but it is a work of great difficulty, and requires great care, and courage, and resolution; and when I consider the infinite purity of God, that he will not be mocked or abused, and withal your proneness to superstition and idolatry, even during the life of Moses, and in some of you while I live, and while the obligations which God has laid upon you in this land are fresh in remembrance, I cannot but fear that, after my decease, you will think the service of God burdensome, and therefore will cast it off and revolt from him, if you do not carefully avoid all occasions of idolatry. *A jealous God*—In the Hebrew, *He is the holy Gods*, holy Father, holy Son, holy Spirit. He will not endure a partner in his worship; you cannot serve him and idols together. *Will not forgive*—If you who own yourselves his people and servants shall wilfully transgress his laws, he will not let this go unpunished in you, as he doth in other nations; therefore consider what ye do, when you take the Lord for your God; weigh your advantages and inconveniences together; for as, if you be sincere and faithful in God's service, you will have admirable benefits by it; so, if you be false to your professions, and forsake him whom you have so solemnly avouched to be your God, he will deal more severely with you than with any people in the world.

Verse 20. *He will turn and do you hurt*—That is, he will alter his course, and the manner of his dealing with you, and will be as severe as ever he was kind and gracious. He will repent of his former kindnesses, and his goodness abused will be turned into fury.

Verses 21, 22. *Nay, but we will serve the Lord*—Namely, him only, and not strange gods. *Ye are*

A. M. 2577. 22 And Joshua said unto the people,
B. C. 1427.

Ye *are* witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, *We are* witnesses.

23 Now therefore ²put away (*said he*) the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua ³made a covenant with the people that day, and set them a statute and an ordinance ⁴in Shechem.

26 ¶ And Joshua ⁵wrote these words in the book of the law of God, and took ⁶a great stone, and ⁷set it up there ⁸under an oak that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be ⁹a witness unto us; for ¹⁰it hath heard all the words of the

LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God. A. M. 2577. B. C. 1427.

28 So ¹Joshua let the people depart, every man unto his inheritance.

29 ¶ ²And it came to pass after these things, that Joshua the son of Nun the servant of the LORD died, *being* a hundred and ten years old.

30 And they buried him in the border of his inheritance in ³Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash.

31 And ⁴Israel served the LORD all the days of Joshua, and all the days of the elders that ⁵overlived Joshua, and which had ⁶known all the works of the LORD that he had done for Israel.

32 And ⁷the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground ⁸which

⁷ Psa. cxix. 173.—⁸ Verse 14.—⁹ Exod. xv. 25.—¹⁰ Verse 16.—¹¹ Deut. xxxi. 24.—¹² Judges ix. 6.—¹³ Gen. xxviii. 18. ¹⁴ Gen. xxxv. 4.—¹⁵ Gen xxxi. 48.—¹⁶ Deut. xxxii. 1.

¹ Judges ii. 6.—² Judg. ii. 8.—³ Chap. xix. 50.—⁴ Judg. ii. 7.—⁵ Heb. *prolonged their days after Joshua*.—⁶ Deut. xi. 2.—⁷ Gen. i. 25.—⁸ Gen. xxxiii. 19.

witnesses against yourselves—This solemn profession will be a swift witness against you, if hereafter ye apostatize from God. *They said, We are witnesses*—Here they renew their choice of Jehovah for their God and king, which their forefathers made when they came out of Egypt, Exod. xix. 7, and xxiv. 7; and acknowledge they should be self-condemned if they did not make it good.

Verse 23. *Put away the strange gods which are among you*—Meaning those idols which they had either brought out of Egypt, or had taken in Canaan, and which some of them kept, contrary to God's command, whether for the preciousness of the matter, or rather from some secret inclination to superstition and idolatry.

Verse 25. *So Joshua made a covenant with the people that day*—Engaged them to make good this solemn profession, by renewing the covenant they had formerly entered into, both in the days of Moses and in his time, wherein they promised to worship God alone, and be obedient to him. Some think this covenant was now established by sacrifice, as it was when they came out of Egypt, (Exod. xxiv. 4, 5,) and when they came into Canaan, Jos. viii. 31. But as there is no mention of an altar or any offering, so it is not likely that Joshua would offer any sacrifice but in the place which God had chosen, which was Shiloh.

Verse 26. *Joshua wrote these words*—Namely, this covenant, or agreement of the people with the Lord. *In the book of the law of God*—That is, in the volume which was kept in the ark, (Deut. xxxi.

9, 26,) whence it was taken and put into this book of Joshua; this he did for the perpetual remembrance of this great and solemn action, to lay the greater obligation upon the people to be true to their engagement; and as a witness for God against the people, if afterward he punished them for their defection from him, to whom they had so solemnly and freely obliged themselves. *Set it up*—As a witness and monument of this great transaction, according to the custom of those ancient times. Possibly this agreement was written upon this stone, as was then usual; *under an oak that was by the sanctuary*—That is, near the place where the ark and tabernacle then were; for though they were forbidden to *plant a grove of trees near unto the altar*, as the Gentiles did, yet they might for a time set up an altar, or place the ark, near a great tree which had been planted there before.

Verse 27. *It hath heard*—It shall be as sure a witness against you as if it had heard. This is a common figure, whereby the sense of hearing is often ascribed to the heavens and the earth, and other senseless creatures.

Verse 32. *The bones of Joseph*—Joseph died two hundred years before in Egypt, but *gave commandment concerning his bones*, that they should not rest in a grave till Israel rested in the land of promise. Now, therefore, they were deposited in that piece of ground which his father gave him near Shechem. One reason why Joshua called all Israel to Shechem, might be to attend Joseph's bones to the grave. Sc that he now delivered, as it were, both Joseph's fu

A. M. 2577. Jacob bought of the sons of Hamor
B. C. 1427. the father of Shechem for a hundred
pieces of silver ; and it became the inheritance
of the children of Joseph.

^a Or, lambs.

neral sermon, and his own farewell sermon. And if it was in the last year of his life, the occasion might well remind him of his own death now at hand. For he was just of the same age with his illustrious ancestor, who died, being *one hundred and ten years old*, Gen. i. 29.

Verse 33. *They buried him in a hill which was given him*—By special favour, and for his better conveniency in attending upon the ark, which then was, and for a long time was to be, in Shiloh, near this place: whereas the cities which were given to

33 ¶ And Eleazar the son of Aaron A. M. 2577.
died ; and they buried him in a hill B. C. 1427.
that pertained to ^a Phinehas his son, which was
given him in mount Ephraim.

^a Exod. vi. 25.

the priests were in Judah, Benjamin, and Simeon, which were remote from Shiloh, though near the place where the ark was to have its settled abode ; namely, at Jerusalem. It is probable Eleazar died about the same time with Joshua, as Aaron did in the same year with Moses. While Joshua lived, religion was kept up, under his care and influence ; but after he and his cotemporaries were gone, it swiftly went to decay. How well is it for the gospel church that Christ, our Joshua, is still with it by his Spirit, and will be always, even to the end of the world !

THE BOOK OF JUDGES.

ARGUMENT.

THIS book contains the history of the Israelites under the judges, which lasted two hundred and ninety-nine years: under Othniel, forty; under Ehud, eighty; under Barak, forty; under Gideon, forty; under Abimelek, three; under Tola, twenty-three; under Jair, twenty-two; under Jephtha, six; under Ibsan, seven; under Elon, ten; under Abdon, eight; under Samson, twenty. As for the years of their servitude, they coincide with the years of some or other of the judges. In the last five chapters we have an account of some memorable events, which happened in the days when the judges ruled. As to the state of Israel during this period, 1, They were miserably corrupted, and miserably oppressed. Yet we may hope the tabernacle service was kept up, and that many attended it. 2. It seems each tribe had its government within itself, and acted separately, without any common head. This occasioned many differences among themselves. 3. The government of the judges was not constant, but occasional. By their judging Israel is meant chiefly, their avenging Israel of their enemies, and purging them from their idolatries. 4. During the government of the judges, God was in an especial manner the king of Israel. It is not improbably supposed, that the Prophet Samuel was the penman of this book.

CHAPTER I.

The conquests made by Judah and Simeon, 1-20. Benjamin failed, 21. The house of Joseph took Beth-el, 22-26. But Manasseh did not drive out the Canaanites, 27, 28; nor Ephraim, 29; nor Zebulun, 30; nor Asher, 31, 32; nor Naphtali, 33; nor Dan, 34-36.

A. M. 2579. B. C. 1425. **N**OW after the death of Joshua it came to pass, that the children of Israel ^a asked the LORD, saying, Who shall go up for us against the Canaanites first to fight against them?

^a Num. xxvii. 21.

2 And the LORD said, ^b Judah shall go up: behold, I have delivered the land into his hand. A. M. 2579. B. C. 1425.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may

^b Gen. xlix. 8.

NOTES ON CHAPTER I.

Verse 1. *After the death of Joshua*—Not long after it; for Othniel, the first judge, lived in Joshua's time. *Asked the Lord*—Being assembled together at Shiloh, they inquired of the high-priest by the Urim and the Thummim. *Against the Canaanites first*—Finding their people multiply exceedingly, and consequently the necessity of enlarging their quarters, they renew the war. They do not inquire who shall be captain-general to all the tribes; but what tribe shall first undertake the expedition, that, by their success, the other tribes might be encouraged to make the like attempts upon the Canaanites in their several lots.

Verse 2. *Judah*—The tribe of Judah is chosen for the first enterprise, because they were both most populous, and so most needed enlargement; and

withal most valiant, and therefore most likely to succeed; for God chooseth fit means for the work which he designs. Moreover, the Canaanites were numerous and strong in those parts, and therefore it was necessary they should be suppressed before they grew too strong for them.

Verse 3. *Judah said unto Simeon*—As nearest to him, both by relation, being his brother by both parents, and by habitation. *Come up with me against the Canaanites*—Which people, with the Perizzites, still possessed a considerable part of the lot which fell to Judah. *And I will likewise go with thee*—To drive the Canaanites out of that part of the country which was the portion of Simeon. *So Simeon went with him*—They joined their forces together in this expedition, under the conduct, no doubt, of some eminent leader.

A. M. 2579. fight against the Canaanites; and ^cI B. C. 1425. likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up, and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in ^dBezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having ¹their thumbs and their great toes cut off, ²gathered *their meat* under my table; ^eas I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

8 ¶ (Now ^fthe children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.)

^c Verse 17.—^d 1 Samuel xi. 8.—¹ Heb. *the thumbs of their hands and of their feet*.—² Or, *gleaned*.—^e Leviticus xxiv. 19. ^f Joshua xv. 63.

Verse 4. *Judah went up*—The people of that tribe were principally concerned in this expedition, and therefore are only mentioned, though those of the tribe of Simeon went up with them. *And the Lord delivered, &c.*—We meet with no such pious expression (which occurs often here) in any heathen writer. In them every success is attributed to the conduct and valour of the generals, or the strength and courage of the forces; but in the Scriptures every success is attributed to God only. *They slew them in Bezek*—Not in the city, for that was not yet taken, (verse 5,) but in the territory of it.

Verses 5, 6. *Adoni-bezek in Bezek*—He was the king or lord of that place, as his name imports, and, as it appears, he had fled into it for safety when he had lost the field. *They fought against him*—That is, against the city wherein he had taken refuge, and against the rest of his army. *Cut off his thumbs and great toes*—That he might be incapable of war hereafter, being rendered unable to handle arms, or to run swiftly. This severe treatment had been practised upon other kings by himself, as appears, by his own confession, in the next verse, which, it is probable, made the Israelites think it reasonable to serve him in the same way: and perhaps they acted by the direction of God in the matter.

Verse 7. *Threescore and ten kings*—Anciently each ruler of a city or great town was called a king, and had kingly power in that place; and many such kings we meet with in Canaan; and it is probable

9 ¶ And afterward the children of A. M. 2579. Judah went down to fight against B. C. 1425. the Canaanites that dwelt in the mountain, and in the south, and in the ³valley.

10 ¶ And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before was ^hKirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai.

11 ¶ ⁱAnd from thence he went B. C. 4144. against the inhabitants of Debir: and the name of Debir before was Kirjath-sepher:

12 ^kAnd Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz, ^lCaleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 ^mAnd it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off *her ass*; and Caleb said unto her, What wilt thou?

15 And she said unto him, ⁿGive me a blessing: for thou hast given me a south land;

^g Joshua x. 36.—^h Or, *low country*.—^h Joshua xiv. 15. ⁱ Josh. xv. 15.—^k Josh. xv. 16.—^l Chap. iii. 9.—^m Joshua xv. 18, 19.—ⁿ Gen. xxxiii. 11.

that, some years before, kings had been more numerous there, till the greater destroyed many of the less. Add to this, that it is likely some of these seventy kings had reigned in one and the same place, and had successively opposed him. *Have gathered their meat under my table*—An act of barbarous inhumanity, thus to insult over the miserable, joined with abominable luxury. So that it appears, by his own confession, he had been proud and insolent, as well as cruel, to a most high degree; and therefore what befell him may well be considered, which indeed he acknowledges, as a just punishment inflicted upon him by the order of Divine Providence. *As I have done, so hath God requited me*—This, his acknowledgment of God's justice in his punishment, hath made some think he became a penitent and convert to the true religion. He speaks not of *gods*, as was customary with the heathen, but of *God*, in the singular number; and this appearance of penitence and faith in the true God might possibly be the reason why the Israelites spared his life.

Verses 8–10. *Judah had fought against Jerusalem, and taken it*—Yet some of the inhabitants retired into the castle, and held out there till David's time. *Judah went against the Canaanites in Hebron*—Under the conduct of Caleb, ^oas is recorded Josh. xv. 14, &c., for that relation and this are doubtless one and the same expedition, and it is mentioned there by anticipation.

A. M. 2579. give me also springs of water. And
B. C. 1425. Caleb gave her the upper springs and
the nether springs.

B. C. 1425. 16 ¶ ° And the children of the
Kenite, Moses' father-in-law, went up
out ^p of the city of palm-trees with the children
of Judah into the wilderness of Judah, which
lieth in the south of ^a Arad; ^r and they went
and dwelt among the people.

17 ¶ ° And Judah went with Simeon his
brother, and they slew the Canaanites that
inhabited Zephath, and utterly destroyed it.
And the name of the city was called ^t Hormah.

18 Also Judah took ^u Gaza with the coast
thereof, and Askelon with the coast thereof,
and Ekron with the coast thereof.

19 And ^x the LORD was with Judah; and ⁴ he
drave out *the inhabitants* of the mountain; but
could not drive out the inhabitants of the valley,
because they had ^y chariots of iron.

20 ^z And they gave Hebron unto Caleb, as
Moses said; and he expelled thence the three
sons of Anak.

° Chapter iv. 11, 17.—^p Deut. xxxiv. 3.—^a Num. xxi. 1.
^u Num. x. 32.—^r Verse 3.—^t Num. xxi. 3.—^y Josh. xi. 22.
^z Verse 2.

Verse 16. *The children of the Kenite*—Jethro, Moses's father-in-law, seems to have been called a Kenite from the people from whom he was descended, Num. xxiv. 21, 22. His posterity, it appears, came into Canaan with the Israelites, and were settled there with them. *Went up from the city of palm-trees*—That is, from Jericho, so called, Deut. xxxiv. 3; not indeed the city, which had been destroyed; but the territory belonging to it, where, it seems, they were seated in a most pleasant, fruitful, and safe place, according to the promise made by Moses to their father, Num. x. 31, 32; and whence they might remove either to avoid the neighbouring Canaanites, or out of love to the children of Judah. *In the south of Arad*—The southern part of the land of Canaan, where Arad was, Num. xxi. 1. *And dwelt among the people*—Hebrew, *that people*; namely, those children of Judah that lived there.

Verse 17. *Judah went with Simeon*—According to their promise, verse 3, and the laws of justice and gratitude: having finished, as far as they were able, the conquest of what belonged to the tribe of Judah, they went to assist the Simeonites to acquire the possession of what was comprehended in their lot. *The name of the city was called Hormah*—Either the same place, so called Num. xxi. 3; in which case what was there vowed is here executed; or some other place called by the same name upon the like occasion, which seems more probable.

Verse 18. *Judah also took Gaza, Askelon, and*

21 ¶ ° And the children of Benja- A. M. 2579
min did not drive out the Jebusites B. C. 1425
that inhabited Jerusalem; but the Jebusites
dwell with the children of Benjamin in Jerusa-
lem unto this day.

22 ¶ And the house of Joseph, they also went
up against Beth-el: ^b and the LORD *was* with
them.

23 And the house of Joseph ^c sent to descry
Beth-el. Now the name of the city before *was*—
^d Luz.

24 And the spies saw a man come forth out of
the city, and they said unto him, Show us, we
pray thee, the entrance into the city, and ^e we
will show thee mercy.

25 And when he showed them the entrance
into the city, they smote the city with the edge
of the sword: but they let go the man and all
his family.

26 And the man went into the land of the
Hittites, and built a city, and called the name
thereof Luz: which *is* the name thereof unto
this day.

^b Or, *he possessed the mountain*.—^y Josh. xvii. 16.—^u Num.
xiv. 24.—^a Joshua xv. 63.—^r Verse 19.—^c Joshua ii. 1.
^d Gen. xxviii. 19.—^y Josh. ii. 12, 14.

Ekron—These three cities were in the country of the Philistines, upon the sea-coast, and the Israelites did not hold them long before the Philistines recovered them again. For as the Israelites contented themselves with taking these cities, and making the people tributary without destroying them, it was not difficult for them to regain their liberty.

Verse 19. *Could not drive out the inhabitants of the valley*—Because of their unbelief, through which they distrusted God's power to destroy those who had chariots of iron, and so gave way to their own fear and sloth, whereby God was provoked to withdraw his helping hand.

Verses 22–25. *The house of Joseph*—That is, the tribe of Ephraim. *Show us the entrance into the city*—That is, where it may be most easily entered. For they did not inquire the way to the gate, which, no doubt, was common and plain enough; but for the weakest part, where the walls were lowest, or most out of repair, or had the least guard. Or they desired him, perhaps, to show them some private way to get into it, which none knew but the inhabitants. *He showed them the entrance*—Upon which, we may suppose, notice was immediately sent to the army, which lay near. *They smote the city*—Came upon them suddenly, and attacked them where they least expected it; so that the assailants met with little resistance.

Verse 26. *The man went and built a city*—Which

A. M. 2579. 27 ¶^f Neither did Manasseh drive
B. C. 1425. out the inhabitants of Beth-shean
and her towns, nor Taanach and her towns,
nor the inhabitants of Dor and her towns, nor
the inhabitants of Ibleam and her towns, nor
the inhabitants of Megiddo and her towns; but
the Canaanites would dwell in that land.

28 And it came to pass when Israel was
strong, that they put the Canaanites to tribute,
and did not utterly drive them out.

29 ¶^g Neither did Ephraim drive out the
Canaanites that dwelt in Gezer; but the
Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun drive out the in-
habitants of Kitron, nor the ^h inhabitants of
Nahalol; but the Canaanites dwelt among
them, and became tributaries.

31 ¶ⁱ Neither did Asher drive out the in-
habitants of Accho, nor the inhabitants of
Zidon, nor of Ahlab, nor of Achzib, nor of
Helbah, nor of Aphik, nor of Rehob:

^f Joshua xvii. 11, 12.—^g Joshua xvi. 10; 1 Kings ix. 16.
^h Joshua xix. 15.—ⁱ Joshua xix. 24–30.—^k Psalm cvi. 34;
cxx. 5.

is an argument that the children of Ephraim dismissed
him and his family, with all their goods and estate.
The land of the Hittites—Where the Hittites fixed
themselves after they were driven out of Canaan,
which seems to have been northward from Canaan,
and not far distant from it.

Verse 27. *Neither did Manasseh, &c.*—That is,
that half of this tribe which dwelt in Canaan. *Beth-
shean*—A place near Jordan, Josh. xvii. 11. *Taan-
ach*—Of which see Josh. xii. 21. *Dor*—A great
town, with large territories, Josh. xi. 2, and xii. 23.
Megiddo—A royal city, Josh. xii. 21, and xvii. 11.
But the Canaanites would dwell in the land—
Namely, by force or agreement. So that it appears,
although, during the life of Joshua, the Israelites
had conducted themselves with a great degree of
bravery, and had expelled several bodies of the Ca-
naanites; yet, after his death, they became pusilla-
nious and remiss in driving them out, and made
peace with them, which was the first step of their
defection.

Verse 28. *When Israel was strong they put the
Canaanites to tribute*—Herein they violated the
law, whereby they were enjoined to destroy or ex-
pel that people when they were able. And as they
were strong enough to impose tribute on them, they
undoubtedly might have driven them entirely out
of the land. But it cost them less trouble, and
brought them more profit, to make them tributaries,
than to expel them; and therefore they preferred it,
being influenced by sloth and covetousness. And

32 But the Asherites ^k dwelt among A. M. 2579.
the Canaanites, the inhabitants of B. C. 1425.
the land: for they did not drive them
out.

33 ¶^l Neither did Naphtali drive out the in-
habitants of Beth-shemesh, nor the inhabitants
of Beth-anath; but he ^m dwelt among the
Canaanites, the inhabitants of the land: ne-
vertheless, the inhabitants of Beth-shemesh
and of Beth-anath ⁿ became tributaries unto
them.

34 ¶ And the Amorites forced the children
of Dan into the mountain: for they would not
suffer them to come down to the valley:

35 But the Amorites would dwell in mount
Heres ^o in Ajalon, and in Shaalbim: yet the
hand of the house of Joseph ^p prevailed, so that
they became tributaries.

36 And the coast of the Amorites was ^p from
^q the going up to Akkrabbim, from the rock, and
upward.

^l Joshua xix. 38.—^m Verse 32.—ⁿ Verse 30.—^o Joshua
xix. 42.—^p Heb. was heavy.—^q Numbers xxxiv. 4.—^r Or,
Maalehakkabbim.

this seems to be here spoken of as their common
fault at this time.

Verse 29. *Neither did Ephraim drive out the
Canaanites*—So far from it, that it appears they
did not so much as exact any tribute from them,
but made a covenant of friendship with them,
which was a still greater crime. *The Canaanites
dwelt in Gezer*—Which they possessed till Solo-
mon's time; 1 Kings ix. 6. And to dwell among a
people often signifies to have a quiet settlement, as
2 Kings iv. 13.

Verse 32. *The Asherites dwelt among the Ca-
naanites*—This manner of speaking seems to imply
that these Canaanites still remained the lords of the
country, and that the Asherites were only permitted
to dwell among the Canaanites, who certainly ap-
pear to have paid them no tribute, and to have owed
them no subjection.

Verses 34, 35. *They would not suffer them to
come down into the valley*—That is, into the plain
country; which was the occasion of that expedition
for the obtaining of territory elsewhere, of which
we read Josh. xix. 47, and Judg. xviii. 2. *The hand
of the house of Joseph prevailed*—That is, of the
Ephraimites, who helped their brethren the Danites
against the Amorites.

Verse 36. *From the going up to Akkrabbim*—
Which was in the southern part of Canaan, Josh. xv.
2, 3, from whence it went up toward the north.
This is added to show the great power and large
extent of this people.

CHAPTER II.

An angel reproves Israel, who bewail their sins, 1-5. They served God during the life of Joshua and his contemporaries, 7-9. Their frequent revolts to idolatry, 10-19. God stops their success, 20-23.

A. M. 2579. B. C. 1425. **AND** an ¹angel of the LORD came up from Gilgal ^a to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and ^b I said, I will never break my covenant with you.

2 And ^c ye shall make no league with the inhabitants of this land; ^d ye shall throw down their altars: ^e but ye have not obeyed my voice: why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be ^f as thorns in your sides, and ^g their gods shall be a ^h snare unto you.

4 And it came to pass, when the angel of the

A. M. 2579. B. C. 1425. LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place ² Bochim: and they sacrificed there unto the LORD.

6 ¶ And when ¹ Joshua had let the people go, the children of Israel ^{About B. C. 1414.} went every man unto his inheritance to possess the land.

7 ^k And the people served the LORD all the days of Joshua, and all the days of the elders that ³ outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

^a Or, messenger.—^b Verse 5.—^c Gen. xvii. 7.—^d Deut. vii. 2.—^e Deut. xii. 3.—^f Verse 20.—^g Joshua xxiii. 13. ^h Chap. iii. 6.

^b Exod. xxiii. 13; xxxiv. 12.—^c That is, weepers.—^d Josh. xxii. 6.—^e Joshua xxiv. 31.—^f Hebrew, prolonged days after Joshua.

NOTES ON CHAPTER II.

Verse 1. *An angel of the Lord came up from Gilgal*—This, no doubt, was the Angel of the covenant, the same divine being that appeared to Joshua near Jericho, Josh. v. 13, 14; to whom the conduct of Israel out of Egypt into Canaan, and their conquests and success there, are frequently ascribed. He alone could speak the following words in his own name and person; whereas created angels and prophets universally usher in their message with, *Thus saith the Lord*, or some equivalent expression. And, having assumed the shape of a man, he imitates the motion of a man, and appears to come from Gilgal to the place where they now were, probably in order to remind the Israelites of his appearing to Joshua near that place, of the assurance he then gave them of his intended presence with them in the conquest of the country, and of the solemn covenant they made with him by the renewal of circumcision. This was a reproof to them for their base ingratitude to God, and their pusillanimous sloth in not endeavouring to expel the Canaanites. *To Bochim*—A word signifying *weepers*. This was not the name of the place before, but was given it on this occasion, on account of the lamentations of the children of Israel for what the angel said to them, verse 5. It seems to have been no other than Shiloh, where, it is probable, the people were met together upon some solemn festival occasion. *And I said, I will never break my covenant with you*—That is, upon condition of your keeping covenant with me.

Verses 2-5. *Ye shall make no league, &c.*—These express and frequently-repeated commands of God they had disobeyed. *Wherefore I also said, I will not drive them out, &c.*—That is, I have now taken

up this peremptory resolution. *They shall be as thorns in your sides, &c.*—This signifies what they were assuredly to expect in breaking the covenant on their part; and the sentence here pronounced, or prediction uttered, soon began to take effect and be accomplished. *The people lift up their voice and wept*—Some of them, it is probable, from a true sense of their sins; others from [■] just apprehension of their approaching misery. *They sacrificed there*—For the expiation of their sins, by which they had provoked the Lord to this resolution, and in order to regain his compassion and favour.

Verse 6. *And when Joshua*—It should rather be rendered, *Now when Joshua, &c.* For it does not relate to the preceding story, but is a repetition of what was declared Josh. xxiv. 28-31, and is here recorded by way of introduction to the following account of the people's defection and punishment, contained in the subsequent parts of the book. *Let the people go*—When he had distributed their inheritances, and dismissed them severally to take possession of them. "The sacred writer," says Dr. Dodd, "having just related the reproaches delivered by the angel of the Lord against the Israelites, would now show his readers how and when the nation had incurred those reproaches. To this end he carries the matter as far back as possible; and, first, he ascends to that happy period when, Joshua having finished the division of the conquered country of the Canaanites, the Israelites went each to his inheritance, and possessed it, and dwelt in the portion of the land which had fallen to his lot. This division was in fact the immediate work of Providence. Lots were cast *before the Lord*: he had presided over them, and without doubt Joshua, who had used such fine exhortations to the two tribes and a half

A. M. 2579. S And ¹Joshua the son of Nun, the
B. C. 1425. servant of the LORD, died, *being* a
hundred and ten years old.

9 ^m And they buried him in the border of his inheritance in ⁿTimnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 ¶ And also all that generation were gathered unto their fathers: and there arose another generation after them, which ^oknew not the LORD, nor yet the works which he had done for Israel.

¹ Josh. xxiv. 29. — ^m Josh. xxiv. 30. — ⁿ Josh. xix. 50; *Timnath-serah*. — ^o Exod. v. 2; 1 Sam. ii. 12.

beyond Jordan, when they set out to take possession of their territories, failed not strongly to recommend religion and obedience to the other tribes, in settling them in the lands that had been assigned to them; which he repeated before his death in the most affecting manner. See on Josh. xxiv. All of them, therefore, equally instructed, and impressed with gratitude, had entered upon their estates with intentions promising a constant fidelity. But the love of this world seduced them. They soon thought only of their private interest, how to extend and aggrandize themselves; and speedily losing sight of the public good, shamefully neglected the sacred duties of religion."

Verse 10. *And also all that generation were gathered unto their fathers*—Not only those who had beheld the wonderful works of God in Egypt, and in the wilderness, but those also who had seen Jordan dried up, the walls of Jericho fall down, the sun stand still at the word of Joshua, and their enemies overwhelmed with hail-stones, &c., which had created such impressions in their hearts, that they generally continued in the service of God while they lived, and kept others in obedience to him. *Another generation, which knew not the Lord, nor yet the works which he had done for Israel*—Which had no serious and affectionate knowledge of God or of his works.

Verse 11. *The children of Israel did evil in the sight of the Lord*—Which marks the heinousness and impudence of their sins, above other people's; because God's presence was with them, and his eye upon them in a peculiar manner, which also they were not ignorant of, and therefore were guilty of more contempt of God than other people. *And served Baalim*—False gods, which were called by this general name Baalim, which signifies *lords*. For among the pagans, as St. Paul observes, there were *gods many and lords many*, and the gods of the Canaanites and the neighbouring nations, which Israel worshipped, were most of them called by the name of Baal; as *Baal* of the Sidonians, and *Baal* of the Amorites, Moabites, Ammonites.

Verse 13. *They served Baal and Ashtaroth*—By *Baal* or *lord* here, it is probable, we are to understand the sun, and by *Ashtaroth*, the same, it

11 And the children of Israel did ^{A. M. 2579.}
^{B. C. 1425.} evil in the sight of the LORD, and
served Baalim :

12 And they ^pforsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed ^qother gods, of the gods of the people that *were* round about them, and ^rbowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, ^sand served Baal and Ashtaroth.

^p Deuteron. xxxi. 16. — ^q Deuteron. vi. 14. — ^r Exodus xx. 5.
^s Chap. iii. 7; x. 6.

seems, with *Astarte*, the moon, worshipped in different countries under the names *Juno* and *Venus*. So that they had he-gods and she-gods, and gods of all kinds, as many as a luxuriant fancy pleased to make and multiply them. It may not be improper to observe here, that "the reason why the Israelites so often lapsed into idolatry, may easily be deduced from the common notion of tutelary deities, which they had imbibed during their residence in Egypt, which was the fruitful parent of science and idolatry. One generally-received consequence of this opinion was, that the peculiar or tutelary deity of any country could not be neglected, even by the conquerors of that country, without impiety, and that their impiety would certainly meet with punishment from the deity whom they thus neglected. The Israelites, therefore, unwilling to expose themselves to the resentment which the tutelary deity was supposed to take on those who, inhabiting his land, yet slighted his worship; unwilling likewise to leave their paternal God, they incorporated the worship of both; and served not only the God of Abraham, Isaac, and Jacob, but likewise the *Baalim*, or local tutelary deities of the countries wherein they were settled. In process of time this weakness increased to such a degree, that the rights of the tutelary deity of the country were acknowledged to be superior to those of the Gentilitial God of the conquerors. This might arise from the common opinion, that the favours of the local deity were particularly attached and confined to one certain spot; or from an apprehension of the strength of the inhabitants among whom they were settled, who would not have endured to have their god slighted, without vindicating his honour, and endeavouring to extirpate the offenders. This piece of complaisance and condescension the Israelites seem to have been guilty of, when they are said to have forsaken the Lord God of their fathers, and to have followed other gods, the gods of the people that were round about them. Their defection from the God of Israel did not, however, consist in rejecting him as a false god, or in renouncing the law of Moses as a false religion: but only in joining foreign worship and idolatrous ceremonies to the ritual of the true God." *Div. Leg.*, vol. iv. p. 44.

A. M. 2598. 14 ¶ ^t And the anger of the LORD
B. C. 1406. was hot against Israel, and he ^u delivered them into the hands of spoilers that spoiled them, and ^x he sold them into the hands of their enemies round about, so that they ^y could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and ^z as the LORD had sworn unto them: and they were greatly distressed.

16 ¶ Nevertheless ^a the LORD raised up judges, which ^t delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they ^b went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so.

18 And when the LORD raised them up judges, then ^c the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: (^d for it

repented the LORD because of their A. M. 2598
groanings by reason of them that B. C. 1406
oppressed them and vexed them.)

19 And it came to pass, ^e when the judge was dead, *that* they returned, and ^f corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ^g ceased not from their own doings, nor from their stubborn way.

20 ¶ ^t And the anger of the LORD was hot against Israel; and he said, Because that this people hath ^h transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21 ^h I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 ⁱ That through them I may ^k prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep *it*, or not.

23 Therefore the LORD ^l left those nations, without driving them out hastily, neither delivered he them into the hand of Joshua.

^t Chapter iii. 8.—^u 2 Kings xvii. 20.—^x Chapter iii. 8. ^y Lev. xxvi. 37.—^z Lev. xxvi.—^a Chapter iii. 9, 15; Acts xiii. 20.—^b Heb. saved.—^c Exod. xxxiv. 15.—^d Josh. i. 5. ^e Gen. vi. 6.

^h Chap. iii. 12.—^g Or, were corrupt.—^f Heb. they let nothing fall of their.—ⁱ Verse 14.—^h Joshua xxiii. 16.—^j Joshua xxiii. 13.—^k Chapter iii. 1, 4.—^l Deut. viii. 2, 16.—^m Or, suffered.

Verses 14, 15. *Sold them*—That is, delivered them up, as the seller doth his commodities, unto the buyer. *Whithersoever they went out*—That is, whatsoever expedition or business they undertook, which is equally signified by going out and coming in; *the hand of the Lord was against them for evil*—Disappointing their expectations, opposing and thwarting their designs, and blasting all their prospects. *They were greatly distressed*—Thus is sin uniformly followed by suffering.

Verses 16, 17. *Nevertheless the Lord raised up*—By inward inspiration and excitement of their hearts, and by outward designation, testified by some extraordinary action. *Judges*—Supreme magistrates, whose office it was, under God, and by his particular direction, to govern the commonwealth of Israel by God's laws, and to protect and save them from their enemies, to preserve and purge religion, and to maintain the liberties of the people against all oppressors. *Yet they would not hearken*

to their judges—Who admonished them of their sin and folly, and of the danger and misery which would certainly befall them.

Verses 18, 19. *For it repented the Lord*—That is, the Lord changed his course and dealings with them, as penitent men use to do; removed his judgments, and returned to them in mercy. *When the judge was dead they returned*—To their former and usual course. *More than their fathers*—In Egypt, or in the wilderness. *Their own doings*—That is, from their evil practices, which he calls their *own*, because they were agreeable to their own natures, which in all mankind are deeply and universally corrupted, and because they were familiar and customary to them.

Verse 22. *That through them I may prove Israel*—That I may try and see whether Israel will be true and faithful to me, or whether they will suffer themselves to be corrupted by the counsels and examples of their bad neighbours.

CHAPTER III.

A general account of Israel's enemies, 1-7. A particular account of Othniel, 8-11. Of Ehud, 12-30; and of Shamgar, 31.

A. M. 2598. B. C. 1406. **N**OW these *are* ^a the nations which the LORD left, to prove Israel by them, (*even as many of Israel as had not known all the wars of Canaan*;

2 Only that the generations of the children of Israel might know to teach them war, at the least such as before knew nothing thereof;)

3 *Namely*, ^b five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 ^c And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

^a Chap. ii. 21, 22.—^b Josh. xiii. 3.—^c Chap. ii. 22.—^d Psa. cvi. 35.—^e Exod. xxxiv. 16.—^f Chap. ii. 11.

NOTES ON CHAPTER III.

Verse 1. *Now these are the nations, &c.*—The sacred historian having declared, in general, that God did not judge it proper to drive out all the Canaanites, because he intended to try the fidelity and zeal of his people in his service, proceeds now to enumerate the particular nations which remained unsubdued. *As many as had not known all the wars of Canaan*—That is, such as were born since the conclusion of the wars, or were but infants during their continuance, and therefore had no experience of them, nor of God's extraordinary power and providence manifested therein.

Verse 2. *Only that the generations, &c.*—Le Clerc and some other versions, instead of *only* put *and*, this seeming to be a new and additional reason alleged why God left some of the Canaanitish nations in the land, namely, that the Israelites might be inured to war and hardship, and thereby be preserved from sinking into sloth and luxury; and that by the neighbourhood of such warlike enemies, and a knowledge of the danger they were in from them, they might never be carnally secure, but stand continually on their guard, and keep close to that God of whose protection and aid they had such great and constant need.

Verse 3. *Five lords of the Philistines*—See Josh. xiii. 2, 3, and Judg. i. 18, where it appears that three of them had been, in some measure, subdued, but had now recovered their country again, in consequence of the slothful conduct of the Israelites. *All the Canaanites*—Properly so called, who were very numerous, and dispersed through several parts of the land, whence they gave denomination to all the rest of the people. *Sidonians*—The people living near Zidon, and subject to its jurisdiction. *Baal-hermon*—Which was the eastern part about Lebanon.

Verse 4. *To prove Israel*—That their piety and faithfulness to the one living and true God might appear, if they did not imitate these nations, and relapse

5 ¶ ^d And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And ^e they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 ^f And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, ^g and served Baalim, and ^h the groves.

8 ¶ Therefore the anger of the LORD was hot against Israel, and he ⁱ sold them into the hand of ^k Chushan-rishathaim king of ^l Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

^a Chap. ii. 13.—^b Exod. xxxiv. 13.—^c Chap. ii. 14.—^d Hab. iii. 7.—^e Heb. *Aramnaharaim*.

into idolatry, and their baseness and degeneracy if they did. *To know whether they would hearken*—That is, that they themselves and others might know by experience.

Ver. 6, 7. *They took their daughters, and served their gods*—Were drawn to idolatry by the persuasions and examples of their yoke-fellows. *And served Baalim and the groves*—Or, *Baalim in groves*; that is, false gods, or rather their images, set up under shady trees, contrary to the command given Exod. xxxiv. 13. Some expositors, however, think the meaning is, *Baalim and Ashtaroth*; for by the addition of a single letter, the Hebrew word rendered *groves*, will be *Ashtaroth*, and the greater part of the versions so render it, understanding thereby *goddesses*, as distinguished from *Baalim* or *lords*. It must be acknowledged, however, that the trees themselves, which composed those shady retreats in which they placed their idols, and which were consecrated to their honour, were accounted sacred by the ancient pagans, and held in great veneration. They decorated them with ribands and lights, made vows to them, and hung the spoils of their enemies upon them: insomuch that it was customary for travellers to stop, when they were to pass by them, and approach them with veneration and religious awe, as if they had been the habitation of some god.

Verse 8. *He sold them into the hand of Chushan-rishathaim*—So that the first enemies that oppressed the Israelites were the Syrians; who, either out of hatred, or a desire to enlarge their dominions, came over the Euphrates, and invaded them, and kept them in subjection eight years. *King of Mesopotamia*—Which was that part of Syria which lay between the two great rivers Tigris and Euphrates. This lay at such a distance, that one would not have thought Israel's trouble should have come from such a far country; but this shows so much the more that the hand of God was in it.

A. M. 2610. 9 And when the children of Israel
B. C. 1394. ¹cried unto the LORD, the LORD
^mraised up a ²deliverer to the children of Israel,
who delivered them, *even* ⁿOthniel the son of
Kenaz, Caleb's younger brother.

10 And ^athe Spirit of the LORD ³came upon
him, and he judged Israel, and went out to
war: and the LORD delivered Chushan-risha-
thaim king of ⁴Mesopotamia into his hand;
and his hand prevailed against Chushan-risha-
thaim.

11 And the land had rest forty years: and
Othniel the son of Kenaz died.

B. C. 1354. 12 ¶ ^pAnd the children of Israel did
evil again in the sight of the LORD:
and the LORD strengthened ^qEglon the king
of Moab against Israel, because they had done
evil in the sight of the LORD.

¹ Chapter iv. 3; vi. 7.—^m Chapter ii. 16.—² Heb. *saviour*.
^a Chap. i. 13.—ⁿ Numbers xxvii. 18; Chap. vi. 34; 2 Chron.
xv. 1.—³ Heb. *was*.—⁴ Heb. *Aram*.—^p Chap. ii. 19.

Verses 9, 10. *When the children of Israel cried unto the Lord*—When they returned to him in repentance, acknowledged him to be their only Protector and Saviour, and prayed fervently for pardon and deliverance; *the Lord raised up a deliverer*—Qualified ⁿ person for, and called him to, the great work of delivering them. *The Spirit of the Lord came upon him*—With extraordinary influence, endowing him with singular wisdom and courage, and stirring him up to this great undertaking. *Judged Israel*—That is, pleaded and avenged the cause of Israel against their oppressors. *And went out to war*—The sacred historian gives us no further account of this war than that Othniel obtained a victory over the king of Mesopotamia, and a peace which lasted forty years. This victory and deliverance of Israel, it seems, happened about thirty-eight years after the death of Joshua.

Verse 12. *And the children of Israel did evil again*—This was the case of the Israelites during all the time of their judges: the same person who freed them from servitude, purified them also from idolatry; but he was no sooner dead than their religion was at an end, though their peace and happiness were sure to expire with it. Thus every epocha of their history, during the administration of the judges, is only an alternate succession of sinning and contrition, of servitude and deliverance. This may evince what a mighty influence even one good man in authority may have over a whole people. *The Lord strengthened Eglon*—By giving him courage, and power, and success against them. As God raised up deliverers to Israel, when they became penitent, so he spirited up enemies against them, and gave them power to oppress them, whenever they revolted from his service.

Verses 13, 14. *City of palm-trees*—That is, Jeri-

13 And he gathered unto him the ^{A. M. 2650}
children of Ammon and ^{B. C. 1354.} ^rAmalek,
and went and smote Israel, and possessed ^s the
city of palm-trees.

14 So the children of Israel ^tserved Eglon the
king of Moab eighteen years.

15 But when the children of Israel ^{B. C. 1336.}
^ucried unto the LORD, the LORD
raised them up a deliverer, Ehud the son of Ge-
ra, ^va Benjamite, a man ^wleft-handed: and by
him the children of Israel sent a present unto
Eglon the king of Moab.

16 But Ehud made him a dagger which had
two edges, of a cubit length: and he did gird
it under his raiment upon his right thigh.

17 And he brought the present unto Eglon
king of Moab: and Eglon *was* a very fat
man.

^q 1 Sam. xii. 9.—^r Chap. v. 14.—^s Chap. i. 16.—^t Deut.
xxviii. 40.—^u Verse 9.—^v Or, *the son of Gemini*.—^w Heb.
shut of his right, Chap. xx. 16.

cho. Not the city which was demolished, but the territory belonging to it. Here he fixed his camp, for the fertility of that soil, and because of its nearness to the passage over Jordan, which was most commodious both for the conjunction of his own forces, which lay on both sides of Jordan, to prevent the conjunction of the Israelites in Canaan with their brethren beyond Jordan, and to secure his retreat into his own country. *Eighteen years*—The former servitude lasted but eight years; this eighteen; for if smaller troubles do not the work, God will send greater.

Verse 15. *A Benjamite*—This tribe was next to Eglon, and doubtless most afflicted by him; and hence God raised a deliverer. *Left-handed*—Which is here noted as a considerable circumstance in the following story. The Seventy render the word *αμφοτεροδεξιν*, *who could use both his hands alike*, which is probably the true meaning, as the same quality is ascribed to seven hundred chosen men of the tribe of Benjamin, chap. xxvi. 16, all of whom one can hardly believe to have had no use of their right hands. *The children of Israel sent a present*—Some interpreters understand by this the tribute which had been imposed upon them; but it rather signifies a voluntary present above their usual payments, whereby they hoped to mollify his mind and render him favourable to them. For the Hebrew word *mincha* is used for such offerings as were presented to God in order to obtain his gracious regards.

Verse 16. *Ehud made him a dagger*—It is probable that none of the Israelites were suffered to wear arms, and therefore this particular is mentioned of Ehud; and that he wore it under his upper garment to conceal it: for it does not appear that he made it purposely for the occasion, in which we are

A. M. 2668. 18 And when he had made an end
B. C. 1336. to offer the present, he sent away the people that bare the present.

19 But he himself turned again *from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in ^a a summer parlour, which he had

* Josh. iv. 20.—⁷ Or, *graven images*.—⁸ Heb. *a parlour of*

told in the following verses, he employed it. *A cubit length*—Long enough for his design, and not too long for concealment. *His right thigh*—Which was most convenient both for the use of his left hand, and for avoiding suspicion.

Verses 18, 19. *He sent away the people*—He accompanied them part of the way, and then dismissed them, and returned to Eglon alone, that so he might have more easy access to him. He himself turned again from the quarries, as if he had forgotten some important business. Houbigant takes the word פְּסִילִים, *pesilim*, here rendered *quarries*, for the name of a place. But the Septuagint and Vulgate take it for *graven images*, as indeed it commonly signifies in the Scriptures, and as it is rendered in the margin of our Bibles. Some suppose that these images had been placed there by the Moabites, in contempt of the God of Israel, who had so long honoured Gilgal with his presence; and that they might ascribe the subjection of the land to their idols, as the Israelites gave the glory of their conquest to the true God. And they further suppose that when Ehud beheld these idolatrous images, he was inflamed with zeal and indignation, so that instead of proceeding any further in his return home, he went back with a full resolution to revenge the indignity offered to the Divine Majesty, as well as the oppression of his people. *Who said, Keep silence*—That is, forbear to speak till my servants are withdrawn. For he would not have them to be made acquainted with a business which he supposed to be of great importance.

Verse 20. *He was sitting in a summer parlour*—Into which, it is probable, he used to retire from company; which is mentioned as the reason why his servants waited so long ere they went in to him, verse 25. *I have a message from God unto thee*—To be delivered, not in words, but by actions. This was true if Ehud was stirred up to this, as it appears he was, by a divine influence. Ehud, however, expressed himself in this manner to remove from the king any apprehensions of danger; and likewise to oblige him to rise from his seat, which Ehud knew he would do, since such was the common practice of the heathen, when receiving, or expecting to receive, messages from the gods they worshipped. He designedly made use of the word *Elohim*, which was common both to the true God and the pagan

for himself alone: and Ehud said, I have a message from God unto thee. And he arose out of *his* seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

22 And the haft also went in after the blade: and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.

cooling, Amos iii. 15.—⁹ Or, *it came out at the fundament*.

deities; and not the word *Jehovah*, which was peculiar to the true God; because thus Eglon, not knowing whether the message came not from his own false god, would have the greater inclination to rise, whereby Ehud would have an opportunity of directing his blow in the most advantageous manner: whereas he would possibly have shown his contempt of the God of Israel, by sitting still to hear his message. *And he arose out of his seat*—In token of reverence to God. This is a remarkable instance of the ancient veneration men paid to whatsoever carried the name and authority of God in it, and it reproaches those who can now presume to behave themselves irreverently, even in the time and place of divine worship.

Verse 21. *Ehud put forth his hand and took the dagger*—It is justly observed by Dr. Dodd, that this action of Ehud “is certainly among the number of those which are not to be imitated without that which gave it all its sanction; namely, a divine commission. The text expressly says, *The Lord raised up Ehud*; and it is well known that all the deliverances which the Jews had under the judges, were directed and conducted by the immediate hand of God, according as the people, by their repentance, became fit to receive them. A divine warrant, in such a case, is a clear ground to go upon, but it can be no precedent for others to go upon, who have no divine warrant at all, but quite the contrary. What are reason and understanding given us for, but to distinguish upon cases and circumstances?” As reasons why God excited Ehud to this action, it may be observed, that Eglon had been the aggressor, and that he was the oppressor of God’s people, and held them under a cruel subjection and bondage; that he was undoubtedly guilty of great injustice and violence toward them, and, in all probability, continued to make many thousands of them miserable daily, by means of their servitude, which he had no right to do. Therefore God, who had called Ehud to the office of delivering and governing Israel, stirred him up on this occasion, to take this method of cutting off their enemy and oppressor.

Verse 22. *And the dirt came out*—The Hebrew word פִּשְׁתְּרוֹנָה, *parschedona*, here translated *dirt*, is found only in this place. It is from the Chaldee that it is thus rendered, and all agree that it signifies the excrements.

A. M. 2668. 23 Then Ehud went forth through
B. C. 1336. the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he ¹⁰covereth his feet in his summer chamber.

25 And they tarried till they were ashamed: and behold, he opened not the doors of the parlour, therefore they took a key and opened *them*: and behold, their lord *was* fallen down dead on the earth.

26 And Ehud escaped while they tarried; and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass when he was come, that ⁷he blew a trumpet in the ²mountain of

A. M. 2668. Ephraim, and the children of Israel
B. C. 1336. went down with him from the mount, and he before them.

28 And he said unto them, Follow after me: for ^athe LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took ^bthe fords of Jordan toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all ¹¹lusty, and all men of valour: and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel: and ^cthe land had rest fourscore years.

31 ¶ And after him was ^dShamgar the son of Anath, which slew of the Philistines six hundred men ^ewith an ox-goad; ^fand he also delivered ^gIsrael.

¹⁰ Or, *doeth his easement*, 1 Sam. xxiv. 3.—⁷ Chapter v. 14; vi. 34.—² Josh. xvii. 15.—^a Chap. vii. 9, 15.—^b Josh. ii. 7; Chap. xii. 5.—¹¹ Heb. *fat*.—^c Verse 11.

^d Chap. v. 6, 8. It seems to concern only the country next to the Philistines.—^e 1 Samuel xvii. 47, 50.—^f Chapter ii. 16. ^g So part is called Israel, Chap. iv. 1, 3, &c.

Verse 23. *Ehud went forth*—With a composed countenance and motion, being well assured that God, who by his extraordinary call had excited him to this enterprise, would, by his special providence, carry him through it. *And shut the doors upon him*—Upon, or after, himself; *and locked them*—Either pulling them closely after him, as we do, when doors have spring-locks; or taking the key with him.

Verse 24. *He covereth his feet*—This phrase is used only here, and 1 Sam. xxiv. 3. A late judicious interpreter expounds it, of composing himself to take a little sleep, as it was very usual to do in the day-time in those hot countries. And when they did so in cool places, such as this summer parlour unquestionably was, they used to cover their feet. And this may seem to be the more probable, both because the summer parlour was proper for this use, and because this was a more likely reason for their long waiting at his door, lest they should disturb his repose. And this sense best agrees with Saul's case in the cave, when, being asleep, David could more securely cut off the lap of his garment.

Verse 25. *They tarried till they were ashamed*—Till they were in great confusion, not conceiving what could cause him to sleep so much longer than usual; and not knowing what to say or think, afraid that they should either disturb him, or be guilty of neglect toward him. *They took a key and opened them*—Another key, it being usual in the courts of kings for more persons than one to be intrusted with keys to the same room.

Verses 27, 28. *He blew a trumpet*—In order to summon those who were disposed to recover their liberty to take arms and follow him. *And the children of Israel went down with him*—Whom doubtless he had prepared by his emissaries, and gathered together in considerable numbers. With

these he attacked the Moabites who were in garrisons on the west of Jordan, and slew ten thousand of their best men; which utterly broke the power of Moab, and freed the Israelites from the yoke of that nation. *They took the fords of Jordan*—Where that river was usually passed, that neither the Moabites that were in Canaan might escape, nor any more Moabites come over Jordan to their succour.

Verse 30. *The land had rest fourscore years*—Not the whole land of Israel, but the eastern part of it, which had thus shaken off the yoke of Moab. For in the mean time the Philistines invaded the western parts, as it here follows, and were repulsed by Shamgar; and Jabin afflicted the northern, as it follows in the next chapter.

Verse 31. *After him was Shamgar*—He was the third judge of the Israelites, and delivered them from some small oppressions which they suffered from the Philistines. The sacred text gives us no further particulars concerning him than that he slew six hundred of them with an ox-goad; or, as the Latin and Greek versions render it, with a *plough-share*. Indeed the Hebrew *מלמד הבקר*, *malמד habakar*, signifies any instrument by which oxen are broken to labour. The Philistines, it seems, were more careful than any other nation to strip the Israelites of all their military weapons whenever they had them in subjection; and if this was the case at present, it is likely that the expression means only such rustic instruments as he could lay his hand on. It is probable he was following the plough when the Philistines made an inroad into the country, and having neither sword nor spear, when God put it into his heart to oppose them, he took up the instrument which was next at hand. "It is no matter," says Henry, "how weak the weapon is, if God direct and strengthen the arm. An ox-goad, when God pleas-

eth, shall do more than Goliath's sword. And sometimes he chooseth to work by such unlikely means, that the excellence of the power may appear to be of God," and that he may have all the glory. If we may believe Mr. Maundrell, however, he saw goads used in Palestine which were of an extraordinary size, several of them being about eight feet long, and at the thicker end six inches in circumference. They were armed, he tells us, at the smaller end, with a sharp prickle for driving the oxen, and at the other end with a small spade or paddle of iron,

strong and massy, for cleansing the plough from the clay that is wont to encumber it in working. And he conjectures it was with such a goad as one of these that Shamgar made this prodigious slaughter, and judges that such an instrument "was not less fit, perhaps fitter, than a sword for such an execution." See *Journey from Aleppo*, p. 110. It is evident, however, that the sacred writer here does not attribute the slaughter made, and victory obtained by Shamgar, to the excellence of the weapon which he used, but to the power of God.

CHAPTER IV.

Israel, revolting from God, is oppressed by Jabin, 1-3. Deborah conceals their deliverance with Barak, 4-9. Barak takes the field and conquers, 10-16. Sisera flies and is killed, 17-21. Barak sees him, and Israel is delivered, 22-24.

A. M. 2688. B. C. 1316. **AND** ^athe children of Israel again did evil in the sight of the LORD when Ehud was dead.

2 And the LORD ^bsold them into the hand of Jabin king of Canaan that reigned in ^cHazor, the captain of whose host *was* ^dSisera, which dwelt in ^eHarosheth of the Gentiles.

A. M. 2688. B. C. 1316. 3 And the children of Israel cried unto the LORD; for he had nine hundred ^fchariots of iron; and twenty years ^ghe mightily oppressed the children of Israel.

4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 ^hAnd she dwelt under the palm-tree of

^a Chap. ii. 19.—^b Chap. ii. 14.—^c Josh. xi. 1, 10.—^d 1 Sam. xii. 9; Psa. lxxxiii. 9. It seems to concern only North Israel.

^e Verses 13, 16.—^f Chapter i. 19.—^g Chap. v. 8.—^h Gen. xxxv. 8.

NOTES ON CHAPTER IV.

Verse 2. *Jabin*—This Jabin was probably descended from the other prince of that name, who fell by the hands of Joshua, Josh. xi. 11. He doubtless had watched all opportunities to recover his ancient possessions, and to revenge his own and his father's quarrel. *King of Canaan*—That is, of the land where most of the Canaanites, strictly so called, now dwelt, which seems to have been the northern part of Canaan. *That reigned in Hazor*—In the territory or kingdom of Hazor, which might now be restored to its former extent and power. Perhaps he had seized on the spot where Hazor formerly stood, and rebuilt that city. *Harosheth of the Gentiles*—So called, because it was much frequented and inhabited by the Gentiles; either by the Canaanites, who, being beaten out of their former possessions, seated themselves in those northern parts; or by other nations coming thither for traffic, whence Galilee, where this was, is called Galilee of the Gentiles.

Verse 3. *Mightily oppressed*—More than former tyrants, from his malice and hatred against the Israelites, and from God's just judgment, the growing punishment being suitable to their aggravated wickedness.

Verse 4. *A prophetess*—Such a one as Miriam, Exod. xv. 23; Huldah, 2 Kings xxii. 14, and divers others; but the word *prophets*, or *prophetesses*, is ambiguous, sometimes being meant of persons extraor-

dinarily inspired by God, and endowed with the power of working miracles, and foretelling things to come; and sometimes of persons endowed with special gifts or graces, for the better understanding and discoursing about the word and mind of God. Of this sort were the sons of the prophets, or such as were bred in the schools of the prophets, who are often called prophets, 1 Sam. x. 5, 10. And because we read nothing of Deborah's miraculous actions, some have thought she was only a woman of eminent holiness, and knowledge of the Holy Scriptures, by which she was singularly qualified for judging the people according to the laws of God. It appears, however, from verses 7, 9, that she was endowed with the gift of prophecy, properly so called, or of foretelling, at least in some instances, future events. *Judged Israel*—That is, determined causes and controversies arising among the Israelites, as is implied, verse 5. And this Jabin might suffer to be done, especially by a woman. Yet the frequent discharge of this part of the judge's office, whereby she gained great power and authority with the people, did, in a peculiar manner, (though not observed by the tyrant,) prepare the way for her sliding into the other part of her office, which was to defend and rescue the people from their enemies.

Verse 5. *And she dwelt*—Or, as the Septuagint and Vulgate understand it, *she sat*: she had her judgment-seat in the open air, under the shadow of

A. M. 2688. Deborah, between Ramah and Beth-
B. C. 1316. el in mount Ephraim: and the children of Israel came up to her for judgment.

B. C. 1296. 6 And she sent and called ¹Barak the son of Abinoam out ^kof Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, *saying*, Go, and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun;

7 And ¹I will draw unto thee, to the ^mriver Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand?

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

¹ Heb. xi. 32.—^k Josh. xix. 37.—^l Exod. xiv. 4.—^m Chap. v. 21.—ⁿ Chap. ii. 14.

that tree, which was an emblem of the justice she administered there: thriving and growing against opposition, as the palm-tree does under pressures. *Came to her*—To have their suits and causes determined by her sentence.

Verse 6. *Called Barak*—By virtue of that power which God had given her, and the people owed in her. *Out of Kedesh-naphtali*—So called, to distinguish it from other places of that name, one in Judah, and another in Issachar. *Hath not the Lord, &c.*—That is, assuredly God hath commanded thee; this is not the fancy of a weak woman, which peradventure thou mightest despise; but the command of the great God by my mouth. *Mount Tabor*—A place most fit for his purpose, as being in the borders of divers tribes, and having a large plain at the top of it, where he might conveniently marshal and discipline his army. *Naphtali and Zebulun*—These she names, because they were nearest, and best known to Barak, and therefore would soonest be brought together; because they were nearest, to the enemy, and therefore must speedily be assembled, or else they were likely to be hindered in their design; while the other tribes, being at a distance, had better opportunity of gathering forces for their succour; and because these had most smarted under this oppressor, who was in the heart of their country; but these are not named exclusively, as appears by the concurrence of some other tribes.

Verse 7. *Draw to thee*—By my secret and powerful providence, ordering and overruling his inclinations. In fixing the very place, she gave him a sign which might confirm his faith when he came to engage.

Verse 8. *If thou wilt go with me, then I will go*—No doubt he thought he had great reason for making this resolution, because he might want her advice in doubtful matters, and her authority also, both to raise men and to keep them together in good order,

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall ⁿsell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called ^oZebulun and Naphtali to Kedesh; and he went up with ten thousand men ^pat his feet: and Deborah went up with him.

11 Now Heber ^qthe Kenite, *which was* of the children of ^rHobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, ^swhich is by Kedesh.

12 And they showed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

^o Chap. v. 18.—^p Exod. xi. 8.—^q Chap. i. 16.—^r Numbers x. 29.—^s Verse 6.

and likewise to inspire them with courage. His offer to go with her shows the truth of his faith, for which he is praised, Heb. xi. 32; but his refusal to go without her shows the weakness of his faith, that he could not trust God's bare word, as he ought to have done, without the pledge of the presence of his prophetess.

Verse 9. *The journey thou takest*—Hebrew, *the way thou takest*, which may mean the course he had resolved upon, not to go without her. *Shall not be for thine honour*—Though his faith was accepted, yet the weakness of it somewhat eclipsed his glory. *The Lord shall sell Sisera into the hand of a woman*—It is greatly to the honour of a conqueror to take the general of the enemy's army, or to kill him with his own hand; which, she tells him, should be denied him, as a small punishment for his diffidence and reluctance to comply with her directions; and as he would not go without a woman, so a woman should take away his honour from him.

Verse 10. *With ten thousand men at his feet*—That is, following him as their leader. Possibly it also intimates that they were all footmen, there being no horses in Judea but what were brought out of other countries. This made the victory the more glorious, by the overthrow of a vast number of chariots and horses in the opposite army.

Verses 11, 12. *Now Heber the Kenite*—The husband of Jael. *Had severed himself from the Kenites*—From the rest of his brethren, who lived in the wilderness of Judah. What the reason was of his leaving them, is not known; but there was a special providence of God in it. *Pitched his tent*—That is, his dwelling, which probably was in tents, as shepherds used to live. *They showed Sisera*—That is, his people showed him, or his spies.

A. M. 2708. 13 And Sisera ¹gathered together
B. C. 1296. all his chariots, *even* nine hundred
chariots of iron, and all the people that *were*
with him, from Harosheth of the Gentiles unto
the river of Kishon.

14 And Deborah said unto Barak, Up; for this
is the day in which the LORD hath delivered
Sisera into thy hand: ^tis not the LORD gone
out before thee? So Barak went down from
mount Tabor, and ten thousand men after
him.

15 And ^uthe LORD discomfited Sisera, and
all *his* chariots, and all *his* host, with the edge
of the sword before Barak; so that Sisera
lighted down off *his* chariot, and fled away on
his feet.

16 But Barak pursued after the chariots,

¹ Heb. *gathered by cry*, or, *proclamation*.—^t Deuteron. ix. 3;
2 Sam. v. 24.

Verse 14. *Deborah said unto Barak, Up*—Hebrew, *Arise*, Delay not. If we have ground to believe that God goes before us, we may well go on with courage and cheerfulness. *Is not the Lord gone before thee?*—Namely, as general of thine army, to fight for thee. *So Barak went down*—He did not make use of the advantage which he had of the hill, where he might have been out of the reach of Sisera's iron chariots, but boldly marched down into the valley, to give him the opportunity of using all his horses and chariots, that so the victory might be more glorious.

Verse 15. *The Lord discomfited Sisera*—The particulars of the battle are not recorded in the sacred text; but it evidently appears from thence that there was something extraordinary and miraculous in this defeat of Jabin's host. The Hebrew word יָהָם, *jaham*, imports that they were discomfited with great terror and noise, probably with thunder, lightning, and hail-stones, poured upon them from heaven, as is implied chap. v. 20; and as the same word is used Josh. x. 10; and 1 Sam. vii. 10. Josephus confirms this opinion, assuring us that "as soon as the armies were engaged, there arose a prodigious tempest of hail and rain, which drove in the faces of the Canaanites, and occasioned a total rout of them."—*Antiq.*, lib. v. cap. v. The heavens, therefore, had the principal share in this great overthrow. *With the edge of the sword*—That is, by the sword of Barak and his army, whose ministry God used; but so, it seems, that they had little else to do but to kill those whom God, by more powerful arms, had put to flight. *And fled away on his feet*—He thought his chariot not swift enough to carry him out of danger, and imagined he should be less exposed to observation, and less liable to be discovered, when he fled like a common soldier. To which we may add, that in ancient times valiant men were wonderfully swift of foot; as is observed of Asahel,

and after the host, unto Harosheth ^{A. M. 2708}
of the Gentiles: and all the host of ^{B. C. 1296.}
Sisera fell upon the edge of the sword; *and*
there was not ²a man left.

17 ¶ Howbeit, Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a ³mantle.

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened ^xa bottle of milk, and gave him drink, and covered him.

^u Psalm lxxxiii. 9, 10.—² Hebrew, *unto one*.—³ Or, *rug*, or *blanket*.—^x Chap. v. 25.

2 Sam. ii. 18; and every one knows it was the character of Achilles among the Greeks.

Verses 16, 17. *There was not a man left*—In the field; for there were some who fled away, as Sisera did. *The tent of Jael*—For women had their tents apart from their husbands. And here he probably thought he would be more secret and secure than in her husband's tent, or in any other place in that encampment, as it would have been a much greater insult to Heber for any Israelite to search for him there than in any other of his tents. *For there was peace between Jabin and the house of Heber*—Not a covenant of friendship, which they were forbidden to make with the Canaanites, but a cessation of hostilities, which Jabin granted them, because they were peaceable people, abhorring war, and wholly minding pasturage, and were not Israelites, with whom his principal quarrel was. Add to this, that God disposed his heart to favour those who were careful to shun idolatry, and other sins wherewith Israel had corrupted themselves.

Verses 18, 19. *Jael said unto him, Turn in, my lord*—If Jael now intended to betray and deliver him to Barak, or otherwise to injure him, her addressing him in this manner was dissimulation and treachery, and is not to be excused. But it is highly probable that she had now no other intention toward him, in inviting him into her tent, than merely to afford him that shelter and protection which he sought of her, and such relief and refreshment as she would have afforded to any weary and distressed Israelite. Accordingly she *covered him with a mantle*, that he might take rest in sleep, and when he asked for a little water to drink, because he was thirsty, she *opened a bottle of milk and gave him drink*. In what she did afterward she seems to have been actuated by a divine impulse or suggestion, of which she had beforehand neither thought nor conception. God, it must be remembered, had

A. M. 2708. 20 Again he said unto her, Stand
B. C. 1296. in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael, Heber's wife, ⁷ took a nail of the tent, and ⁴ took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep, and weary. So he died.

22 And behold, as Barak pursued Sisera,

⁷ Chap. v. 26.—⁴ Heb. put.

foretold by the prophetess, not only before the battle, but before the enterprise to shake off the yoke of Jabin was undertaken, that he would deliver Sisera "into the hand of a woman," verse 9. This method then, God, who is wise in all his ways, and holy in all his works, took to accomplish this prediction. He brought Sisera to Jael's tent, disposed her mind to invite him in, and when he lay sunk in sleep, powerfully suggested to her mind what before was the very reverse of all her thoughts, namely, to take his life, and that in a way so very singular and unprecedented, that one can hardly suppose she would ever have thought of it, had not God put it into her mind, and impelled her to it. Bishop Patrick justly observes, "she might as well have let Sisera lie in his profound sleep till Barak took him, if she had not felt a divine power moving her to this, that the prophecy of Deborah might be fulfilled." Dr. Waterland is of the same opinion. "It can scarce be doubted," says he, "but that Jael had a divine direction or impulse to stir her up to this action. The enterprise was exceeding bold and hazardous, above the courage of her sex, and the resolution she took very extraordinary, and so it has the marks and tokens of its being from the extraordinary hand of God." Certainly, as Dr. Dodd remarks, "nothing but this authority from God could warrant such a fact, which seemed a breach

Jael came out to meet him, and said ^{A. M. 2708.} unto him, Come, and I will show thee ^{B. C. 1296.} the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

23 ¶ So ² God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel ⁵ prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

² Psa. xviii. 47.—⁵ Heb. going went, and was hard.

of hospitality, and to be attended with several other crimes; but was not so when God, the Lord of all men's lives, ordered her to execute his sentence upon Sisera. In this view all is clear and right, and no objectors will be able to prove there was any treachery in it: for she ought to obey God rather than man; and all obligations to man cease, when brought in competition with our higher obligations toward God." And that this is the true view of the action appears still more evident from the celebration of it by Deborah the prophetess, in a hymn or song of solemn praise and thanksgiving offered to God on the occasion of it: see chap. v. 24-27. In Dr. Leland's answer to *Christianity as Old as the Creation*, p. 2, and in *Saurin's 11th Discourse*, vol. 3, the reader will find a more complete justification of this affair.

Verses 21, 22. *Then Jael took a nail of the tent*—That is, one of that sort on which the coras of the tent were fastened, and which consequently were of a large size. *Come, and I will show thee the man whom thou seekest*—Thus both parts of Deborah's prophecy concerning Sisera were fulfilled. He was delivered into the hand of Barak, according to the prediction, verse 7; but not alive, and therefore not to Barak's honour, as was foretold verse 9. For, *when he came into her tent, behold Sisera lay dead, and the nail was in his temples.*

CHAPTER V.

Deborah's song begins with praise, 1-3. Compares God's present appearance for them with his appearance on mount Sinai, 4, 5. Describes the condition they were in before, 6-8. Calls all the delivered to join in praise, 9-13. Commends those tribes that were forward in the war, and censures those that declined the service, 14-19. Takes notice how God fought for them, and how Jael slew Sisera, 20-30. Concludes with prayer, 31.

A. M. 2708. **THEN** ^a sang Deborah and Barak
B. C. 1296. the son of Abinoam on that day,
saying,

^a Exod. xv. 1; Psa. xviii. title.

NOTES ON CHAPTER V.

Verse 1. *Then sang Deborah*—The composer of this song, one of whose special gifts, as a prophetess,

2 Praise ye the LORD for the ^{A. M. 2708.} ^b avenging of Israel, ^c when the peo- ^{B. C. 1296.}
ple willingly offered themselves.

^b Psa. xviii. 47.—^c 2 Chron. xvii. 16.

it was to sing God's praises, 1 Chron. xxv. 1-3. *And Barak*—Who was now probably become a judge, in consequence of this great deliverance which God

A. M. 2708. 3^d Hear, O ye kings; give ear, O
B. C. 1296. ye princes; I, *even* I, will sing unto
the LORD; I will sing *praise* to the LORD God
of Israel.

^d Deut. xxxii. 1, 3.

had wrought by him. *On that day*—In which they had completed their victory, by the destruction of Jabin's kingdom. Whether they two only sang this song, or the elders of the people, called together into one assembly, sang it with them, is not certain. The text, however, only speaks of its being sung by them two; and Dr. Kennicott has expressed his opinion strongly, that they sang it in alternate verses, answering each other, and that the not observing this has rendered many parts of it obscure, and of difficult interpretation, and destroyed the force and beauty of the whole. "It is certain," says he, "though very little attended to, that it is said to have been sung *by Deborah and by Barak*. It is also certain, there are in it parts which Deborah could not sing; as well as parts which Barak could not sing. And therefore it seems necessary, in order to form a better judgment of this song, that some probable distribution should be made of it; while those words which seem most likely to have been sung by either party, should be assigned to their proper name; either to that of Deborah the prophetess, or that of Barak the captain-general. For example: Deborah could not call upon Deborah, exhorting *herself to awake*, &c., as in verse 12. Neither could Barak exhort himself to *arise*, &c., in the same verse. Again: Barak could not sing, *Till I Deborah arose, a mother in Israel*, in verse 7. Nor could Deborah sing about *a damsel or two* for every soldier, in verse 30: though indeed, as to this last article, the words are probably misunderstood." The doctor, therefore, to do more justice, as he judges, to "this celebrated song," which, he says, is deservedly admired, furnishes us with a new translation of it, assigning therein to Deborah and Barak the parts which he supposes each to have sung, and representing them, through the whole, as answering each other. See *Kennicott's Remarks on Select Passages of the Old Testament*, p. 94. We must leave the reader to judge for himself what weight there is in what the doctor advances, and shall only observe as to this hymn in general, that, like the songs of Moses, (Exod. xv.; and Deut. xxxii.) it is distinguished in the Hebrew, as being poetry, and in our present translation would appear to more advantage if printed in hemistichs. See on Deut. xxxii. 1. It must be evident to every reader, that it is expressed in another kind of style than that of the historical part of this book; and in language so majestic, in such a variety of elegant figures, and such natural expressions of those affections which the occasion requires, that none of the ancient Greek or Latin poets have equalled the noble flow of these divine strains.

Verse 2. *Praise ye the Lord*, &c.—This verse seems to be no more than the *exordium*, or preface

4 LORD, ^e when thou wentest out A. M. 2708
B. C. 1296. of Seir, when thou marchedst out of
the field of Edom, ^f the earth trembled, and the
heavens dropped, the clouds also dropped water.

^e Deut. xxxiii. 2.—^f 2 Sam. xxii. 8.

to the song, expressing the subject or occasion of it, namely, *the avenging of Israel*, or the deliverance of them from Canaanitish slavery, and the people's willingly offering themselves to battle. Houbigant renders the verse thus—

"Because the leaders of Israel undertook the war,
Because the people willingly offered themselves,
Praise ye the Lord."

And Dr. Kennicott supposes that the first line was sung by Deborah: that Barak answered her in the second, and that they both joined in the last, which, according to the Hebrew, he more properly translates, *Bless ye Jehovah*.

Verse 3. *Hear, O ye kings*, &c.—The prophetess begins her song with summoning the attention of the neighbouring kings and princes, that they might understand and lay to heart what God had done for Israel, and learn from thence not to oppress them, lest the same vengeance which had fallen upon Jabin and his people should be inflicted on them. *I, even I, will sing unto the Lord*—She declares that Jehovah should be the object of her praise, who, she would have the world to know, was superior to all in power, and would defend his people while they depended on him alone.

Verse 4. *Lord, when thou wentest out of Seir*—Thus the prophetess, by a sudden apostrophe, addresses him, not as their present deliverer, but as the God who had formerly exerted his miraculous power to bring them into the promised land; leaving her hearers to recollect, that it was the same power which had now subdued the Canaanites, that at first expelled them; the same power which had now restored to the Israelites the free enjoyment of their country, that at first put them in possession of it. In other words, being to praise God for the present mercies, she takes her rise higher, and begins her song with the commemoration of the ancient deliverances afforded by God to his people; and the rather, because of the great resemblance this had to them, in the miraculous manner of them. *Seir* and *Edom* are the same place, and these two expressions mean the same thing, even God's marching at the head of his people, from Seir or Edom, toward the land of Canaan. *The earth trembled*—God prepared the way for his people, and struck a dread into their enemies, by earthquakes, as well as by other terrible signs. *The heavens dropped*—That is, thou didst send storms and tempests, thunder and lightning, and other tokens of thy displeasure upon thine enemies. The books of Moses, indeed, do not mention any earthquake as happening during their march from Seir in Edom, to war against Sihon and Og, and take possession of their land; but it is highly probable, from what is repeat-

A. M. 2708. 5 ⁵ The mountains ¹ melted from
B. C. 1296. before the LORD, *even* ^h that Sinai
from before the LORD God of Israel.

6 In the days of ⁱ Shamgar the son of Anath,
in the days of ^k Jael, ¹ the high-ways were un-
occupied, and the ² travellers walked through
³ by-ways.

7 *The inhabitants of the villages ceased, they*

⁵ Deut. iv. 11; Psalm xcvi. 5.—¹ Heb. *flowed*.—^h Exod.
xix. 18.—ⁱ Chap. iii. 31.—^k Chap. iv. 17.—¹ Lev. xxvi. 22;
2 Chron. xv. 5.

edly spoken of the terror occasioned by their
march, and the universal fear that was spread round
because of them, that it was attended with such
commotions of nature. See Ps. lxxviii. 7, 8; Isa.
lxiv. 3; Hab. iii. 6; Deut. i. 19, 20.

Verse 5. *The mountains melted*—Or flowed with
floods of water, poured out of the clouds upon them,
and from them flowing down in mighty streams
upon the lower grounds, and carrying down part
of the mountains with them. *Even that Sinai*—
Or rather, *As did Sinai itself*. The whole verse
might be better translated, *The mountains flowed
down at the presence of Jehovah; as did Sinai
itself at the presence of Jehovah, the God of Israel*.
And Dr. Kennicott supposes that, when the ode was
sung, the first clause was uttered by Deborah, the
second by Barak, and that they both joined in the
third. The prophetess here slides into the mention
of a more ancient appearance of God for his people
at Sinai, it being usual with the inspired writers, in
repeating former actions, to put divers together in
a narrow compass. The sense is, No wonder that
the mountains of the Amorites and Canaanites melt-
ed and trembled, when thou didst lead thy people
toward them; for even Sinai itself could not bear
thy presence, but melted in like manner before thee.

Verse 6. *In the days of Shamgar, &c.*—In this
and the two following verses Deborah, to give the
Israelites a just sense of their deliverance, and ex-
cite them to greater thankfulness, represents the
miseries to which the Canaanites had reduced them
by twenty years' oppression; their public roads or
high-ways were deserted for fear of robbers or vio-
lence; their villages depopulated; their cities block-
ed up, and their country overrun with the enemy's
soldiers; while themselves were disarmed, dispirited,
and helpless; till it pleased God to look down
upon them with compassion, and raise up deliver-
ance for them. *In the days of Jael, &c.*—Jael,
though an illustrious woman, effected nothing for
the deliverance of God's people. *The travellers
walked through by-ways*—Because of the Philis-
tines and Canaanites, who, besides the public bur-
dens which they laid upon the Israelites, waited for
all opportunities to do them mischief secretly;
watching for travellers in common roads, as is usual
with enemies in times of war; and because of the
wicked even of their own people, who, having cast
off the fear of God, and there being no king in

ceased in Israel, until that I Deborah A. M. 2708.
arose, that I arose ^m a mother in Israel. B. C. 1296.

8 They ⁿ chose new gods; then *was* war in
the gates: ^o was there a shield or spear seen
among forty thousand in Israel?

9 My heart *is* toward the governors of Israel,
that ^p offered themselves willingly among the
people. Bless ye the LORD.

² Heb. *walkers of paths*.—³ Heb. *crooked ways*.—^m Isaiah
xlix. 23.—ⁿ Deuter. xxxii. 16.—^o So 1 Sam. xiii. 19, 22.
^p Verse 2.

Israel to punish them, broke forth into acts of in-
justice and violence, even against their own breth-
ren. The Jael mentioned in this verse is generally
taken to be the wife of Heber, who slew Sisera. But
“the phrase, *in the days of Jael*, implies times past,
and supposes that Jael was dead as well as Sham-
gar. Besides, what honour could redound to the
prophetess from such a comparison? Is it worthy
of a boast, that she, who was judge in Israel, had
done more in delivering them from the enemy than
Heber's wife, who was only a sojourner in Israel,
and whose husband was at peace with the enemy?
The Jael, therefore, here mentioned, seems to have
been a prophetess raised up before Deborah to judge
Israel, but who died without delivering them. It is
true indeed the name of this prophetess is not men-
tioned before; but neither are any of the transac-
tions of the time in which she is supposed to have
lived recorded; nor is Shamgar's name mentioned
more than once, chap. iii. 31, and then principally
on account of that single exploit, of slaying six
hundred Philistines with an ox-goad.”—Dodd.

Verse 7. *The inhabitants of the villages ceased*
—The people forsook all their unfortified towns,
not being able to protect them from military insol-
ence. *A mother*—That is, to be to them as a mo-
ther, to instruct, and rule, and protect them, which
duties a mother owes to her children.

Verse 8. *They chose, &c.*—That is, the Israelites,
after the death of Ehud, forsook the Lord, and served
other gods. And they did not only submit to idola-
try when they were forced to it by tyrants, but they
freely chose it. *New gods*—New to them, and un-
known to their fathers, and new in comparison of
the true and everlasting God of Israel, being but of
yesterday. *There was war in the gates*—That is,
in their walled cities, which have gates and bars;
gates are often put for *cities*; then their strong
holds fell into the hands of their enemies. *Was
there a shield? &c.*—There was not. The mean-
ing is not, that all the Israelites were without arms;
but, either they had but few arms among them, be-
ing many thousands of them disarmed by the Ca-
naanites and Philistines, or that they generally neg-
lected the use of arms, as being without all hope of
recovering their liberty.

Verse 9. *My heart is toward the governors*—I
honour and love those, who, being the chief of the
people in wealth and dignity, did not withdraw

A. M. 2708. 10 ⁴ Speak, ^a ye ^r that ride on white asses, ^s ye that sit in judgment, and walk by the way.

11 *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the ⁵ righteous ^t acts

⁴ Or, meditate.—^a Psalm cv. 2.—^r Chap. x. 4.—^s Psalm cvii. 32.

themselves from the work, as such usually do; but exposed themselves to the same hazards, and joined with their brethren in this noble but dangerous attempt. It seems by this that there were some of the greatest men in the tribes of Naphtali and Zebulun, who, of their own accord, hazarded their lives among the common people in this service. And toward these Deborah expresses singular affection; and with the praises of God intermixes the commendation of those who were his instruments in this deliverance. *Bless ye the Lord*—Who inclined their hearts to this undertaking, and gave them success in it. This she adds like a prophetess of the Lord, who, when she commends the most deserving of men, would not fail to raise their thoughts to God, the original source of all that is excellent and praiseworthy.

Verse 10. *Speak ye*—Celebrate the praise of our mighty God, and give him thanks. The word שִׁיחַ, *sichu*, however, here rendered, *Speak ye*, more properly signifies to *consider, meditate, or reflect* deeply, namely, on the miserable condition they were in before, and on the great deliverance God had wrought out for them. *Ye that ride on white asses*—That is, magistrates and nobles, who used to do so, chap. x. 4, and xii. 14. These could not appear in any splendour during the servitude and oppression under Jabin, but now were restored to their dignity, which she calls upon them to consider, and for which to praise the Lord. There were few horses in Judea but what were brought out of other countries, so that the greatest persons rode on asses, as appears by the sacred history; but in this country they were commonly of a red colour, (whence, as Bochart observes, an ass hath the name of בכור, *chamor*,) and therefore *white*, or, as he translates the word, *whitish asses*, or those streaked with white, were highly esteemed for their rarity. *Ye that sit in judgment*—Those that sat as judges in the gates, which were no longer possessed by the enemies, she here exhorts to join with the nobles before mentioned. *And walk by the way*—The merchants, traffickers, and others, who could now travel safely about their business, which they durst not do before this deliverance, verse 6; for which, therefore, they were bound to praise God.

Verse 11. *From the noise of archers*—From the triumphant noise and shouts of archers, rejoicing when they met with their prey. Together with the princes, judges, and merchants, she would have the shepherds praise the Lord every time they came to water their flocks; remembering how they were formerly disturbed by the archers lurking in the woods

of the LORD, *even* the righteous acts ^{A. M. 2708.} ^{B. C. 1296.} *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

12 ^u Awake, awake, Deborah; awake, awake, utter a song: arise, Barak, and ^v lead

⁵ Heb. *righteousness of the LORD*.—^t 1 Sam. xii. 7.—^u Psal. lvii. 8.—^v Psal. lxviii. 18.

or thickets, who shot whole quivers of arrows at them and their cattle, whereby they were put to great difficulty and danger in watering their cattle, which now they brought safely to the pits or springs. *There shall they rehearse, &c.*—When they come to those places with freedom and safety, which before they could not approach but with extreme danger, they shall rehearse the righteous and gracious acts of the Lord, who had taken a just vengeance on their oppressors, and most graciously delivered them from their tyranny. *Toward the inhabitants of his villages*—She would have the meanest peasants bear them company in the praises of God; for now they lived as quietly in their open villages as if they had been in the strongest cities. *Then shall the people go down to the gates*—The great prophetess sums up all in these words, that the whole country was bound to praise the Lord, every man having liberty to go down safely to the gates of his own city, from whence, undoubtedly, many had been driven by the Canaanites, and forced to wander abroad. The gates of their cities, it must be observed, were the chief places to which both city and country resorted for public business and matters of justice, from both of which they had been debarred by their oppressors, but which would now resume their wonted course, and the people have free access and passage, either in or out of their gates, as their affairs required. And they who had been compelled to leave their cities would now return in peace and triumph.

Verse 12. *Awake, awake, Deborah*—Stir up thyself, with all that is within thee, to admire and praise Jehovah. This work needs, and well deserves, the utmost liveliness and vigour of soul. Thus, having called upon all others, she now excites herself, with the most earnest and zealous affection, (expressed by the repetition of the same thing four times,) to celebrate the wonderful works of God. One cannot help observing the decorum which the prophetess observes in speaking of herself. Though she went along with Barak to levy his forces, accompanied him to the field of battle, and gave him the word of command when to charge the enemy, (chap. iv. 9–14,) yet, suitably to her sex and office, she only speaks of uttering a song of praise on the occasion, while she assigns to him, under God, the glory of the victory, and the honour of the triumph. *Arise, Barak, and lead thy captivity captive*—She calls on Barak to show his captives and spoils, that the Israelites might see how great reason they had for giving thanks to God. Some ask what captives he could have to lead when the whole army of Sisera was cut off? chap. iv. 16. To which the answer is easy,

A. M. 2708. thy captivity captive, thou son of
B. C. 1296. Abinoam.

13 Then he made him that remaineth ^v have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 ^z Out of Ephraim *was there* a root of them ^a against Amalek; after thee, Benjamin, among thy people; out of ^b Machir came down

^v Psa. xlix. 14.—^z Chap. iii. 27.—^a Chap. iii. 13.—^b Num. xxxii. 39.—[■] Heb. *draw with the pen*, &c.

that when Barak, after he had routed their army, pursued his victory as far as Harosheth, he doubtless took many prisoners, and probably not a few of the best quality, and brought them captive with him out of the country.

Verse 13. *Then he made him that remaineth have dominion*, &c.—This verse is very obscure, nor is it easy to fix the sense of the original, the principal verb in the sentence, יָרַד, *jerad*, which occurs in both clauses of it, meaning both to *have*, or to *cause to have dominion*, and also to *descend*, or *come down*. According to our translation, which seems as accurate as any proposed, the sense is, that God had not only preserved a remnant of his people from the fury of the oppressor, and from the destruction which Sisera designed, but also now gave them the victory, and thereby the dominion over the nobles of Canaan, who had been combined against them. *The Lord made me have dominion*—Though but a weak woman. But Dr. Kennicott's translation of the verse, which is countenanced by the Seventy, is,

"Then, when the remainder descended after their chiefs,

Jehovah's people descended after me against the mighty:"

which interpretation agrees in substance with that of the ingenious Mr. Green and some others.

Verse 14. *Out of Ephraim*, &c.—The prophetess, having directed their praises to the Author of their deliverance, proceeds to speak with commendation of the instruments of it, and gives us the muster of those tribes which freely offered themselves to battle. She assigns the first place to the tribe of Benjamin; the second to those of her own tribe who were settled in Amalek; the third to the Manassites beyond Jordan; the fourth to the tribe of Zebulun; and the last to the tribe of Issachar. *There was a root of them against Amalek*—This translation is very obscure, and therefore it might be better rendered, and more agreeably to the Hebrew, *Out of Ephraim came down those who were planted, or whose rest was in Amalek*; meaning some of the tribe of Ephraim, who were settled in or about the mount of Amalek. See Judges xii. 15. *And out of Zebulun they that handle the pen of the writer*—Mr. Green has observed, and with great reason, that there is a manifest impropriety in penmen coming down to a battle; and that the word שָׁבֵט, *shebet*,

governors, and out of Zebulun they ^{A. M. 2708.} that ^{B. C. 1296.} handle the pen of the writer.

15 And the princes of Issachar *were* with Deborah; even Issachar, and also ^c Barak: he was sent on ⁷ foot into the valley. ⁸ For the divisions of Reuben *there were* great ⁹ thoughts of heart.

16 Why abodest thou ^d among the sheepfolds, to hear the bleatings of the flocks? ¹⁰ For

^c Chap. iv. 14.—⁷ Heb. *his feet*.—[■] Or, *in the divisions*, &c.
⁹ Heb. *impressions*.—^d Num. xxxii. 1.—¹⁰ Or, *in*.

which is here translated a pen, never signifies so throughout the Scriptures, but always a sceptre, or staff of command; and therefore he thinks our translation has mistaken the meaning here, and that it ought to be translated, *And out of Zebulun those that rule or lead with the sceptre*. The word כֶּסֶף, *soper*, rendered *writer*, he thinks belongs to the next verse, and should be translated *numbered*. This certainly would make that verse more plain and significant. It would then be, *And the princes of Issachar were numbered with Deborah*; that is, these princes, together with Barak the general, were mustered along with Deborah herself.

Verse 15. *He was sent on foot*—Or, when he was sent, *with his foot, into the valley*. This is not an immaterial remark of the prophetess. It expresses that the tribe or people of Issachar, following the counsel and example of their princes, were as hearty and valiant in the cause as Barak their general; and as he marched *on foot* to attack Sisera with his horses and nine hundred armed chariots, and that into the valley or plain, where horses and chariots are chiefly useful, so did they, with no less courage and resolution. This she said to show that the battle was Jehovah's, and that he saveth not by horses, nor by chariots. *For the divisions of Reuben*—Or, separations, not so much of one from another, (for they seem to have been all well agreed in abiding at home with their sheep,) as of all from their brethren, from whom they were divided no less in their designs and affections than in their situation by the river Jordan: and they would not join their interests and forces with them in this common cause. *Great thoughts*—Or, *great searchings*, great and sad thoughts, and debates, and perplexities of mind among the Israelites, to see themselves deserted by so great and potent a tribe as Reuben was.

Verse 16. *Why*, &c.—Having mentioned with honour the tribes that willingly offered themselves, the prophetess proceeds to expostulate with those who, when summoned to the assistance of their brethren, shamefully refused to arm in the common cause. The first two that she upbraids are Reuben and Gad, who were more solicitous about their cattle than their brethren. The next two are Dan and Asher, who were as meanly intent upon their commerce. *Why abodest thou among the sheepfolds?*—Why wast thou so unworthy and cowardly that thou wouldst not engage thyself in so just, so necessary

A. M. 2708. the divisions of Reuben *there were*
B. C. 1296. great searchings of heart.

17 ^e Gilead abode beyond Jordan: and why did Dan remain in ships? ^f Asher continued on the sea-shore, ¹¹ and abode in his ¹² breaches.

18 ^g Zebulun and Naphtali *were* a people *that* ¹³ jeoparded their lives unto the death in the high places of the field.

^e Josh. xiii. 25, 31.—^f Josh. xix. 29.—¹¹ Or, *port.*—¹² Or, *creeks.*—^g Chap. iv. 10.—¹³ Heb. *exposed to reproach.*

and so noble a cause, but didst prefer the care of thy sheep, and thy own ease and safety, before this generous undertaking? Reuben thought neutrality their wisest course; being very rich in cattle, Num. xxxii. 1. They were loath to run the hazard of so great a loss, by taking up arms against so potent an enemy as Jabin: and the bleatings of their sheep were so loud in their ears that they could not hear the call of Deborah and Barak.

Verse 17. *Gilead abode, &c.*—Or, why did Gilead abide? Gilead was divided between the children of Machir and the tribe of Gad, Josh. xiii. 24-31. The children of Machir came down to the battle, and therefore the tribe of Gad can only be meant here, the land of Gilead being put for the inhabitants of it. *Beyond Jordan*—In their own portions, and did not come over Jordan to the help of the Lord, and of his people, as they ought to have done. *Why did Dan remain in ships?*—Their coast being near the sea, they were wholly intent on their merchandise, and therefore did not join in this land expedition. *Asher continued on the sea-shore*—Where their lot lay. *Abode in his breaches*—Either in his creeks and small havens, where vessels lay to go out to sea, or in their broken and craggy rocks and caves.

Verse 18. *Zebulun and Naphtali, &c.*—These were the two tribes out of which Barak, by the order of God, (chap. iv. 6,) drew ten thousand men, who charged the enemy from mount Tabor; and Deborah here celebrates their gallant behaviour. *That jeoparded their lives*—Hebrew, חָרַף, *cherep*, *despised their lives*, or exposed them to the danger of death, as making no account of them, in comparison of joining with their brethren to shake off the yoke of the Canaanites, and recover their liberty. They chose rather to venture upon a generous and honourable death than to enjoy a shameful and servile life. *In the high places of the field*—That is, upon that large and eminent plain in the top of mount Tabor, where they put themselves in battle array, and expected the enemy; though, when they saw that the Canaanites did not come up to them, they marched down to meet them.

Verse 19. *The kings came and fought*—There were divers petty kings in those parts who were subject to Jabin. *Taanach* and *Megiddo* were two eminent cities not far from mount Tabor, nor from the river Kishon. *They took no gain of money*—Some interpret this as meaning they fought

19 The kings came *and* fought, A. M. 2708.
then fought the kings of Canaan in B. C. 1296.
Taanach by the waters of Megiddo; ^h they took no gain of money.

20 ⁱ They fought from heaven; ^k the stars in their ¹⁴ courses fought against Sisera.

21 ¹ The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

^h Chap. iv. 16.—ⁱ Josh. x. 11.—^k Chap. iv. 15.—¹⁴ Hebrew, *paths.*—¹ Chapter iv. 7.

without pay, whether from mere hatred of the Israelites, and a desire to be revenged on them, or from a full hope and confidence of paying themselves abundantly out of Israel's spoils. But it may be intended as a sarcasm upon the kings of Canaan for their lucrative views in fighting against Israel. They came to the help of Jabin for lucre's sake; namely, to enrich themselves with the spoils; but the Israelites fought for liberty.

Verse 20. *They fought from heaven*—The prophetess, having in the foregoing verse mentioned who were the allies and helpers of Jabin, does here, in a very magnificent manner, represent who were the allies and helpers of Israel. *They fought from heaven* on this side; namely, the very angels of God themselves, the hosts of heaven, the armies of the Almighty. The very *stars in their courses* fought for Israel against Sisera—The elements, by the order of God, came to their assistance. The air and waters ranged themselves on their side; the rivers, even the small streams, lift up themselves and swept away their enemies. This is the magnificent and tremendous idea which the prophetess gives us of this victory over Sisera: see on chap. iv. 15. In the poetical scriptures, thunder and lightning are represented as the artillery of heaven. The Prophet Habakkuk, speaking of the defeat of the confederate kings of Canaan by Joshua, where there is no mention of thunder and lightning in the history, thus addresses Jehovah, chap. iii. 11—

The sun and moon stood still in their habitation;
By their light thine arrows went abroad;
And by their shining thy glittering spear.

Verse 21. *The river of Kishon*—Which, though not great in itself, was now much swelled by the foregoing storm and rain, and therefore drowned those who, being pursued by the hand of God and by the Israelites, were forced into it, and thought to pass over it, as they did before. *Ancient river*—So called, either, first, in opposition to those rivers which are of a later date, being made by the hand and art of man; or, secondly, because it was a river anciently famous for remarkable exploits, for which it was celebrated by the ancient poets or writers, though not here mentioned. *O my soul, thou hast trodden down strength*—Thou, O Deborah, though but a weak woman, hast, by God's assistance, subdued a potent enemy; a beautiful apostrophe this of the

A. M. 2708. 22 Then were the horse-hoofs broken
B. C. 1296. by the means of the ¹⁵ prancings, the
prancings of their mighty ones.

23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; ^mbecause they came not to the help ⁿof the LORD, to the help of the LORD against the mighty.

24 Blessed above women shall ^oJael the wife

¹⁵ Or, *tramlings*, or, *plungings*.—^m Chap. xxi. 9.—ⁿ 1 Sam. xvii. 47.—^o Chap. iv. 17.

prophetess; turning her speech to herself, as it were, to congratulate herself on the success of the commission which she had received from God to stir up Barak, and on the great efficacy of her prayers to God; for it cannot be doubted but that she implored help from Heaven, while Barak fought with Sisera.

Verse 22. *Then were the horse-hoofs broken*—This verse finely expresses, and gives us the strongest image of, the confusion and rapidity of the flight of Sisera's captains and great men, as well as of the multitude, from God and Israel; which was such that the very hoofs of their horses were broken by their swift and violent running over the stony ground. *Prancings*—Or, *because of their fierce or swift courses*. The word דָּהָר, *dahar*, here rendered *prancings*, is used also Nahum iii. 2, where, from the word it is joined with, says Dr. Dodd, it must mean the clattering of the horse on full speed. The marginal reading, *tramlings*, or *plungings*, he thinks preferable to the text, and observes, that the meaning of it cannot perhaps be better expressed than by the well-known line of Virgil:

Quadrupedante putrem sonitu quatit ungula campum.

'They shake with horny hoofs the solid ground.'

Dr. Waterland proposes that אֲבִירַיִם, *abirayim*, here rendered *their mighty ones*, should be translated *their mighty horses*, an interpretation which the word will easily bear, and which increases the force and beauty of the passage, as they were doubtless "not common horses, but their best and strongest, whose hoofs were broken on this occasion." The reader will observe that it was not the custom to shoe their horses in these ancient times, and indeed, according to Tavernier, Montfaucon, and others, they have at present excellent horses in Arabia and Tartary which are never shod. See Dodd.

Verse 23. *Curse ye Meroz*—A place then, no doubt, eminent and considerable, though now there be no remembrance of it left, which possibly might be the effect of this bitter curse; as God cursed Amalek in this manner, that he might utterly blot out their remembrance. And this place, above all others, may be thus severely cursed, because it was near the place of the fight, and therefore had the greatest opportunity and obligation to assist their brethren. *The angel, &c.*—She signifies that this curse proceeded

of Heber the Kenite be, ^pblessed shall A. M. 2708.
she be above women in the tent. B. C. 1296.

25 ^qHe asked water, and she gave him milk; she brought forth butter in a lordly dish.

26 ^rShe put her hand to the nail, and her right hand to the workmen's hammer; and ¹⁶with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

^p Luke i. 28.—^q Chap. iv. 19.—^r Chap. iv. 21.—¹⁶ Heb. *she hammered.*

not from her ill-will toward that place, but from divine inspiration; and that if all the rest of the song should be taken but for the mere aspirations and effusions of a pious soul, but liable to mistake, yet this branch of it was immediately directed to her by the Lord, the angel of the covenant. *To the help of the Lord*—Of the Lord's people; for God takes what is done for or against his people as if it were done to himself. The cause between God and the mighty, the principalities and powers of the kingdom of darkness, will not admit of a neutrality.

Verse 24. *Blessed, &c.*—This is a beautiful and striking transition, whereby the prophetess passes from the curse pronounced by the command of the angel on the Merozites to the blessing of Jael, on whom she passes the finest encomium, because, though only a sojourner in Israel, she had done them most signal service in taking off Sisera, their most inveterate enemy. *Blessed above women*—Celebrated and endowed with all sorts of blessings more than they. *In the tent*—In her tent and habitation; in her house and family, and all her affairs. The Kenites lived not in houses, but in tents. But the tent is here mentioned as an allusion to the place where the fact was done.

Verse 25. *He asked water, &c.*—The original here is very poetical and elegant, and not badly imitated in our translation of it, if it were placed in hemistichs thus:

He asked water, and she gave milk;
She brought forth butter in a lordly dish.

The last clause, however, perhaps had better be rendered, *cream in a princely bowl*; that is, she brought forth the choicest of her milk in the best dish or bowl she had; not indeed such a one as the luxury of after ages introduced, but such as was agreeable to the simplicity of those times and of this family, and such as the better sort of people then used. Jael, we have observed, on chap. iv. 19, probably at that time intended him no other than kindness, till God, to fulfil Deborah's prophecy, by an immediate impulse on her mind, directed her to do otherwise.

Verse 26. *She smote off his head*—Or rather, smote through his head, for there is not the least hint given in the story that she cut off his head. The latter part of the verse, *When she pierced, &c.*, may be rendered, *She wounded and pierced through his temples.*

A. M. 2708. 27 ¹⁷ At her feet he bowed, he fell, he
B. C. 1296. lay down: at her feet he bowed, he
fell: where he bowed, there he fell down ¹⁸ dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned ¹⁹ answer to herself,

30 ^s Have they not sped? have they not

divided the prey? ²⁰ to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both sides, meet for the necks of them that take the spoil?

31 ^t So let all thine enemies perish, O LORD: but let them that love him be ^u as the sun ^x when he goeth forth in his might. And the land had rest forty years.

¹⁷ Heb. *between*.—¹⁸ Hebrew, *destroyed*.—¹⁹ Heb. *her words*.
^s Exod. xv. 9.

²⁰ Heb. *to the head of a man*.—^t Psalm lxxxiii. 9.—^u 2 Sam. xxiii. 4.—^x Psalm xix. 5.

Verse 27. *At her feet he bowed, &c.*—This verse is considered by many as a description of the struggles of Sisera after he was wounded; but perhaps it may only be a relation of his lying down to sleep quite spent with fatigue, from which he never rose again. For it is expressly said, (chap. iv. 21,) that Jael smote the nail quite through his temples, so as to fasten him to the ground; from whence there is great reason to conclude that the blow was instantaneously fatal, and that he never struggled nor stirred. This verse is thus translated by Dr. Kennicott:

At her feet he bowed, he fell!

At her feet he bowed, he fell!

Where he bowed, there he fell dead.

And he supposes, naturally enough, the first line to be sung by Deborah, the second by Barak, and that they both joined in singing the third. The whole verse is greatly expressive of the joy of Deborah on this occasion, and shows, in a strong light, her love for her country and people. She dwells on every circumstance with seeming pleasure; she repeats them, as it were, to enjoy the idea and contemplation of them the longer. And one would think all the enemies of Israel had perished in this one man.

Verses 28-30. *The mother of Sisera looked out at a window*—Expecting to see him returning; for she concluded that he went forth not so much to fight as to take the spoil. *Have they not divided the spoil?*—That is, it is certain they have got the prey, only they tarry to distribute it, according to every man's quality and merit. It is scarcely possible to conceive any thing more beautiful or expressive than these verses. No writer, either poet or orator, ever formed a finer image upon any subject. It seems even beyond all that painting could express. No picture could have represented to us so much of the action as

these words do. We perfectly see the mother of Sisera waiting for the victorious return of her son, and looking out at a window to behold his triumphant chariot at some distance. We see her rejoicing over the Israelitish captives. We see her, as it were, examining and delighting her eyes with the rich and gorgeous spoils which they had brought home. How does all this heighten, in our imagination, the fall of Sisera, who lies at the same time dead in the tent of Jael, without pomp or attendant, without mother, or sister, or brother, to weep over him, slain by the hand of a woman! This fine conclusion of the relation of Sisera's fall may be said to have all the beautiful colouring of a Titian, and all the force of a Raphael or Rubens; for no one pencil ever expressed any thing so perfectly.

Verse 31. *So let thine enemies perish, O Lord*—That is, so suddenly, so surely, so effectually and irrecoverably; an elegant apostrophe of the prophetess this, in turning and addressing her speech to God; that as her speech began with him, so it might likewise conclude with him. And with what gracefulness, and, at the same time, with what grandeur and sublimity does she change the subject! How was it possible for her to conclude her song in a finer manner than by this sudden, but, at the same time, earnest wish that all the enemies of Jehovah might perish as Sisera had done. And that all that love him might, like the rising sun, proceed from strength to strength, till they should arrive at the highest pitch of glory. Deborah was a prophetess, and this prayer may be considered as a two-fold prediction, importing both that, in due time, all God's enemies shall perish; and that those who love him in sincerity, and persevere in so doing, *shall shine for ever as the sun in the kingdom of their Father*.

CHAPTER VI.

The calamities of Israel by the Midianites, 1-6. The message God sent them by a prophet, 7-10. God's commission to Gideon, confirmed by a sign, 11-24. He breaks down the altar of Baal, 25-32. His preparation for war, and encouragement by another sign, 33-40.

A. M. 2748.
B. C. 1256.

AND ^a the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand ^b of Midian seven years.

2 And the hand of Midian ¹ prevailed against Israel: and because of the Midianites the children of Israel made them ^c the dens which are in the mountains, and caves, and strong holds.

3 And so it was, when Israel had sown, that the Midianites came up, and ^d the Amalekites, ^e and the children of the east, even they came up against them:

4 And they encamped against them, and ^f destroyed the increase of the earth, till thou come unto Gaza; and left no sustenance for Israel, neither ² sheep, nor ox, nor ass.

5 For they came up with their cattle and their tents, and they came ^g as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because

^a Chapter ii. 19.—^b Habakkuk iii. 7.—¹ Heb. *was strong*.
^c 1 Sam. xiii. 6.—^d Chap. iii. 13.—^e Gen. xxix. 1.—^f Lev. xxvi. 16.—² Or, *goat*.—^g Chap. vii. 12.—^h Chap. iii. 15.

NOTES ON CHAPTER VI.

Verse 1. *And the children of Israel did evil*—The Israelites, having forgot the signal deliverance which God had wrought for them by Deborah and Barak, were condemned to a new state of misery and oppression, compared to which that under Jabin may almost be called freedom, Deborah being then allowed to judge Israel in the face of the sun; whereas now they were not only destitute of a judge, but were often without habitations, except those they were forced to seek for among the clefts and caverns of rocks, and in some few strong holds or fortresses, verse 2; and if they found time and convenience for sowing their lands, their enemies poured in upon them, and wrested from them the fruits of their labour. *Into the hand of Midian*—For although the generality of the Midianites had been cut off by Moses about two hundred years ago, yet many of them doubtless fled into the neighbouring countries, whence afterward they returned into their own land, and in that time might easily grow to be a very great number; especially when God furthered their increase, that they might be a scourge for Israel when they transgressed. Let all that sin, expect to suffer; let all that turn to folly, expect to return to misery.

Verses 3-5. *The children of the east*—Probably the Ishmaelites, or Arabians, especially the eastern part of them. *Unto Gaza*—That is, from the east, on which side they entered, to the west, where Gaza was, near the Mediterranean sea. So that

of the Midianites; and the children of Israel ^h cried unto the LORD. A. M. 2748.
B. C. 1256.

7 ¶ And it came to pass, when the children of Israel cried unto the LORD ^{About} because of the Midianites, B. C. 1249.

8 That the LORD sent ³ a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and ⁱ drave them out from before you, and gave you their land;

10 And I said unto you, I *am* the LORD your God; ^k fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

11 ¶ And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash ¹ the Abi-ezrite: and his son ^m Gideon thrashed wheat by the wine-press, ⁴ to hide *it* from the Midianites.

³ Heb. *a man, a prophet*.—ⁱ Psalm xlv. 2, 3.—^k 2 Kings xvii. 35, 37, 38.—¹ Joshua xvii. 2.—^m Heb. xi. 32, called *Gideon*.—⁴ Heb. *to cause it to flee*.

they destroyed the whole land. *Without number*—That is, so many that it was not easy to number them. And not in a regular army to engage, but in a confused swarm, to plunder the country. Yet Israel, being forsaken of God, had not spirit to make head against them; God fighting against them with those very terrors with which otherwise he would have fought for them.

Verse 8. *The Lord sent a prophet*—We have reason to hope God is designing mercy for us, if we find he is by his grace preparing us for it.

Verse 10. *Ye have not obeyed my voice*—And therefore all these evils are come upon you. This is said to bring them to repentance. And our repentance is then genuine when the sinfulness of sin, as disobedience to God, is that which we chiefly lament.

Verse 11. *And there came an angel of the Lord*—It is probable that many of the Israelites laid the prophet's message to heart, and began to repent and reform, and that therefore God had compassion upon them, and sent an angel to appoint them a deliverer. *In Ophrah*—In Manasseh; there was, however, another Ophrah in Benjamin, Josh. xviii. 23. *Joash, the Abi-ezrite*—Of the posterity of Abiezer. *Thrashed*—Not with oxen, as the manner was, (Deuteronomy xxv. 4,) but with a staff, to prevent discovery. *Wine-press*—In the place where the wine-press stood, not in the common floor, because none would suspect that he was there so employed.

A. M. 2755. 12 And the ^aangel of the LORD
B. C. 1249. appeared unto him, and said unto him, The LORD is ^o with thee, thou mighty man of valour.

13 And Gideon said unto him, O my Lord, if the LORD be with us, why then is all this befallen us? and ^pwhere be all his miracles ^qwhich our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath ^rforsaken us, and delivered us into the hands of the Midianites.

^a Chap. xiii. 3.—^o Joshua i. 5.—^p Psa. lxxxix. 49.—^q Psa. xlv. 1.—^r 2 Chron. xv. 2.—^s 1 Sam. xii. 11.

Verse 12. *The Lord is with thee*—That is, to guide and strengthen thee, to animate and support thee. He is with thee, giving thee a commission to go out against the enemies of Israel, communicating to thee all necessary qualifications for the execution of this commission, and assuring thee of success therein. The Chaldee interprets it, *The Word of the Lord is thy help*, “which shows,” says Dr. Dodd, “that the ancient Jews looked upon this angel as the Lord himself, which is confirmed by the Targum translation of the following verse. *Is the Shechinah of the Lord our help? Whence then hath all this happened unto us?* A paraphrase which shows that they took the *Word* of the Lord to be the same with the *Shechinah* of the Lord.” *Thou mighty man of valour*—To whom I have given courage and strength for the work to which I have called thee. Gideon, though a *mighty man*, could bring nothing to pass without the presence of God. But as that presence is enough to make any man *mighty in valour*, and to give him courage at any time, so it is all in all to our prosperity, whatever we do.

Verse 13. *If the Lord be with us, why then is all this befallen us?*—All this trouble and distress from the incursions of the Midianites? All this loss, and grief, and dismay? *Where be all his miracles which our fathers told us of?*—We are too apt to conclude, that those instances of God’s power which have not been exerted for a long time will never be renewed. Gideon seems here to have given way to this common weakness of our nature and tendency to unbelief and distrust of God’s power, and love, and faithfulness. And we frequently find the prophets expostulating with the people for thinking that the *hand of the Lord was shortened*, or that he could not exert the same wonderful power, producing the same glorious effects for them which he had formerly exerted and produced for their fathers. The angel had spoken to him in particular, *The Lord is with thee*: but he pleads and expostulates for all, *If the Lord be with us*—Associating himself with the thousands of Israel, and admitting no comfort but what they might be sharers in. Gideon does not seem yet to have had any idea that the person that spoke to him was an angel or heavenly being; but appears to have taken him only for some re-

14 And the LORD looked upon him, A. M. 2755.
and said, ^sGo in this thy might, and B. C. 1249.
thou shalt save Israel from the hand of the Midianites: ^thave not I sent thee?

15 And he said unto him, O my Lord, wherewith shall I save Israel? behold, ^umy ^vfamily is poor in Manasseh, and I *am* the least in my father’s house.

16 And the LORD said unto him, ^xSurely I will be with thee, and thou shalt smite the Midianites as one man.

^t Joshua i. 9.—^u 1 Sam. ix. 21.—^v Heb. *my thousand is the meanest*, Exod. xviii. 21.—^w Exod. iii. 12.

spectable person, or at most a prophet, for the expression, *my Lord*, with which he addresses him, was no more than was generally used toward persons of respectability.

Verse 14. *The Lord looked upon him*—With a settled, pleasant, and animating countenance, as a testimony of his favour and readiness to help him. *And said, Go in this thy might*—In the power of this commission which I have now given thee;—and in the strength which thou hast already received, and dost now further receive from me. *Have not I sent thee?*—Have not I hereby given thee a commission, a command to do this work? God’s fitting men for this work is a sure evidence of his calling them to it.

Verse 15. *Behold, my family*—Hebrew, *my thousand*. For the tribes were distributed into several thousands, whereof each thousand had its peculiar governor; *is poor*—Weak and contemptible. *I am the least in my father’s house*—Either for age or qualifications for such a work. It is no proof that a person is unfit for an important work, because he thinks himself so. *Before honour is humility*. Indeed God delights to advance the humble, and often chooses to do great things by those that are little, especially that are so in their own eyes. “He chooseth the weak things of the world to confound the wise, and things that are despised, and things that are not, to bring to naught the things that are; that no flesh may glory in his presence.”

Verses 16, 17. *Thou shalt smite the Midianites as one man*—As easily as if they were all but one man. *Show me a sign*—This Gideon desired, that he might be sure the commission was divine, and that God, who called him to his work, would give him success in it. This is one proof among many others which might be produced, that a sign or miracle was esteemed in those days both as a necessary and a sufficient evidence of a divine commission. And from hence we may learn that we have abundant reason to be satisfied and assured respecting the ground of our faith in our Lord Jesus Christ, inasmuch as he was most abundantly *approved of God, by signs, and miracles, and wonders, which God wrought by him, in the sight of all men. That thou talkest with me*—By authority from God:

A. M. 2755. 17 And he said unto him, If now
B. C. 1249.

I have found grace in thy sight, then
show me a sign that thou talkest with me.

18 ² Depart not hence, I pray thee, until I
come unto thee, and bring forth my ⁶ present,
and set it before thee. And he said, I will tar-
ry until thou come again.

19 ^a And Gideon went in, and made ready ⁷ a
kid, and unleavened cakes of an ephah of flour :
the flesh he put in a basket, and he put the
broth in a pot, and brought it out unto him
under the oak, and presented it.

20 And the angel of God said unto him,
Take the flesh and the unleavened cakes, and
^b lay them upon this rock, and ^c pour out the
broth. And he did so.

21 Then the angel of the LORD put forth the
end of the staff that *was* in his hand, and
touched the flesh and the unleavened cakes ;

^a Exodus iv. 1-8. — ² Gen. xviii. 3, 5. — ⁶ Or, meat-offering.
^a Gen. xviii. 8. — ⁷ Heb. a kid of the goats. — ^b Chap. xiii. 19.
^c 1 Kings xviii. 33, 34. — ^d Lev. ix. 24.

or, that thou art a messenger from him, that dis-
coursed with me. Or, a sign of the accomplishment
of that, concerning which thou talkest with me ; that
is, that by me thou wilt smite the Midianites.

Verses 18, 19. *Until I bring forth my present*—
A repast for the angel whom he thought to be a
man ; and set it before thee—That thou mayest eat
and refresh thyself. *An ephah of flour*—The choi-
cest part of a whole ephah ; as also he brought to him
the best part of a kid dressed ; for a whole ephah
and a whole kid had been superfluous and improper
to provide for one man.

Verse 20. *Lay them upon this rock*—Undoubtedly
it gave Gideon some surprise, to be commanded to
dispose thus of the refreshments which he had so
hospitably prepared ; but as he had doubtless by this
time conceived a high opinion of this unknown
person, (though he had not discovered him to be an
angel,) so he readily obeyed his command.

Verses 21-24. *There rose up fire out of the rock,
and consumed the flesh*—By which he showed him-
self not to be a man that needed such provisions,
but the Son of God ; and by this instance of his om-
nipotency, gave him assurance that he both could
and would consume the Midianites. *Alas, O Lord
God*—I am an undone man : I must die, and that
speedily ; for that he feared, (verse 23,) according to
the common opinion in that case. *The Lord said
unto him*—Perhaps by an audible voice, for it does
not seem as if the angel spoke these words ; *Peace
be to thee*—Thou shalt receive no hurt by this vision,
but only peace ; that is, all the blessings needful for
thy own happiness, and for the present work. *Gide-
on built an altar there*—On the top of the rock,
as is evident from verse 26, where that which is here
expressed only in general, is more particularly
described. *Jehovah-shalom*—That is, the Lord's

and ^d there rose up fire out of the A. M. 2755
rock, and consumed the flesh and B. C. 1249.
the unleavened cakes. Then the angel of the
LORD departed out of his sight.

22 And when Gideon ^e perceived that he *was*
an angel of the LORD, Gideon said, Alas, O
Lord God ! ^f for because I have seen an angel
of the LORD face to face.

23 And the LORD said unto him, ^g Peace be
unto thee ; fear not : thou shalt not die.

24 Then Gideon built an altar there unto the
LORD, and called it ^h Jehovah-shalom : unto
this day it is yet ⁱ in Ophrah of the Abi-ezrites.

25 ¶ And it came to pass the same night,
that the LORD said unto him, Take thy father's
young bullock, ^j even the second bullock of se-
ven years old, and throw down the altar of Baal
that thy father hath, and ^k cut down the grove
that is by it ;

^e Chap. xiii. 21. — ^f Gen. xvi. 13. — ^g Dan. x. 19. — ^h That
is, the LORD send peace, Gen. xxii. 14. — ⁱ Chapter viii. 32.
^j Or, and. — ^k Exod. xxxiv. 13.

peace ; the sign or witness of God's speaking peace
to me, and to his people : or the place where he spake
peace to me, when I expected nothing but destruction.

Verse 25. *The same night the Lord said unto
him*—Most likely in a dream ; *Take the second bul-
lock*—Houbigant and some others suspect that there
is a deficiency in the text here, as nothing is said of
the first bullock. Perhaps he was to offer both bul-
locks, one for himself, and the other for the sins of
the people whom he was to deliver. For, till sin
was pardoned through sacrifice offered for it, no good
was to be expected. Dr. Dodd, however, conjectures
that there is a false reading in the Hebrew, and that
פר השור, *par-hasshor*, which is the expression in the
first clause, and is rendered, *young bullock*, has, by
the mistake of transcribers, been written, *פר השני*,
par hassheni, *second bullock*, in the next clause. He
therefore proposes to render the passage, *Take thy
father's young bullock, even the young bullock of
seven years old* ; the Hebrew phrase, *פר השור*, *par-
hasshor*, implying no more than the offspring of a
bull. Perhaps what some commentators have ob-
served is more fanciful than just, namely, "that as
this bullock was culled when the oppression of the
Midianites began, so it was now ordered to be sacri-
ficed in token that the oppression should end with
this bullock's death." *Throw down the altar of
Baal*—Thus God commands Gideon to begin his
heaven-appointed task with the destruction of the
altar of Baal, the fatal source of Israel's defection
and punishment ; and to expiate their crime by a sa-
crifice, in the place where they had rendered divine
honours to that despicable deity of the Midianites.
That thy father hath made—Which was in his
ground, and perhaps erected at his expense, though
it was for public use, as appears from verse 28. Cut
down the grove planted by the altar for idolatrous

A. M. 2755.
B. C. 1249.

26 And build an altar unto the LORD thy God upon the top of this rock, ¹¹ in the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him : and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built.

¹⁰ Heb. strong place.—¹¹ Or, in an orderly manner.—¹² That is, Let Baal plead.

uses, as the manner of idolaters was. *That is by it*—Or, *upon it*. Perhaps by אֲשֵׁרָה, *Asherah*, which we translate grove, may be meant the image in the grove, and which was placed on the altar. This, Mr. Seldon conjectures, with great probability, was the image of Ashtaroth, or Astarte, for she was worshipped together with Baal. There could be no hope of deliverance till religion was reformed, with which God therefore orders Gideon to begin. This action of Gideon might seem injurious to his father's authority; but God's command was a sufficient warrant, and Gideon was now called to be the supreme magistrate, whereby he was made his father's superior, and was authorized to root out all idolatry, and the instruments thereof.

Verse 26. *Upon the top of this rock*—Hebrew, of this strong hold. For in that calamitous time the Israelites retreated to such rocks, and hid and fortified themselves in them. *In the ordered place*—That is, in a plain and smooth part of the rock, where an altar may be conveniently built; and offer a burnt-sacrifice—Gideon was no priest, nor was this the appointed place of sacrifice; but God can dispense with his own institutions, though we may not; and his call gave Gideon sufficient authority.

Verse 27. *Then Gideon took ten men*—Whom doubtless he had acquainted with his design, and the assurance of success in it, whereby they were easily induced to assist him. *He feared*—Not so much lest he should suffer for it, as lest he should be prevented from doing it.

Verses 28, 29. *The bullock was offered*—Not upon Baal's altar, for which it was designed, but upon an altar erected in contempt of Baal. *When they inquired, they said*—Probably some of the persons employed in it.

Verse 31. *Joash said, Will ye plead for Baal?*—Why are you so zealous in pleading for that Baal for whose worship you suffer such grievous calamities at this day? It is plain that Joash had been

A. M. 2755.
B. C. 1249.

29 And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die : because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death while it is yet morning : if he be a god, let him plead for himself, because one hath cast down his altar.

32 Therefore on that day he called him ^{About} ^{B. C. 1249.} ¹² Jerubbaal, ^k saying, Let Baal

^k 1 Samuel xii. 11; 2 Sam. xi. 21, *Jerubbesheth*; that is, *Let the shameful thing plead*, Jer. xi. 13.

a worshipper of Baal, having gone with the stream, as we find the altar of Baal on his estate; but probably he was now convinced of his sin and folly by Gideon, being made acquainted with the appearance of the angel to him, and of the divine commission which he had received. Hence he resolutely declares himself on the side of the God of Israel, and when the people demanded that his son should be put to death for casting down the altar of Baal, he boldly demands, according to the law of Moses, that whatever man should plead for Baal should be put to death, idolatry being a capital offence. *While it is yet morning*—That is, immediately; for it was in the morning, as we learn from verse 28, that this tumult was made. *If he be a god, let him plead for himself*—As the God of Israel hath often done when any indignity or injury hath been done him. But Baal hath now showed, that he is neither able to help you nor himself; and therefore is not worthy to be served any longer. This resolute answer was necessary to stop the torrent of the people's fury; and it was drawn from him by the sense of his son's extreme danger, and by the confidence he had that God would plead his son's cause, and use him for the rescue of his people. It is probable that, by what Joash now said, the eyes of the people were opened, to see how impotent the god was whom they had worshipped; as, by comparing it with what they had heard the God of Israel had frequently done in vindication of his honour, they might well conclude how inferior he was to Jehovah, the one living and true God, or rather, in the language of Scripture, that he was *nothing*, a mere nonentity.

Verse 32. *He called his name Jerubbaal*—That is, *Let Baal plead*. The meaning is, either that Joash called Gideon so, chap. viii. 1, in remembrance of this noble exploit, and to put a brand on Baal; or that his countrymen gave him this name. For, as Houbigant observes, the Hebrew may be render-

A. M. 2755. plead against him, because he hath
B. C. 1249. thrown down his altar.

33 ¶ Then all ¹ the Midianites, and the Amalekites, and the children of the east were gathered together, and went over, and pitched in ^m the valley of Jezreel.

34 But ⁿ the Spirit of the LORD ¹³ came upon Gideon, and he ^o blew a trumpet; and Abi-ezer ¹⁴ was gathered after him.

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, If thou wilt save Israel by my hand, as thou hast said,

37 ^p Behold, I will put a fleece of wool in the

floor: and if the dew be on the fleece A. M. 2758
only, and it be dry upon all the earth B. C. 1249

besides, then shall I know that thou wilt save Israel by my hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringing the dew out of the fleece, a bowl full of water.

39 And Gideon said unto God, ^a Let not thine anger be hot against me, and I will speak but this once: Let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

¹ Verse 3.—^m Joshua xvii. 16.—ⁿ Chap. iii. 10.—¹³ Heb. clothed.

^o Numbers x. 3.—¹⁴ Heb. was called after him.—^p Exodus iv. 3, 7.—^a Gen. xviii. 32.

ed, *On that day they gave him the name of Jerubbaal*. It is a probable conjecture, that that Jerombalus, whom Sanchoniathon (one of the most ancient of all the heathen writers) speaks of as priest of Jao, (a corruption of Jehovah,) and to whom he was indebted for a great deal of knowledge, was this Jerubbaal.

Verses 33, 34. *Then all the Midianites were gathered together, &c.*—As was their usual custom every year, that they might waste the country. *And pitched in the valley of Jezreel*—Not Jezreel in Judah, but another place of that name in the borders of Manasseh and Issachar, which was not far distant from Ophrah, where Gideon dwelt. *But the Spirit of the Lord came upon Gideon*—Inspiring him with extraordinary wisdom, and courage, and zeal, to vindicate God's honour and his country's liberty. The Hebrew is, *The Spirit of the Lord clothed Gideon*; clothed him as a robe, to put honour upon him; clothed him as a coat of mail, to put a defence upon him. Those are well clad that are thus clothed. *Abi-ezer*—That is, the Abi-ezrites, his kindred, and their servants, and others; who, finding no harm coming to him for destroying Baal, but rather a blessing from God, in giving him strength and courage for so great an attempt, changed their minds, and followed him as the person by whose hands God would deliver them.

Verse 35. *All Manasseh*—On both sides of Jordan. *Unto Asher, &c.*—Because these tribes were nearest, and so could soonest join with him; and were nearest the enemy also, (verse 33,) and therefore were most sensible of the calamity, and would in all reason be most forward to rescue themselves from it.

Verse 39. *Gideon said*—In a way of humble supplication, for the strengthening his own faith, and for the greater encouragement of his soldiers in this great attempt. *On all the earth*—That is, upon all that spot of ground which encompasses the fleece. *On the ground*—Which was more preternatural than the former instance, because, if there be any moisture, such bodies as fleeces of wool are likely to drink it up.

Verse 40. *And God did so*—See how tender God is even of the weak; and how ready to condescend to their infirmities! These signs were very expressive. They are going to engage the Midianites. Could God distinguish between a small fleece of Israel and the vast floor of Midian? Yes, by this token it appears that he can. Is Gideon desirous that the dew of divine grace might descend on himself in particular? He sees the fleece wet with dew, to assure him of it. Does he desire that God will be as the dew to all Israel? Behold all the ground is wet!

CHAPTER VII.

God's direction to Gideon for modelling his army, 1-8. The dream of the Midianites, 9-15. His manner of attacking the camp of Midian, 16-20. Their total overthrow, 21-25.

A. M. 2755.
B. C. 1249.

THEN Jerubbaal (who is Gideon) and all the people that *were* with him, rose up early and pitched beside the well of Harod : so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel ^bvaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, ^cWhosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand ; and there remained ten thousand.

4 And the LORD said unto Gideon, The peo-

^a Chap. vi. 32.—^b Deut. viii. 17.

NOTES ON CHAPTER VII.

Verse 1. *Gideon rose up early*—As one whose heart was upon his business, and who was afraid of losing time. Being now sure God was with him, he is impatient of any delay. *And pitched by the well of Harod*—That his army might not be distressed for want of water ; and he gained the higher ground, which possibly might be some advantage to him, for the Midianites were beneath him in the valley. Our faith in God's promises must not slacken, but rather quicken our endeavours. When we are sure God goes before us in any undertaking, we must be the more active, and exert ourselves the more to accomplish it.

Verse 2. *The people that are with thee are too many*—The army consisted of thirty-two thousand men, a small army in comparison of what Israel might have raised on so great an occasion, and a very small one in comparison with that which the Midianites had now brought into the field. Gideon, doubtless, was ready to think they were too few ; but God comes to him and tells him they were *too many*. It is indeed the same thing with God to save by many or by few ; but man being prone to attribute every thing to natural causes rather than to God, it is one great design of God in all his dispensations, both of providence and grace, to counteract this evil disposition in our nature which robs God of his glory, and to cause us to consider him, and see his hand more in all things.

Verse 3. *From mount Gilead*—Not that mount Gilead which was on the east side of Jordan, for the camps, both of the Israelites and Midianites, were on the west side of that river, in the land of Canaan ; but another mount Gilead in the tribe of Manasseh. *There returned of the people twenty and two thousand*—These, finding their whole army very small, in comparison of that of their enemies,

ple *are* yet *too* many ; bring them down unto the water, and I will try them for thee there ; and it shall be *that* of whom I say unto thee, This shall go with thee, the same shall go with thee ; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water : and the LORD said unto Gideon, Every one that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself ; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men : but all the rest of the people bowed down upon their knees to drink water.

A. M. 2755.
B. C. 1249.

^c Deut. xx. 8.

who were a hundred and thirty-five thousand, (chap. viii. 10,) and all, no doubt, well armed and disciplined, and encouraged by long success, whereas the Israelites were dispirited with long servitude, and many of them unarmed, lost the courage which they had at first, and therefore returned.

Verse 4. *The Lord said, The people are yet too many*—For my purpose, which is so to deliver Israel that it may appear to be by my own act ; that so I may have all the glory, and they may be more strongly obliged to serve me. God foresaw that if the Israelites had fought against the Midianites, even only with ten thousand men, they would have attributed victory to their own strength and courage ; they were therefore reduced to three hundred only, that there might not be the least room left for thinking that their own hand had saved them. *Bring them down unto the water*—Either that which ran from the well of Harod, mentioned verse 1, or some other brook.

Verse 6. *That lapped*—Taking up a little water in the palm of their hands. It is probable that Gideon, upon this occasion, commanded his whole army to leave their baggage behind them, and among that the vessels and cups they used to drink out of ; and, when he had brought them to the river-side, told them to drink of it, as they were going upon an expedition which would not admit of the carrying water with them, and in which they would not soon meet with any. Something of this kind we may reasonably imagine, to account for the whole army's drinking at the same time, and not one of them using any kind of cup. The whole army, except three hundred men, upon the command being given, seem to have flung themselves down on the river's bank, as it were, to indulge themselves, which is probably meant by bowing down their knees to drink. But the three hundred men, probably more intent on the

A. M. 2755. 7 And the LORD said unto Gideon,
B. C. 1249. ^d By the three hundred men that
lapped will I save you, and deliver the Midian-
ites into thy hand : and let all the *other* people
go every man unto his place.

8 So the people took victuals in their hand,
and their trumpets : and he sent all *the rest of*
Israel every man unto his tent, and retained
those three hundred men. And the host of
Midian was beneath him in the valley.

9 ¶ And it came to pass the same ^e night,
that the LORD said unto him, Arise, get thee
down unto the host ; for I have delivered it into
thy hand.

10 But if thou fear to go down, go thou with
Phurah thy servant down to the host :

11 And thou shalt ^f hear what they say ; and
afterward shall thy hands be strengthened to
go down unto the host. Then went he down
with Phurah his servant unto the outside of
the ¹ armed men that *were* in the host.

12 And the Midianites, and the Amalekites,
and ² all the children of the east, lay along in
the valley like grasshoppers for multitude ; and

their camels *were* without number, ^{A. M. 2755.}
as the sand by the sea-side for mul- ^{B. C. 1249.}
titude.

13 And when Gideon was come, behold, *there*
was a man that told a dream unto his fellow,
and said, Behold, I dreamed a dream, and lo, a
cake of barley-bread tumbled into the host of
Midian, and came unto a tent, and smote it
that it fell, and overturned it that the tent lay
along.

14 And his fellow answered, and said, This
is nothing else save the sword of Gideon the
son of Joash, a man of Israel : *for* into his
hand hath God delivered Midian, and all the
host.

15 And it was *so*, when Gideon heard the tell-
ing of the dream, and ² the interpretation there-
of, that he worshipped, and returned into the
host of Israel, and said, Arise ; for the LORD
hath delivered into your hand the host of Midian.

16 ¶ And he divided the three hundred men
into three companies, and he put ³ a trumpet in
every man's hand, with empty pitchers, and
⁴ lamps within the pitchers.

^a 1 Samuel xiv. 6.—^e Genesis xlv. 2, 3.—^f Verses 13-15.
¹ Or, ranks by five.—² Chap. vi. 5, 33.

³ Heb. the breaking thereof.—³ Heb. trumpets in the hand of all
of them.—⁴ Or, firebrands, or, torches.

expedition, contented themselves with taking up
some water in the palm or hollow of their hands,
and so quenching their thirst, without laying aside
their arms, or putting themselves off their guard.

Verse 7. *Every man unto his place*—That is, to
his own home. “By this further distinction,” says
Henry, “it was proved that none should be made use
of, but, 1st, Men that were hardy, that could endure
fatigue, without complaining of thirst or weariness ;
2d, Men that were hasty, that thought it long till they
were engaged with the enemy, preferring the serv-
ice of God and their country before their necessary
refreshment. Such as these God chooses to employ,
that are not only well affected, but zealously affected
to his work.”

Verse 8. *Their trumpets*—That is, the trumpets
belonging to the whole army, which he retained for
the use following. Gideon seems to have been now
inspired with the thought of the stratagem which he
put in execution afterward, otherwise he would not
have ordered every one of the three hundred to take
a trumpet in his hand.

Verses 9-11. *The same night*—After he had dis-
missed all but the three hundred ; *the Lord said*—
In a dream or vision of the night ; *But if thou fear*
to go down—Namely, with thy three hundred men,
to attack the Midianites. *Afterward shall thy hand*
be strengthened—Thou wilt be encouraged to pro-
ceed, notwithstanding the smallness of thy number.

Verses 13, 14. *And lo, a cake tumbled into the*

host of Midian—A weak and contemptible thing,
and in itself as unable to overthrow a tent as to re-
move a mountain ; but, being thrown by a divine
hand, it bore down all before it. *His fellow an-*
swered, &c.—As there are many examples of sig-
nificant dreams, given by God to heathen, so some
of them had the gift of interpreting dreams ; which
they sometimes did by divine direction, as in this
case. For it is evident that God influenced the mind
of this man, to give this interpretation to the dream
of his companion, for the encouragement of Gideon
otherwise, considering the numerous host of the Mi-
dianites, and the small force which Gideon had, it
does not seem probable that a Midianitish soldier
should have entertained such a conjecture ; and one
may observe the soldier speaks as if under some pro-
phetic influence. *Into his hand hath God delivered*
Midian, and all the host—It is certain, at least, that
the hand of God was in this affair, that Gideon
should be directed to this particular tent, and that
the soldier should be telling his dream just at that
very moment.

Verses 15, 16. *When Gideon heard, he worshipp-*
ed—He praised God for this special encouragement.
He divided the men into three companies—To make
a show of a vast army. *Lamps within the pitchers*
—The lights were put into the pitchers, partly to
preserve them from the wind and weather, and
partly that their approach to the Midianites not be-
ing discovered, they might surprise them with sud-

A. M. 2755. 17 And he said unto them, Look
B. C. 1249. on me, and do likewise: and behold,
when I come to the outside of the camp, it shall
be, *that* as I do, so shall ye do.

18 When I blow with a trumpet, I and all that
are with me, then blow ye the trumpets also on
every side of all the camp, and say, *The sword*
of the LORD, and of Gideon.

19 ¶ So Gideon, and the hundred men that
were with him, came unto the outside of the
camp in the beginning of the middle watch;
and they had but newly set the watch: and
they blew the trumpets, and brake the pitchers
that *were* in their hands.

20 And the three companies blew the trum-
pets, and brake the pitchers, and held the
lamps in their left hands, and the trumpets
in their right hands to blow *withal*: and
they cried, The sword of the LORD, and of
Gideon.

21 And they ^h stood every man in his place
round about the camp; ⁱ and all the host ran,
and cried, and fled.

22 And the three hundred ^k blew A. M. 2755
the trumpets, and ^l the LORD set B. C. 1249
^m every man's sword against his fellow, even
throughout all the host: and the host fled to
Beth-shittah ⁿ in Zererath, and to the ^o border
of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves
together out of Naphtali, and out of Asher,
and out of all Manasseh, and pursued after the
Midianites.

24 ¶ And Gideon sent messengers through-
out all ^p mount Ephraim, saying, Come down
against the Midianites, and take before them
the waters unto Beth-barah and Jordan. Then
all the men of Ephraim gathered themselves
together, and ^q took the waters unto ^r Beth-
barah and Jordan.

25 And they took ^s two princes of the Midi-
anites, Oreb and Zeeb; and they slew Oreb
upon ^t the rock Oreb, and Zeeb they slew at
the wine-press of Zeeb, and pursued Midian,
and brought the heads of Oreb and Zeeb to
Gideon on the ^u other side Jordan.

ⁱ Exodus xiv. 13.—^j 2 Kings vii. 7.—^k Joshua vi. 4, 16, 20.
^l Psa. lxxxiii. 9.—^m 1 Sam. xiv. 20.—ⁿ Or, toward.

^o Heb. *lip*.—^p Chap. iii. 27.—^q Chap. iii. 28.—^r John i. 29.
^s Chap. viii. 3.—^t Isa. x. 26.—^u Chap. viii. 4.

den flashes of light. But when every man had taken
his post just on the outside of the camp, then they
broke the pitchers, that they might have the advan-
tage of the lamps, and at the same time cast a great
terror upon the Midianites; who, from the number
of the lights in different places, doubtless concluded
that they were surrounded by a numerous army;
and to this terror the number of trumpets, (each man
sounding one,) and the shouts from different parts,
greatly contributed.

Verses 17, 18. *He said to them, Look on me*—For
though two hundred of his men were placed on
other sides of the camp, yet they were so disposed,
that some persons, set as watchmen, might see what
was done, and give notice to the rest to follow the
example. *The sword of the Lord, and of Gideon*
—He mentions his own name, together with God's,
not out of arrogance, as if he would equal himself
with God, but from prudent policy, because his
name was grown formidable to them, and so was
likely to further his design. See verse 14.

Verse 19. *Middle watch*—That is, of the second
watch; for though afterward the night was divided
into four watches by the Romans, (Matt. xiv. 25,) yet
in more ancient times, and in the eastern parts,
it was divided into three: he chose the dark and
dead of the night, to increase their terror by the
trumpets, whose sound would then be loudest, and
the lamps, whose light would then shine most bright-

ly, to surprise them, and conceal the smallness of
their numbers.

Verses 21, 22. *They stood*—As if they had been
torch-bearers to the several companies. *Every
man's sword against his fellow*—They slew one
another, because they suspected treachery, and so
fell upon those they first met with; which they
might more easily do, because they consisted of sev-
eral nations, because the darkness of the night made
them unable to distinguish friends from foes, be-
cause the suddenness of the thing struck them with
horror and amazement, and because God had in-
fatuated them, as he had done many others.

Verses 23, 24. *The men of Israel gathered them-
selves together*—Upon advice of this flight of the
Midianites, by swift messengers sent on purpose, the
Israelites immediately poured down from all parts,
to intercept them in their flight. *Take before them
the waters*—That is, the passes over those waters to
which they are likely to come; *unto Beth-barah
and Jordan*—The fords of Jordan, which they must
pass over into their own country.

Verse 25. *To Gideon on the other side of Jordan*
—For Gideon, in the pursuit, had passed over Jor-
dan. Oreb and Zeeb had probably taken shelter,
the one in a rock, the other by a wine-press. But
the places of their shelter were made the places of
their slaughter, and the memory of it preserved in
the names of the places.

CHAPTER VIII.

Gideon pacifies the Ephraimites, 1-3. Pursues the Midianites, 4-12. Chastises the men of Succoth and Penuel, 13-17. Slays the two kings of Midian, 18-21. Declines the government of Israel, 22, 23. Makes an ephod, 24-27. Keeps the country quiet forty years, 28. Dies, leaving a numerous family, 29-32. Israel quickly forget God and him, 33-35.

A. M. 2755.
B. C. 1249.

AND ^a the men of Ephraim said unto him, ¹ Why hast thou served us thus, that thou calledst us not when thou wentest to fight with the Midianites? And they did chide with him ² sharply.

2 And he said unto them, What have I done now in comparison of you? *Is not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?*

3 ^b God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then

^a Chap. xii. 1.—¹ Heb. *What thing is this that thou hast done unto us?*—² Heb. *strongly*.

NOTES ON CHAPTER VIII.

Verse 1. *Why hast thou served us thus, &c.*—Why hast thou neglected and despised us in not calling us in to thy help? This they considered as very contemptuous treatment, since Gideon had sent to other tribes, that were meaner, and not so able to assist him as themselves. These were a proud people, puffed up with a conceit of their number and strength, and the preference which Jacob gave them above Manasseh, of which tribe Gideon was, who, by this act, had seemed to advance his own tribe, and to depress theirs.

Verse 2. *What have I done now? &c.*—What I have done in cutting off some of the common soldiers is not to be compared with your destroying their princes. I began the war, but you have finished it. Gideon here shows a noble temper of mind, which deserves admiration and imitation. Though in the midst of a most glorious victory, in which he was the chief instrument; yet, for the sake of the common good, that there might be no dissension, nor the help of the Ephraimites be wanting to distress the enemy, he receives their reproaches without anger, and even humbles himself before them, making himself of no account in comparison with them, and magnifying their service as greatly superior to his own. He disarms their insolence by his humility; their anger by his meekness; “a singular instance,” says Dr. Dodd, “of modesty and prudence in a man of Gideon’s courage.” *Is not the gleaning of the grapes of Ephraim*—What you have gleaned, or done after me; *better than the vintage of Abi-ezer?*—That is, of the Abi-ezrites, to whom he modestly ascribes the honour of the victory, and does not arrogate it to himself. It is not improbable but this might be a proverbial expression in those days, whereby it was customary to commend the smallest action of one as superior to the greatest of another. And the proverb, perhaps, was founded on fact, namely, that more grapes were usually gleaned in

their ³ anger ^e was abated toward him, A. M. 2755.
B. C. 1249.
when he had said that.

4 ¶ And Gideon came to Jordan, *and* passed over, he, and the three hundred men that *were* with him, faint, yet pursuing *them*.

5 And he said unto the men of ^d Succoth, Give, I pray you, loaves of bread unto the people that follow me: for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, ^e *Are* the hands of Zebah and Zalmunna now in thy

^b Chap. vii. 24, 25.—³ Heb. *spirit*.—^c Prov. xv. 1.—^d Gen. xxxiii. 17.—^e 1 Kings xx. 11.

the large and extensive country occupied by the Ephraimites, than the whole vintage of the small district belonging to Abi-ezer afforded. Be this as it will, the proverb is here applied with all the propriety imaginable, and its meaning is obvious. It is as if he had said, These scattered parties which you have gleaned and picked up at the fords of Jordan are much more considerable than those which I and my whole host have destroyed.

Verse 3. *Then their anger was abated*—According to that fine maxim of Solomon, “A soft answer turneth away wrath.”

Verse 4. *Gideon came to Jordan and passed over*—Or rather, had passed over, for he went over Jordan before Oreb and Zeeb were taken; but this is not mentioned till now, that what concerned the Ephraimites might be related all together, without interruption. *And the three hundred men—with him*—Who here show the same noble spirit, fortitude, contempt of ease, and regard to what they were engaged in, which Gideon manifested; for though they were faint with hunger, and much fatigued through what they had done, yet they were eager to do still more against the enemies of their country, and therefore persisted to pursue them. Thus our spiritual warfare must be prosecuted with what strength we have, though we may have but little. This is frequently the true Christian’s case: like Gideon and his men, he is *faint, yet pursuing*.

Verse 6. *Are the hands of Zebah and Zalmunna now in thy hand?*—Art thou so foolish as to think with thy three hundred faint and weary soldiers to conquer and destroy fifteen thousand men? Thus they make light of the advantage he had gained, and tauntingly tell him, that he had not yet got these kings into his hands, that they should run the danger of giving him and his men food, and so afterward have those kings to fall upon them. Thus they show the most dastardly and ungenerous spirit, and shut up the bowels of their compassion against their

A. M. 2755. hand, that ^f we should give bread unto
B. C. 1249. thine army?

7 And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into my hand, ^g then I will ^h tear your flesh with the thorns of the wilderness and with briers.

8 And he went up thence ^h to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him*.

9 And he spake also unto the men of Penuel, saying, When I ⁱ come again in peace, ^k I will break down this tower.

10 ¶ Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men*, all that were left of ^l all the hosts of the children of the east: for there fell ⁵ a hundred and twenty thousand men that drew sword.

11 And Gideon went up by the way of them that dwelt in tents on the east of ^m Nobah and

^f 2 Sam. xxv. 11.—^g Verse 16.—^h Heb. *thrash*.—ⁱ Gen. xxxii. 30; 1 Kings xii. 25.—^j 1 Kings xxii. 27.—^k Verse 17. Chap. vii. 12.—⁵ Or, a hundred and twenty thousand, every one

brethren, who, with extreme toil, and at the hazard of their lives, were endeavouring to deliver them and the rest of their country from a cruel slavery. Were these Israelites! Surely they were worshippers of Baal, or in the interest of Midian.

Verses 7, 9. *With the thorns of the wilderness*—The city was near a wilderness that abounded with thorns and briers. *Penuel*—Another city beyond Jordan; both were in the tribe of Gad. *I will break down this tower*—Some strong fort in which they greatly confided, and their confidence in which made them thus proud and presumptuous. Perhaps they pointed to it when they gave him their rude answer.

Verse 10. *There fell a hundred and twenty thousand men*—Such a terrible execution did they make among themselves, and so easy a prey were they to Israel. *That drew the sword*—That is, persons expert and exercised in war, besides the retainers to them.

Verse 11. *By the way of them that dwelt in tents*—That is, the Arabians, termed *Scenite*, from their dwelling in tents. He fetched a compass by their country, and so poured in upon the rear of Zebah and Zalmunna, where they suspected no danger. *He smote the host; for the host was secure*—Being now got safe over Jordan, and a great way from the place of battle. And as they had fled as fast as they could the day before, and part of the preceding night, and were therefore weary, and now thought themselves out of all danger, it is probable they were gone to take their rest, and that Gideon fell upon

Jogbehah, and smote the host: for A. M. 2755.
the host was ⁿ secure. B. C. 1249.

12 And when Zebah and Zalmunna fled, he pursued after them, and ^o took the two kings of Midian, Zebah and Zalmunna, and ⁶ discomfited all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun *was up*,

14 And caught a young man of the men of Succoth, and inquired of him: and he ⁷ described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did ^p upbraid me, saying, *Are the hands of Zebah and Zalmunna now in thy hand, that we should give bread unto thy men that are weary?*

16 ^q And he took the elders of the city, and thorns of the wilderness, and briers, and with them he ⁸ taught the men of Succoth.

drawing a sword, Chap. xx. 2, 15, 17, 25.—^m Num. xxxii. 35, 42. ⁿ Chapter xviii. 27.—^o Psalm lxxxiii. 11.—⁶ Heb. *terrified*. ⁷ Heb. *writ*.—^p Verse 6.—^q Verse 7.—⁸ Heb. *made to know*.

them when they were fast asleep, as he had done at first on their main army.

Verse 13. *Gideon returned before the sun was up*—By which it may be gathered, that he came upon them in the night, which was most convenient for him who had so small a number with him, and most likely to terrify them by the remembrance of the last night's sad work. It must be acknowledged, however, that different interpretations are given of this passage. The Seventy, the Syriac, and Arabic versions take הָרִחַב, *hechares*, here rendered *sun*, for the name of a place, in which they are followed by Houbigant, who translates the words, *By that place which is above Hares*. It is well known, however, that the word just quoted does properly mean the sun, and is so translated in other passages of Scripture, and the translating it so here both gives a more important sense to the passage, and is more agreeable to the context than the amendment proposed.

Verse 14. *He described unto him, &c.*—Heb. יִצְחָק, *jichtob*, he wrote down, probably the names and dwellings, and perhaps also the qualities of the great men of the city, and of the judges, who were the persons that derided Gideon, and whom alone he intended to punish, and not all the people who were not guilty.

Verses 16, 17. *With them he taught the men of Succoth*—He tore their flesh with these thorns, (as he had threatened, verse 7.) It is not said that he tormented them till they expired, and therefore he perhaps only put them to torture for some time; but if he put them to death, then the expression, *with*

A. M. 2755. 17 * And he beat down the tower
B. C. 1249. of * Penuel, and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at * Tabor? And they answered, As thou *art*, so *were* they; each one ⁹ resembled the children of a king.

19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his firstborn, Up, *and* slay them. But the youth drew not

his sword: for he feared, because he ^{A. M. 2755.}
^{B. C. 1249.} *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is*, so *is* his strength. And Gideon arose, and ¹⁰ slew Zebah and Zalmunna, and took away the ornaments that *were* on their camels' necks.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: * the LORD shall rule over you.

* Verse 9.—¹ 1 Kings xii. 25.—[†] Chapter iv. 6.—⁹ Heb. according to the form, &c.

* Psa. lxxxiii. 11.—¹⁰ Or, ornaments like the moon.—^x 1 Sam. viii. 7.

them he taught the men of Succoth, must mean, that he made their death an example to the rest of the inhabitants, to terrify them from such ungenerous behaviour for the future. "As their crime was the same," says Dr. Dodd, "as that of the men of Penuel, it seems likely that it was a punishment unto death. However severe, this chastisement was just. In refusing Gideon the succour which he demanded for the troops employed to save the state, they rendered themselves guilty of a species of rebellion; they sinned against the laws of humanity; they joined insult to their cruelty; and their refusal, unworthy a people who had any respect for religion, and any love for their country, merited a more public chastisement; as otherwise their example might have proved contagious, and have defeated all the good effects of Gideon's government." *He slew the men of the city*—Not all of them; probably only those who had affronted him.

Verse 18. *What manner of men were they, &c.*—In outward shape and quality. *Whom ye slew at Tabor?*—Whither he understood his brethren had fled for shelter upon the approach of the Midianites, and where he learned that some Israelites had been slain, whom he suspected to be them. We have no mention of this slaughter before, and here the account of it is so short, that we can only form conjectures. It is evident, however, that these kings had slain Gideon's brethren; but in what manner, and for what reason, we are not informed. They answered, *As thou art, so were they, &c.*—By this it appears that Gideon was of a goodly presence, carrying greatness and majesty in his aspect; and that kings in those days were wont to match only with graceful persons, by whom they might hope to have children like themselves. *Each one resembled the children of a king*—Not for their garb or outward splendour, but for the majesty of their looks. By which commendation they doubtless thought to have ingratiated themselves with their conqueror.

Verse 19. *If ye had saved them alive, &c.*—For, as they were not Canaanites, he was not obliged by

any command of God to put them to death: but as they had killed his brethren, and that, it seems, in cold blood, he was, by God's law, the avenger of their death, being their near kinsman.

Verse 20. *He said unto Jether, Up, and slay them*—Some think he said this to animate his son to the use of arms for his God and country, and that he might have a share in the honour of the victory. It must be observed, that it was not unusual or disgraceful for great persons to do execution upon offenders in ancient times; no more than it was to sentence them to death: and therefore they had not, as now, public executioners; but Saul commanded such as waited on him to kill the priests; and Doeg, one of his great officers, performed that office, 1 Sam. xxii. 17, 18. And Samuel himself is said to have hewed Agag to pieces in Gilgal; and Benaiah, the general of the army, to have fallen upon Joab at the horns of the altar. *But the youth feared*—The two kings were men, it is likely, of good stature, and of a fierce and stern countenance.

Verse 21. *Rise thou, and fall upon us*—They thought it better to die by the hand of Gideon, who was as eminent for his strength as his dignity, and would despatch them with more speed than a stripping could.

Verse 22. *Rule thou over us*—Not as a judge, for as such he already ruled over them, but as a king; *both thou and thy son, &c.*—Let the kingdom be hereditary to thee and to thy family. *For thou hast delivered us*—This miraculous and extraordinary deliverance by thy hands deserves no less from us.

Verse 23. *I will not rule over you*—As a king. He rejected their offer, because he looked upon God as their king, who appointed what deputy he pleased to govern them; and because he considered this proposal as an effort, or at least as tending to alter that form of government which God had instituted and had given them no authority to change. *The Lord shall rule over you*—In a special manner, as he hath hitherto done by judges. These God particularly appointed and directed in all the more important concerns of their office, even by Urim and

A. M. 2755. 24 And Gideon said unto them, I
B. C. 1249. would desire a request of you, that ye would give me every man the ear-rings of his prey. (For they had golden ear-rings, ^v because they *were* Ishmaelites.)

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred *shekels* of gold; besides ornaments, and ¹¹ collars, and purple raiment that *was* on the kings of Midian, and besides the chains that *were* about their camels' necks.

27 And Gideon ² made an ephod thereof, and put it in his city, *even* ^a in Ophrah: and all Israel ^b went thither a whoring after it: which

thing became ^c a snare unto Gideon, A. M. 2755.
and to his house. B. C. 1249.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. ^d And the country was in quietness forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had ^e threescore and ten sons ¹² of his body begotten: for he had many wives.

31 ^f And his concubine that *was* in Shechem, she also bare him a son, whose name he ¹³ called Abimelech.

32 ¶ And Gideon the son of Joash ^{About}
died ^g in a good old age, and was ^{B. C. 1209.}
buried in the sepulchre of Joash his father, ^h in Ophrah of the Abi-ezrites.

^v Genesis xxv. 13.—¹¹ Or, *sweet jewels*.—² Chap. xvii. 5.
^a Chapter vi. 24.—^b Psalm cvi. 39.—^c Deuteronomy vii. 16.
^d Chapter v. 31.

^e Chap. ix. 2, 5.—¹² Heb. *going out of his thigh*.—^f Chap. ix. 1.—¹³ Hebrew, *set*.—^g Genesis xxv. 8; Job v. 26
Verse 27.

Thummim, and, in a special manner, assisted upon all occasions: whereas kings had only a general dependance on God. That God was their supreme Ruler and King, was the foundation of their whole state. Hence the judgment which was administered among them is called God's judgment, Deut. i. 17. And Solomon is said to sit upon *the throne of the Lord*, (1 Chron. xix. 23,) and the kingdom of his posterity is called *the kingdom of the Lord*, (2 Chron. xiii. 8,) because before kings were settled in Israel, the Lord was their king; from whom the government was derived to the house of David by a special act of God.

Verse 24. *Because they were Ishmaelites*—A mixture of people all called by one general name, Ishmaelites or Arabians, who used to wear ear-rings; but the greatest and the ruling part of them were Midianites.

Verse 27. *Gideon made an ephod thereof*—Not of all of it; for then it would have been too heavy for use; but of part of it, the rest being probably employed about other things appertaining to it; which elsewhere are comprehended under the name of the ephod, as chap. xvii. 5. *Put it in his city*—Not as a monument of the victory, for such monuments were neither proper nor usual; but for religious use, for which alone the ephod was appointed. The case seems to be this: Gideon having by God's command erected an altar in his own city, Ophrah, (chap. vi. 24,) for an extraordinary time and occasion, thought it might be continued for ordinary use; and therefore as he intended to procure priests, so he designed to make priestly garments, and especially an ephod, which was the chief and most costly; which, besides its use in sacred ministrations, was also the instrument by which the mind of God was inquired and discovered, 1 Sam. xxvi. 6-9; and it might seem necessary for the judge to have this at

hand, that he might consult with God upon all occasions. *Israel went a whoring*—Committed idolatry with it; or went thither to inquire the will of God: whereby they were drawn from the true ephod, instituted by God for this end, which was to be worn by the high-priest only. *Which thing became a snare*—An occasion of sin and ruin to him and his as the next chapter shows. Though Gideon was a good man, and did this with an honest mind, and a desire to set up religion in his own city and family, yet here seem to be many sins in it: 1st, Superstition and will-worship, worshipping God by a device of his own, which was expressly forbidden: 2d, Presumption, in wearing, or causing other priests to wear this kind of ephod, which was peculiar to the high-priest: 3d, Transgression of a plain command, of worshipping God ordinarily but at one place and one altar, Deut. xii. 5, 11-14: 4th, Making a division among the people: 5th, Laying a stumbling-block, or an occasion of idolatry, before that people, whom he knew to be too prone to it.

Verse 28. *They lifted up their heads no more*—That is, they recovered not their former strength or courage, so as to conquer or oppress others. *The country was in quietness forty years*—To the fortieth year from the beginning of the Midianitish oppression; *in the days of Gideon*—As long as Gideon lived.

Verse 29. *Dwelt in his own house*—Not in his father's house, as he did before; nor yet in a court like a king, as the people desired; but in a middle state, as a judge, for the preservation and maintenance of their religion and liberties.

Verses 31, 32. *His concubine that was in Shechem*—She dwelt there, and he often went thither, either to execute judgment, or upon other occasions. *Abimelech*—That is, *my father the king*; so he called him, probably to gratify his concubine, who desired

A. M. 2755. 33 And it came to pass, ⁱ as soon as
B. C. 1249. Gideon was dead, that the children
of Israel turned again, and ^k went a whoring
after Baalim, ^l and made Baal-berith their god.

34 And the children of Israel ^m remembered
not the LORD their God, who had delivered

ⁱ Chap. ii. 19.—^k Chap. ii. 17.—^l Chap. ix. 4, 46.

it either out of pride, or design. *Gideon died in a good old age*—His long life being crowned with the continuance of honour, tranquillity, and happiness.

Verse 33. *As soon as, &c.*—Whereby we see the temper of this people, who did no longer cleave to God, than they were in a manner constrained to it, by the presence and authority of the judges. *Baalim*—This was the general name including all their idols, one of which here follows: *Baal-berith*—That is, *the Lord of the covenant*; so called, either from the covenant wherewith the worshippers of this god bound themselves to maintain his worship, or defend one another therein; or rather, because he was reputed the god and judge of all covenants, and promises, and contracts, to whom it belonged to main-

tain them, and to punish the violators of them; and such a god both the Grecians and the Romans had.

35 ⁿ Neither showed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had showed unto Israel.

^m Psa. lxxviii. 11, 42.—ⁿ Chap. ix. 16, 18; Eccles. ix. 14.

tain them, and to punish the violators of them; and such a god both the Grecians and the Romans had.

Verse 35. *Neither showed they kindness to the house of Gideon*—No wonder they were so ungrateful to the family of this illustrious man, when they were so forgetful of the God of all their mercies; *according to the goodness he had showed unto Israel*—In hazarding his life for their service, and accomplishing a glorious deliverance in their favour; and in leaving them in the full enjoyment of their liberty, by refusing the despotic power with which they offered to invest him, and in governing them for the space of so many years with so much prudence, that he left them in a happy state of tranquillity, having the worship of the true God established among them when he died.

CHAPTER IX.

Abimelech usurps the government at Shechem, 1-6. Jotham's parable, 7-21. Strife between Abimelech and the Shechemites, 22-41. The slaughter of the Shechemites, 42-49. The death of Abimelech, fulfilling Jotham's curse, 50-57.

A. M. 2795. **A**ND Abimelech the son of Jerub-
B. C. 1209. baal went to Shechem unto ^a his
mother's brethren, and communed with them,
and with all the family of the house of his
mother's father, saying,

2 Speak, I pray you, in the ears of all the

^a Chap. viii. 31.—^l Heb. *What is good? whether, &c.*

NOTES ON CHAPTER IX.

Verses 1-3. *Abimelech went to Shechem unto his mother's brethren*—That is, her relations; *and communed with them*—To try if he could engage them to favour and aid the design he had conceived to usurp the government of Israel, in direct opposition to his father's will, who had declared *no son of his should rule over them*. His mother had, probably, instilled into his mind some ambitious thoughts, and the name his father had given him, carrying royalty in its meaning, might help to blow up these sparks, and excite him to take the steps here mentioned. He had no call from God to this office and honour, as his father had, nor was there any present occasion for ⁿ judge to deliver Israel, as there was when his father was advanced; but his own ambition must be gratified, and that is all he aims at. *That all the sons of Jerubbaal reign over you*—He wickedly in-

men of Shechem, ^l Whether is better A. M. 2795.
for you, either that all the sons of B. C. 1209.
Jerubbaal, *which are* ^b threescore and ten per-
sons, reign over you, or that one reign over
you? remember also that I *am* ^c your bone
and your flesh.

^b Chap. viii. 30.—^c Gen. xxix. 14.

sinuates, though perhaps without any ground for it, that the sons of Jerubbaal were ambitious of the kingdom which their father refused; and therefore prays them to consider what horrible divisions and confusions it would make, if so many were permitted to pretend to the government, and how much better it would be to choose one from among the rest; pointing them (in the next words) to himself. *Remember, I am your bone and your flesh*—Your kinsman, of the same tribe and city with you; which will be no small honour and advantage to you. Shechem was a city in the tribe of Ephraim, of great note. Joshua had held his last great meeting of the representatives of the tribes there. And no doubt Abimelech thought if that city would but declare for him, and abet his design, it would be a great step toward ensuring the success of it. *They said, He is our brother*—And his advancement will be to our

A. M. 2795. 3 And his mother's brethren spake
B. C. 1209. of him in the ears of all the men of Shechem all these words: and their hearts inclined ² to follow Abimelech; for they said, He is our ^d brother.

4 And they gave him threescore and ten pieces of silver out of the house of ^e Baal-berith, wherewith Abimelech hired ^f vain and light persons, which followed him.

5 And he went unto his father's house ^g at Ophrah, and ^h slew his brethren the sons of

Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding, yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech king, ³ by the plain of the pillar that was in Shechem.

7 ¶ And when they told it to Jo-
tham, he went and stood in the top of
ⁱ mount Gerizim, and lifted up his voice, and

² Heb. *after*.—^d Genesis xxix. 15.—^e Chapter viii. 33.
^f Chap. xi. 3; 2 Chron. 13. 7.—^g Chap. vi. 24.

^h 2 Kings xi. 1.—³ Heb. *or, by the oak of the pillar*, Josh. xxiv. 26.—ⁱ Deut. xi. 29; xxvii. 12.

advantage. They were pleased to think of their city becoming a royal city, and the metropolis of Israel, and therefore were easily persuaded to what they believed would serve their interest.

Verse 4. *They gave him threescore and ten pieces of silver*—To bear the charges which he would be put to in making good his pretensions. It is not said what the value of these pieces was: so many shekels would have been but a small present to make a man a prince, and too little to serve his purposes; and so many talents too much for them to give. Therefore the Vulgate translates it so many pounds weight of silver, which learned men approve. *Out of the house of Baal-berith*—Out of the sacred treasury of that idol-temple, which they had probably built since Gideon's death, (for he would never have suffered it while he lived,) and endowed it with considerable revenues. *Wherewith Abimelech hired vain and light persons*—The word ריקים, *reekim*, which we translate vain, signifies empty; that is, ignorant, inconsiderate, and needy persons. And the other word, פוחזים, *pochazim*, means idle, vagabond fellows, that could settle to no business, but wandered about the country, who, being commonly men of loose and profligate lives, were fittest for his purpose.

Verse 5. *He went and slew his brethren*—The persons who were most likely to hinder him in establishing his tyranny. *Threescore and ten*—Wanting one, as is here expressed. Here we see the power of ambition; what savage beasts it will render men to each other; how it will break through all the ties of natural affection, and natural conscience, and sacrifice that which is most sacred, dear, and valuable to its designs: We see also the peril attending high birth and honour. It was their being the sons of so great a man as Gideon that made Abimelech jealous of them, and exposed them thus to danger and to death. We find just the same number of Ahab's sons slain together at Samaria, 2 Kings x. 1. "Let none then," says Henry, "envy those of high extraction, or complain of their own meanness and obscurity: the lower the safer." *Upon one stone*—As a stone was sometimes used for an altar, (1 Sam. vi. 14,) some have conjectured from hence, that Abimelech intended to make his brethren

a great victim to Baal, in revenge of the sacrifice of the bullock prepared for Baal, chap. vi. 25; and to expiate the crime of Gideon, as these idolaters accounted it, by the sacrifice of all his sons.

Verse 6. *All the men of Shechem*—That is, the great men, the chief magistrates of the city; and *the house of Millo*—Either some eminent and potent family living in or near Shechem, or the common council, the *full house*, or *house of fulness*, as the word signifies; those that met in their court-house or place of general assembly; *gathered together*—Not to prosecute and punish Abimelech for this most barbarous murder, as they ought to have done, he being one of their citizens, but to make him a king. God was not consulted whether they should have any king at all, much less who it should be. They did not advise with the high-priest, or with their brethren of any other city or tribe, though it was designed that he should reign over all Israel, verse 22; but the Shechemites take upon them to do all of themselves, as if they were the men, and wisdom must die with them. In the mean time the rest of the Israelites were so very stupid and infatuated as to sit by unconcerned. They took no care to give any check to this usurpation, to protect the sons of Gideon, or to avenge their death; but tamely submitted to the bloody tyrant, as men that, with their religion, had lost their reason, and all sense of honour and liberty, justice and gratitude. How vigorously had their fathers appeared to avenge the death of the Levite's concubine! and yet so wretchedly degenerate are they now, as not to attempt the revenging of the death of Gideon's sons. It is for this that they are charged with ingratitude, (chap. viii. 35,) *Neither showed they kindness to the house of Jerubbaal. By the plain of the pillar*—The Hebrew word אלון, *eelon*, here rendered *plain*, also signifies an oak, and therefore some render the passage, *By the oak of the pillar*; namely, the oak where Joshua erected a pillar, as a witness of the covenant renewed between God and Israel, Josh. xxiv. 26. This place they chose, perhaps, to signify that they still owned Jehovah, and their covenant with him; and did not worship Baal in opposition to, but in conjunction with him, and in subordination to him.

Verse 7. *Jotham stood in the top of mount Geri-*

A. M. 2795. cried, and said unto them, Hearken
B. C. 1209. unto me, ye men of Shechem, that
God may hearken unto you.

8 ^k The trees went forth *on a time* to anoint
a king over them; and they said unto the olive-
tree, ^l Reign thou over us.

9 But the olive-tree said unto them, Should
I leave my fatness, ^m wherewith by me they
honour God and man, and ⁴ go to be promoted
over the trees?

^k 2 Kings xiv. 9.—^l Chap. viii. 22.—^m Psa. civ. 15.

zim—Which overlooked the city of Shechem. This was not on the same day when Abimelech was inaugurated, but some time after. The valley between Gerizim and Ebal was a famous place, employed for the solemn reading of the law, and its blessings and curses; and it is probable it was still used, even by the superstitious and idolatrous Israelites, for such occasions, who delighted to use the same places which their ancestors had used. *And lifted up his voice and cried*—So that they who stood in the valley might hear, though not suddenly come at him to take him. *Ye men of Shechem*—Who were here met together upon a solemn occasion, as Josephus notes, Abimelech being absent; *that God may hearken unto you*—When you cry unto him for mercy; so he conjures and persuades them to give him a patient audience.

Verse 8. *The trees went forth on a time*—This is the first instance that we have of this manner of speaking by parables. But we find it in great use afterward, and frequently adopted, not by prophets only, but by courtiers, politicians, and soldiers, in the Old Testament. See 2 Sam. xiv. 1, and 1 Kings xx. 38; chap. xxii. 19. *To anoint a king over them*—Kings were appointed among the Israelites, and some other nations, with the ceremony of anointing. *Olive-tree*—By which he means Gideon.

Verse 9. *My fatness, wherewith they honour God*—Oil being used in God's worship for divers things, as in sacrifices, in the dedication of persons and things to holy offices and uses, and for the lamps in the sanctuary; *and man*—For oil was used in constituting kings, and priests, and prophets, and for a present to great men, and to anoint the head and face; *and go to be promoted*—Hebrew, *lanang*, to shake and move hither and thither, to wander to and fro, to exchange my sweet tranquillity and peace for incessant cares and travels. To undertake "the government of others," says Henry, "involves a man in a great deal of both toil and care. He that is promoted over the trees must go up and down for them, and make himself a perfect drudge to business. Those that are preferred to places of public trust and power, must resolve to forego all their private interests and advantages, and sacrifice them to the good of the community."

Verse 11. *The fig-tree said, &c.*—Gideon refused

10 And the trees said to the fig-tree, A. M. 2795.
Come thou, *and* reign over us. B. C. 1209.

11 But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, ⁿ which cheereth God and man, and go to be promoted over the trees?

⁴ Heb. go up and down for other trees.—ⁿ Psa. civ. 15.

this honour, both for himself, and for his sons; and the sons of Gideon, whom Abimelech had slain, upon pretence of their affecting the kingdom, were as far from such thoughts as their father.

Verse 13. *Wine which cheereth God and man*—"It has been objected," says Dr. Dodd, "that Scripture here suggests false and unworthy notions of the Supreme Being; but we are to remember that the words are part of a parable. In a parable or fiction, every word or sentence is not to be interpreted with the utmost rigour, unless we are to take it to be Scripture doctrine that trees could talk. Jotham, to represent the forwardness and self-assurance of foolish persons in undertaking high things, which wiser and better men would decline, brings in a fable, setting forth how the *olive-tree*, the *fig-tree*, and the *vine*, and all the choice trees, had modestly refused a province not proper for them; but that the bramble, the unfittest of all, had accepted it notwithstanding, and was likely to perform accordingly. Now the words here cited are the words of the vine, and perhaps run upon a pagan hypothesis, allowable in a fable or apologue. So Castalio, Le Clerc, and others, interpret the place; and they render the words, not *God and man*, but *gods and men*, which is better." There is another construction which some have recommended, namely, that wine cheereth both high and low, *princes* (who are sometimes called *elohim, gods*) and *peasants*. "But I prefer the interpretation of Le Clerc above mentioned," says Dr. Waterland, *Scrip. Vind.*, p. 80. And his interpretation is confirmed by the following ingenious remark of Bishop Warburton:—"Jotham did not mean God the governor of the universe; but all must see his meaning is, that *wine cheereth hero-gods and common men*; for Jotham is here speaking to an idolatrous city, which *ran a whoring after Baalim*, and made Baal-berith their god; a god sprung from among men, as may partly be collected from his name, as well as from divers other circumstances of the story. This expression, which is very beautiful, contains one of the finest strokes of ridicule in the whole apologue, so much abounding with them; and intimates to the Shechemites the vanity and pitiful original of their idolatrous gods, who were thought to be, or really had been, *refreshed with wine*." *Div. Leg.*, vol. iii. p. 104.

A. M. 2795. 14 Then said all the trees unto
B. C. 1299. the ⁵bramble, Come thou, and reign
over us.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come and put your trust in my ^oshadow: and if not, ^plet fire come out of the bramble, and devour the ^qcedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him ^raccording to the deserving of his hands:

17 (For my father fought for you, and ^sadventured his life far, and delivered you out of the hand of Midian:

18 ^tAnd ye are risen up against my father's house this day, and have slain his sons, three-score and ten persons, upon one stone, and have

made Abimelech, the son of his maid-servant, king over the men of Shechem, because he *is* your brother:)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* ^urejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, ^vlet fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to ^xBeer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned ^ythree years over Israel,

23 Then ^zGod sent an evil spirit between Abimelech and the men of Shechem; and the

⁵ Or, *thistle*.—^p Isa. xxx. 2.—^q Verse 20.—^r 2 Kings xiv. 9.
^s Chap. viii. 35.—^t Heb. *cast his life*.

^u Verses 5, 6.—^v Isa. viii. 6.—^w Verses 15, 56.—^x 2 Sam. xx. 14.—^y 1 Sam. xvi. 14; 1 Kings xii. 15.

Verses 14, 15. *Then said all the trees unto the bramble, &c.*—Or thorn, fitly representing Abimelech, the son of a concubine, and a person of small use and great cruelty. *If in truth ye anoint me king*—If you deal truly and justly in making me king. *Then trust*—Then you may expect protection under my government. *Devour the cedars*—Instead of protection, you shall receive destruction by me; especially you cedars, that is, nobles, such as the house of Millo, who have been most forward in this work. By this fable Jotham signified to the Shechemites that the most worthy men in Israel, figured by the olive, the fig-tree, and the vine, which bear the most useful and excellent fruits, had not aimed at kingly dominion over them; and that his father Gideon had even refused it, when offered to him. By the bramble, the most worthless of shrubs, accepting the offer of the trees to be their king, and calling to them to put their trust in its shadow, though by its nature it could afford no shadow or protection to them, he shows what a worthless choice they had made. The speech of the bramble represents how foolish Abimelech was, in imagining he should be able to maintain the authority of a king, as he could by no means, any more than the bramble, afford the shade or protection he had promised: and the threat of the bramble seems to indicate the cruelty of Abimelech's temper, that he would destroy the Shechemites, if he found them unfaithful.

Verse 16. *Now therefore if ye have done truly and sincerely, &c.*—In these and the following words, Jotham applies his parable to the Shechemites, and signifies, if they had dealt sincerely, and done that which was right to the family of Gideon, in slaying all his legitimate sons, and making the son of his concubine their king, that then he wished they might be happy in Abimelech as their king; but if

they had done that which was unjust and ungenerous, (as they certainly had,) he prays that mutual jealousies might break out between them, and that they might plague, injure, and destroy each other. And this prayer, we find, was heard, for it is said expressly in the 23d verse, that within three years *God sent an evil spirit between Abimelech and the men of Shechem*; and the men of Shechem dealt treacherously with Abimelech.

Verse 18. *Ye have slain his sons, &c.*—Abimelech's crime is justly charged upon them, as being committed by their consent, approbation, and assistance. *Maid-servant*—His concubine, whom he so calls by way of reproach. *Over Shechem*—By which limitation of their power, and his kingdom, he reflects contempt upon him, and chargeth them with presumption, that, having only power over their own city, they durst impose a king upon all Israel.

Verse 20. *Devour Abimelech*—This is not so much a prediction as an imprecation, which, being grounded upon just cause, had its effect, as others in like case have had.

Verse 21. *Jotham ran away and fled*—Which he might easily do, having the advantage of the hill, and because the people were not forward to pursue a man whom they knew to have such just cause to speak, and so little power to do them hurt. *To Beer*—A place remote from Shechem, and out of Abimelech's reach.

Verse 22. *Had reigned three years over Israel*—For though the men of Shechem were the first authors of Abimelech's advancement, the rest of the people easily consented to that form of government which they so much desired.

Verses 23, 24. *God sent an evil spirit*—That is, gave Satan permission to work upon their minds.

A. M. 2793. men of Shechem *dealt treacherously
B. C. 1206. with Abimelech :

24 ^a That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them, and upon the men of Shechem, which ⁷ aided him in the killing of his brethren.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them : and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem : and the men of Shechem put their confidence in him.

^a Isaiah xxxiii. 1. — ^a 1 Kings ii. 32. — ⁷ Heb. *strengthened his hands to kill.* — ^b Or, *songs*, Isa. xvi. 9 ; Jer. xxv. 30.

That the cruelty done to the sons of Jerubbaal, &c. — That is, the punishment of the cruelty. Men may do evil, and think they have profited themselves ; may imagine they have strengthened themselves in their wickedness, and are quite secure ; that they have procured themselves friends, who will stand by them, and save them : but God can, with the greatest ease, make all the devices of the wicked of none effect ; can turn their best contrivances to their ruin, and punish them by those on whom they depended for help and security. The example of Abimelech and the men of Shechem, recorded in this chapter, may assure us, that God will not suffer the murderer to escape even in this world ; but will punish him in some grievous manner or other.

Verse 25. *Set liers in wait for him* — To seize his person. *Robbed all* — Such as favoured or served Abimelech ; for to such only their commission reached, though it may be they went beyond their bounds, and robbed all passengers promiscuously.

Verse 26. *Gaal* — It is not known who he was ; but it is evident he was a man very considerable for wealth, and strength, and interest, and that he was ill pleased with Abimelech's power. *Went to Shechem* — By his presence and counsel to animate and assist them against Abimelech.

Verse 27. *They went out into the fields* — Which, till his coming, they durst not do, for fear of Abimelech. *Made merry* — Both from the custom of rejoicing, and singing songs in vintage time, and for the hopes of their redemption from Abimelech's tyranny. *Went into the house of their god* — Baal-berith, (verse 4,) either to beg his help against Abimelech, or to give him thanks for the hopes of recovering their liberty. *And did eat and drink* — To the honour of their idol, and out of the oblations made to him, as they used to do to the honour of Jehovah, and out of his sacrifices. *And cursed Abimelech* — Either by reviling him after their manner, or, rather, in a more solemn and religious manner, cursing him by their god, as Goliath did David.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made ⁸ merry, and went into ^b the house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, ^c Who is Abimelech, and who is Shechem, that we should serve him ? is not *he* the son of Jerubbaal ? and Zebul his officer ? Serve the men of ^d Hamor the father of Shechem : for why should we serve him ?

29 And ^e would to God this people were under my hand ! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

^b Verse 4. — ^c 1 Samuel xxv. 10. — ^d Genesis xxxiv. 2, 6. ^e 2 Sam. xv. 4.

Verse 28. *Who is Abimelech* — What is he but a base-born person, a cruel tyrant, and one every way unworthy to govern you ? *Who is Shechem* — That is, Abimelech, named in the foregoing words, and described in those which follow. He is called Shechem for the Shechemite. The sense is, *Who is this Shechemite ?* For so he was by the mother's side, born of a woman of your city, and she but his concubine and servant ; why should you submit to one so basely descended ? *Of Jerubbaal* — Of Gideon, a person famous only by his fierceness against that Baal which you justly honour and reverence, whose altar he overthrew, and whose worship he endeavoured to abolish. *And Zebul* — And you are so mean-spirited, that you do not only submit to him, but suffer his very servants to bear rule over you ; and particularly this ignoble and hateful Zebul. *Serve the men of Hamor, &c.* — If you love bondage, call in the old master and lord of the place ; choose not an upstart, as Abimelech is ; but rather take one of the old stock, one descended from Hamor, (Gen. xxxiv 2,) who did not carry himself like a tyrant, as Abimelech did ; but like a father of his city. This he might speak sincerely, as being himself a Canaanite and Shechemite, and possibly came from one of those little ones whom Simeon and Levi spared when they slew all the grown males, Gen. xxxiv. 29. And it may be that he was one of the royal blood, a descendant of Hamor who hereby sought to insinuate himself into the government, as it follows, verse 29, *Would to God that this people were under my hand ;* which he might judge the people more likely to choose, both because they were now united with the Canaanites in religion, and because their present distress might oblige them to put themselves under him, a vigilant and expert commander.

Verse 29. *Under my hand* — That is, under my command ; I wish you would unanimously submit to me, as your captain and governor ; for he found them divided ; and some of them inclining toward

A. M. 2798. 30 ¶ And when Zebul the ruler of
B. C. 1206. the city heard the words of Gaal the
son of Ebed, his anger was ⁹ kindled.

31 And he sent messengers unto Abimelech
¹⁰ privily, saying, Behold, Gaal the son of Ebed,
and his brethren, be come to Shechem; and be-
hold, they fortify the city against thee.

32 Now therefore up by night, thou, and the
people that *is* with thee, and lie in wait in the
field:

33 And it shall be, *that* in the morning, as
soon as the sun is up, thou shalt rise early, and
set upon the city: and behold, *when* he and
the people that *is* with him come out against
thee, then mayest thou do to them ¹¹ as thou
shalt find occasion.

34 ¶ And Abimelech rose up, and all the
people that *were* with him, by night, and they
laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and
stood in the entering of the gate of the city: and
Abimelech rose up, and the people that *were*
with him, from lying in wait.

36 And when Gaal saw the people, he said to
Zebul, Behold, there come people down from the
top of the mountains. And Zebul said unto
him, Thou seest the shadow of the mountains
as *if they were* men.

37 And Gaal spake again, and said, See,

there come people down by the ¹² mid- A. M. 2798.
dle of the land, and another company B. C. 1206.
come along by the plain of ¹³ Meonenim.

38 Then said Zebul unto him, Where *is* now
thy mouth, wherewith thou ^f saidst, Who *is*
Abimelech, that we should serve him? *is* not
this the people that thou hast despised? go out,
I pray now, and fight with them.

39 And Gaal went out before the men of
Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled
before him, and many were overthrown *and*
wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and
Zebul thrust out Gaal and his brethren, that
they should not dwell in Shechem.

42 And it came to pass on the morrow, that
the people went out into the field; and they
told Abimelech.

43 And he took the people, and divided them
into three companies, and laid wait in the field,
and looked, and behold, the people *were* come
forth out of the city; and he rose up against
them, and smote them.

44 And Abimelech, and the company that
was with him, rushed forward, and stood in the
entering of the gate of the city: and the two
other companies ran upon all *the people* that
were in the fields, and slew them.

⁹ Or, *hot*.—¹⁰ Heb. *craftily*, or, *to Tormah*. —¹¹ Heb. *as thine*
hand shall find, 1 Sam. x. 7; xxv. 8; Eccles. ix. 10.

¹² Heb. *navel*. —¹³ Or, *the regarders of the times*, Deut. xviii. 14.
^f Verses 28, 29.

Abimelech, whom they had lately rejected, accord-
ing to the levity of the popular humour. *I would*
remove—As you have driven him out of your city,
I would drive him out of your country. *He said*—
He sent this message or challenge to him. *Increase*
thine army—*I* desire not to surprise thee at any dis-
advantage; strengthen thyself as much as thou
canst, and come out into the open field, that thou
and *I* may decide it by our arms.

Verses 35, 36. *Gaal went out and stood*—To put
his army in order, and to conduct them against Abi-
melech, whom he supposed to be at a great distance.
He said to Zebul—Who concealed the anger which
he had conceived, (verse 30,) and pretended compli-
ance with him in this expedition, that he might
draw him forth into the field, where Abimelech
might have the opportunity of fighting with him,
and overthrowing him. *The shadow*—For in the
morning, as this was, and in the evening, the shad-
ows are longest, and move quickest.

Verses 38–40. *Then said Zebul, Where is now*
thy mouth, &c.—Now show thyself a man, and fight
valiantly for thyself and the people. *And he fled*—
Being surprised by the unexpected coming of Abi-

melech, and probably not fully prepared for the en-
counter.

Verse 41. *Abimelech dwelt at Arumah*—He did
not prosecute his victory, but retreated to Arumah,
to see whether the Shechemites would not, of them-
selves, return to his government, or in expectation
that they would hereby grow secure, and so give him
the greater advantage against them. *And Zebul*
thrust out Gaal—Finding the spirit of Gaal's party
a little cooled, perhaps through their suspecting him
of cowardice, or ill conduct, he took the opportunity
of expelling him and his brethren from the city; but
seems to have shut the gates against Abimelech also.
His interest, it seems, was not so considerable with
the people that he could prevail with them either to
kill Gaal and his brethren, or to yield themselves to
Abimelech; and therefore he still complies with
them, and waits for a fairer opportunity.

Verses 42–44. *The people went out into the field*—
To their usual employments about their land. *He*
divided them into three companies—Whereof he
kept one with himself, (verse 44,) and put the rest
under other commanders. *Abimelech stood in the*
entering of the gate—To prevent the retreat of the

A. M. 2798. 45 And Abimelech fought against
B. C. 1206. the city all that day; and ^ghe took
the city, and slew the people that *was* there-
in, and ^hbeat down the city, and sowed it
with salt.

46 ¶ And when all the men of the tower of
Shechem heard *that*, they entered into a hold
of the house ⁱ of the god Berith.

47 And it was told Abimelech, that all the
men of the tower of Shechem were gathered
together.

48 And Abimelech gat him up to mount
^k Zalmon, he and all the people that *were* with
him; and Abimelech took an axe in his hand,
and cut down a bough from the trees, and took
it, and laid *it* on his shoulder, and said unto
the people that *were* with him, What ye have
seen ^l me do, make haste, *and* do as I *have*
done.

49 And all the people likewise cut down every
man his bough, and followed Abimelech, and
put *them* to the hold, and set the hold on fire
upon them: so that all the men of the tower
of Shechem died also, about a thousand men
and women.

50 ¶ Then went Abimelech to Thebez, and
encamped against Thebez, and took it.

^g Verse 30.—^h Deut. xxix. 23; 1 Kings xii. 25.—ⁱ Chapter
viii. 33.—^k Psalm lxxviii. 14.

people into the city, and to give the other two com-
panies opportunity to cut them off.

Verse 45. *And sowed it with salt*—In token of his
desire of their utter and irrecoverable destruction.
For places situated in a salt soil being barren by na-
ture, the sowing of salt upon a place was a symbol-
ical custom among the eastern people, at that time,
to express great hatred and anger against any place,
being as much as to express a desire that it should
never be inhabited again, or produce its usual pro-
ducts, but become barren like a salt soil. For we
cannot imagine that sowing of salt could render any
soil barren ever after, but rather in some time more
fruitful.

Verse 46. *When the men of the tower heard*—Ei-
ther a strong place belonging to the city of Shechem,
and made for its defence without the city, or perhaps
a town at some distance from Shechem, but probably
inhabited by Shechemites. When these people
heard of the fate of the city, they retired to a strong
hold adjoining to one of their temples, which used
to be built on eminences, and to be fortified by nature
as well as art. Hither they fled, fearing the same
destruction which had befallen Shechem, and here
they hoped to be secure, partly by the strength of
the place, and partly by the religion of it, thinking
that either their god Baal-berith would protect them

51 But there was a strong tower A. M. 2798.
within the city, and thither fled all B. C. 1206.
the men and women, and all they of the city,
and shut *it* to them, and gat them up to the
top of the tower.

52 And Abimelech came unto the tower, and
fought against it, and went hard unto the door
of the tower to burn it with fire.

53 And a certain woman ^l cast a piece of a
millstone upon Abimelech's head, and all to
break his skull.

54 Then ^m he called hastily unto the young
man his armour-bearer, and said unto him,
Draw thy sword, and slay me, that men say
not of me, A woman slew him. And his
young man thrust him through, and he
died.

55 And when the men of Israel saw that
Abimelech was dead, they departed every man
unto his place.

56 ¶ ⁿ Thus God rendered the wickedness of
Abimelech, which he did unto his father, in
slaying his seventy brethren:

57 And all the evil of the men of Shechem
did God render upon their heads: and upon
them came ^o the curse of Jotham the son of
Jerubbaal.

^l Heb. *I have done*.—^l 2 Samuel xi. 21.—^m 1 Sam. xxxi. 4.
ⁿ Verse 24; Job xxxi. 3.—^o Verse 20.

there, or that Abimelech would spare them out of
regard to that god.

Verses 48–51. *Zalmon*—A place so called from its
shadiness. *Thebez*—Another town near Shechem;
and, as it seems, within its territory. *Thither fled*
all the men and women—All that were not slain in
the taking of the town. *And gat them up to the top*
of the tower—Which was flat and plain, after their
manner of building.

Verses 53, 54. *A woman cast a piece of a mill-*
stone—Such great stones, no doubt, they carried up
with them, whereby they might defend themselves,
or offend those who assaulted them. Here the jus-
tice of God is remarkable in suiting the punishment
to his sin. He slew his brethren upon a stone, (verse
5,) and he loseth his own life by a stone. *A woman*
slew him—Which was esteemed a matter of disgrace.

Verse 56. *Thus God rendered, &c.*—This and the
following verse conclude the history of Abimelech
with a divine admonition, that no man might think
such things come to pass by chance. We see God,
the judge of all, punished both Abimelech and the
men of Shechem according to their deserts, and
made them the instruments of each other's destruc-
tion. And it is remarkable that this punishment
overtook them speedily, within less than four years
after their crime was committed. *The wickedness*

of Abimelech—In rooting out, as far as he could, the name and memory of his father.

Verse 57. *The evil of the men of Shechem did God render, &c.*—Thus God preserved the honour of his government, and gave warning to all ages to

expect blood for blood. The Lord is known by these judgments which he executeth, when the wicked is snared in the work of his own hands. Though wickedness may prosper for a time, it will not prosper always.

CHAPTER X.

The government of Tola and Jair, 1-5. Israel's sin and trouble, 6-9. Their repentance and reformation, which found acceptance with God, 10-16. Preparation for their deliverance, 17, 18.

A. M. 2798. B. C. 1206. **AND** after Abimelech there ^aarose to ¹defend ²Israel, Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

² And he judged Israel twenty and three years, and died, and was buried in Shamir.

³ ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

⁴ And he had thirty sons that ^brode on thirty ass-colts, and they had thirty cities, ^cwhich are called ³Havoth-jair unto this day, which are in the land of Gilead.

⁵ And Jair died, and was buried in Camon.

⁶ ¶ And ^dthe children of Israel did ^{A. M. 2843. B. C. 1161.} evil again in the sight of the LORD,

and ^eserved Baalim, and Ashtaroth, and ^fthe gods of Syria, and the gods of ^gZidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

⁷ And the anger of the LORD was hot against Israel, and he ^hsold them into the hands of the Philistines, and into the hands of the children of Ammon.

⁸ And that year they vexed and ⁴oppressed the children of Israel eighteen years, all the chil-

^a Chap. ii. 16.—¹ Or, deliver.—² Heb. save.—^b Ch. v. 10; xii. 14.—^c Deut. iii. 14.—³ Or, the villages of Jair, Numbers

xxxii. 41.—^d Chap. ii. 11; iii. 7.—^e Chap. ii. 13.—^f Chap. ii. 12.—^g 1 Kings xi. 33.—^h Chap. ii. 14.—⁴ Heb. crushed.

NOTES ON CHAPTER X.

Verse 1. *There arose*—Not of himself, but raised by God, as the other judges were. *To defend*—Or, *to save*, which he did, not by fighting against and overthrowing their enemies, but by a prudent and pious government of them, whereby he kept them from sedition, oppression, and idolatry. *He dwelt in Shamir*—Which was in the very midst of the land.

Verses 3, 4. *Jair, a Gileadite*—Of Gilead, beyond Jordan. *He had thirty sons*—Who, it seems, were itinerant judges, and went from place to place, as their father's deputies, to administer justice. *That rode on thirty ass-colts*—It was customary for the noblest persons to ride on those beasts, and that not only in Judea, but likewise in Arabia, and other countries, even among the Romans. *Thirty cities, called Havoth-jair*—That is, the villages of Jair. These villages were so called before this time from another Jair, but the old name was revived and confirmed upon this occasion.

Verse 6. *Israel served the gods of Syria*—They added to their former idolatries the worship of new gods, particularly those of Syria, which were Bel, or Baal, Astarte, Dagon, Moloch, Thammuz. *And the gods of Zidon*—The supreme gods of the Sidonians were Baal and Ashtaroth: but it is likely they had more, such as Asaroth, Asarim, Asarah. *And the gods of Moab*—The principal of which was Chemosh, 1 Kings xi. 7. *And the gods of the chil-*

dren of Ammon—The chief of which was Milcom, (1 Kings xi. 5), where Ashtaroth is mentioned as the goddess of the Sidonians. *And the gods of the Philistines*—They had more, it seems, besides Dagon, but their names are not mentioned in Scripture. *And forsook the Lord*—They grew worse and worse, and ripened themselves for ruin. Before, they worshipped God and idols together: now they forsake God, and wholly cleave to idols.

Verses 7, 8. *He sold them into the hand of the Philistines, &c.*—The one on the west, the other on the east, so that they were molested on both sides. *That year they vexed, &c.*—Or, *that year they had vexed and oppressed the children of Israel eighteen years*—This was the eighteenth year from the beginning of that oppression. And these eighteen years are not to be reckoned from Jair's death, because that would enlarge the time of the judges beyond the just bounds; but from the fourth year of Jair's reign: so that the greatest part of Jair's reign was cotemporary with this affliction. This case of Jair and that of Samson seem to be much alike. For as it is said of Samson, that *he judged Israel in the days of the tyranny of the Philistines, twenty years*, Judg. xv. 20; by which it is evident that his judicature and their dominion were cotemporary; the like is to be conceived of Jair, that he began to judge Israel, and endeavoured to reform religion, and purge out all abuses; but being unable to effect this,

A. M. 2843. dren of Israel that *were* on the other
B. C. 1161. side Jordan in the land of the Amorites, which is in Gilead.

9 Moreover, the children of Ammon passed over Jordan, to fight also against Judah, and against Benjamin, and against the house of Ephraim: so that Israel was sore distressed.

10 ¶ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, *Did not I deliver you* ^k from the Egyptians, and ^l from the Amorites, ^m from the children of Ammon, ⁿ and from the Philistines?

12 ° The Zidonians also, ^p and the Amalek-

ⁱ 1 Sam. xii. 10.—^k Exodus xiv. 30.—^l Num. xxi. 21, 24.
^m Chap. iii. 12.—ⁿ Chap. iii. 31.—^o Chap. v. 19.—^p Chap. vi. 3.—^q Psa. cvi. 42.—^r Deut. xxxii. 15.

through the backwardness of the people, God would not enable him to deliver the people, but gave them up to this sad oppression; so that Jair could only determine differences among the Israelites, but could not deliver them from their enemies.

Verse 10. *We have forsaken our God, and also served Baalim*—Not contented to add idols to thee, we have preferred them before thee. All the rest of the pagan gods, mentioned verse 6, are here comprehended under the name of *Baalim*. They were so many and various, that they had entirely alienated the affections of the Israelites from their own, that is, the true God, as they now acknowledge in a penitential strain.

Verse 11. *The Lord said unto Israel*—Either by some prophet whom he raised up, and sent for this purpose, or by the high-priest consulting God for them by Urim and Thummim. For we find that the Israelites, notwithstanding their idolatries, when they were sorely afflicted, bethought themselves of repairing to the tabernacle, and asking counsel of the Lord. *Did not I deliver you from the Amorites?*—Both Sihon and Og, and their people, and other kings of the Amorites. *From the children of Ammon*—Who were confederate with the Moabites, Judg. iii. 13, 14.

Verse 12. *The Zidonians*—We do not read of any oppression of Israel, particularly, by the Zidonians. But many things were done which are not recorded. *The Maonites*—Either, first, those who lived in or near the wilderness of Maon, in the south of Judah, 1 Sam. xxiii. 25; xxv. 2; whether Edomites or others. Or, secondly, the Mehunims, a people living near the Arabians, of whom see 2 Chron xxvi. 7. For in the Hebrew, the letters of both names are the same, only the one is the singular, the other the plural number.

Verses 13, 14. *I will deliver you no more*—Except you repent in another manner than you yet have

ites, and the Maonites ^a did oppress A. M. 2843.
you; and ye cried to me, and I deli- B. C. 1161.
vered you out of their hand.

13 ^r Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and ^s cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, We have sinned: ^t do thou unto us whatsoever ^u seemeth good unto thee; deliver us only, we pray thee, this day.

16 ^v And they put away the ^u strange gods from among them, and served the LORD: and ^x his soul ^y was grieved for the misery of Israel

^a Deut. xxxii. 37.—^t 1 Samuel iii. 18.—^u Heb. *is good in thine eyes*.—^v 2 Chron. vii. 14.—^u Heb. *gods of strangers*.
^x Psa. cvi. 44; Isa. lxiii. 9.—^y Heb. *was shortened*

done: which when they performed, God suspended the execution of this threatening. *Cry unto the gods you have chosen*—You have not been forced to worship those gods by your oppressors; but you have freely chosen them before me.

Verse 15. *Do thou unto us, &c.*—Do not give us up into the hands of these cruel men, but do thou chastise us with thine own hand as much as thou pleasest, if we be not more faithful and constant to thee than we have hitherto been.

Verse 16. *They put away the strange gods*—As an evidence of the sincerity of their sorrow, and that they did not only confess their sins, but also forsake them. And it is probable that, for the present, a thorough reformation took place, and that they entirely quitted the worship of strange gods, and served the Lord alone. *His soul was grieved for the misery of Israel*—That is, upon their repentance and reformation he turned away his anger, had compassion upon them on account of their miseries, and acted toward them like one that felt their sufferings. He changed his carriage toward them, and punished their enemies as sorely as if they had grieved and injured his own person. From this chapter we may learn the amazing depravity of human nature, and how readily it falls from one degree of degeneracy to another. God, who knows what our nature is, foresaw that apostacy to idolatry would be the certain consequence of the Israelites dwelling among the heathen nations, and therefore had strictly commanded them to expel those nations entirely out of Canaan, and to have no communication with them. But the Israelites did not obey his commands in this; and, in neglecting this one thing, fell into all the errors, crimes, and miseries, which God had forewarned them would be the consequence. They thought there was but little harm in letting the Canaanites remain among them as long as they lived peaceably with them. But, alas! *evil communica-*

A. M. 2843. 17 ¶ Then the children of Ammon
B. C. 1161. were ⁸gathered together, and encamp-
ed in Gilead. And the children of Israel as-
sembled themselves together, and encamped in
⁹Mizpeh.

⁸ Heb. *cried together*.—⁹ Chap. xi. 11, 29.

tion unavoidably corrupts good manners; they could not converse and traffic with the Canaanites without, by degrees, contracting a friendship with them, perhaps thinking they should be strengthened by these alliances with the inhabitants of the land. This naturally produced at least a complaisant deference to their customs and religious ceremonies, and, in a little longer time, the adjoining some of those customs and ceremonies with their own; till at last they fell into all the abominations of the nations; to deliver them from which, the true God had done so many wondrous works. From hence we may learn

18 And the people and princes of A. M. 2843.
Gilead said one to another, What man B. C. 1161.
is he that will begin to fight against the chil-
dren of Ammon? he shall ²be head over all
the inhabitants of Gilead.

² Chap. xi. 8, 11.

how we may, by offending in a single point only, and that not seeming in itself absolutely immoral, or of any great consequence, be by degrees carried entirely out of the paths of piety, and brought to the greatest degeneracy. We may further observe, from the circumstances of the Israelites, related in this chapter, that afflictions are of great use, and are employed by God to bring men to a right sense of their duty, and into the paths of righteousness, from which they had wandered by their follies. And we may also learn, that God is always ready to receive us with forgiveness and mercy whenever we return to him.

CHAPTER XI.

The birth of Jephthah, rejected by his brethren, 1-3. The Gileadites choose him for their general, 4-11. His treating with the king of Ammon, 12-28. His war with, and victory over the Ammonites, 29-33. His vow, and the performance of it, 34-40.

A. M. 2843. NOW ^aJephthah the Gileadite was
B. C. 1161. ^ba mighty man of valour, and he
was the son of ¹a harlot: and Gilead begat
Jephthah.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman.

3 Then Jephthah fled ²from his brethren,

^a Heb. xi. 32, called *Jephthae*.—^b Chapter vi. 12.—¹ Heb. a woman a harlot.

and dwelt in the land of Tob: and A. M. 2843.
there were gathered ^cvain men to B. C. 1161.
Jephthah, and went out with him.

4 ¶ And it came to pass ³in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

^a Hebrew, *from the face*.—^c Chapter ix. 4.—³ Hebrew, *after days*.

NOTES ON CHAPTER XI.

Verse 1. *Jephthah the Gileadite*—So called, either from his father Gilead, or from the mountain, or city of Gilead, the place of his birth. *Son of a harlot*—That is, a bastard. And though such were not ordinarily to enter into the congregation of the Lord, Deut. xxiii. 2; yet God can dispense with his own laws, and hath sometimes done honour to base-born persons, so far, that some of them were admitted to be the progenitors of the Lord Jesus Christ. And Gilead begat Jephthah—One of the children of that ancient Gilead, Num. xxxii. 1.

Verse 3. *Of Tob*—The name either of the land, or of the man who was the owner or ruler of it. This place was in or near Gilead, as appears by the speedy intercourse which there was between Jeph-

thah and the Israelites. *Vain men*—Idle persons, who desired rather to get their living by spoil and rapine, than by honest labour. These evil persons Jephthah managed well, employing them against the enemies of God, and of Israel, that bordered upon them; and particularly against parties of the Ammonites, which made the Israelites more forward to choose him for their chieftain in this war. *Went out with him*—When he made excursions and attempts upon the enemy.

Verses 4, 5. *The children of Ammon made war against Israel*—The Ammonites had oppressed them eighteen years, and now, when the Israelites begin to make opposition, they commence a war against them. *The elders of Gilead went to fetch Jephthah*—By direction from God, who both

A. M. 2861.
B. C. 1143.

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, ^a Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 ^e And the elders of Gilead said unto Jephthah, Therefore we ^f turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be ^g our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, ^h The LORD ⁴ be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him ⁱ head and

^a Gen. xxvi. 27.—^e Chap. x. 18.—^f Luke xvii. 4.—^g Chap. x. 13.—^h Jer. xlii. 5.—⁴ Heb. *be the hearer between us*.

qualified him for, and called him to the office of a judge, otherwise they would not have been at liberty to choose a base-born person.

Verse 7. *Did ye not hate me, and expel me*—And deprive me of all share in my father's goods, which, though a bastard, was due to me? This expulsion of him was the act of his brethren; but he here ascribes it to the elders of Gilead; either because some of his brethren were among these elders, as is very probable from the dignity of this family; or because this act, though desired by his brethren, was executed by the decree of the elders, to whom the determination of all controversies about inheritances belonged; and therefore it was their faults they did not protect him from the injuries of his brethren.

Verse 8. *Therefore we turn again to thee*—Being sensible we have done thee an injury, we come now to make thee full reparation. *That thou mayest go with us*—They acknowledge that they need his assistance, and are humble enough to request it.

Verse 9. *If ye bring me home*—If ye recall me from this place where I am now settled to the place whence I was expelled. *Shall I be your head?*—Will you really make good this promise? Jephthah was so solicitous in this case, either from his zeal for the public good, which required that he should beseege; or from the law of self-preservation, that he might secure himself from his brethren; whose ill-will he had experienced, and whose injuries he could not prevent, if, after he had served their ends, he had been reduced to his private capacity.

Verses 10, 11. *The Lord be witness*—*The Lord be a hearer*; so the Hebrew word is. Whatever we speak, it concerns us to remember that God is a

captain over them: and Jephthah <sup>A. M. 2861.
B. C. 1143.</sup> uttered all his words ^k before the LORD in Mizpeh.

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, ^l Because Israel took away my land, when they came up out of Egypt, from Arnon even unto ^m Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, ⁿ Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and ^o walked through the wilderness unto the Red sea, and ^p came to Kadesh;

ⁱ Ver. 8.—^k Ch. x. 17.—^l Num. xxi. 24, 26.—^m Gen. xxxii. 22.—ⁿ Deut. ii. 9, 19.—^o Num. xiv. 25.—^p Num. xiii. 26.

hearer! *The people made him head, &c.*—They confirmed in full assembly, by unanimous consent, what the elders, who had been sent to him, had promised. *Jephthah uttered all his words before the Lord*—That is, before the public congregation, where God was usually and then especially present. This most probably refers to the words of the people, in making him captain and head over them, which, it is likely, Jephthah repeated with an audible voice, calling God to witness to them at the same time, that the people might look upon their promise as more solemn, and that there might be no dispute afterward about the offer which they now made to him.

Verse 12. *Jephthah sent messengers*—That is, ambassadors, to prevent bloodshed, that so the Israelites might be acquitted before God and men from all the sad consequences of the war; and here in he showed great prudence, and no less piety. *What hast thou to do with me, &c.*—What reasonable cause hast thou for this invasion? *To fight in my land*—He speaks this in the name of all the people.

Verse 13. *Because Israel took away my land*—The land was not theirs when the Israelites conquered it, but the land of Sihon, king of the Amorites. For as to the country of the Ammonites, God expressly charged the children of Israel not to meddle with it, Deut. ii. 19. It is true, this land, which they now claimed, had formerly belonged to the Moabites, but Sihon had made a conquest of it, and driven them out, as we read Num. xxi. 26.

Verses 16, 17. *Unto the Red sea*—Unto which they came three times; once, Exod. xiii. 18; again,

A. M. 2861. 17 Then ^a Israel sent messengers
B. C. 1143. unto the king of Edom, saying, Let
me, I pray thee, pass through thy land: ^r but
the king of Edom would not hearken *thereto*.
And in like manner they sent unto the king of
Moab; but he would not *consent*. And Israel
^s abode in Kadesh.

18 Then they went along through the wilder-
ness, and ^t compassed the land of Edom, and
the land of Moab, and ^u came by the east side
of the land of Moab, ^x and pitched on the other
side of Arnon, but came not within the border
of Moab: for Arnon *was* the border of Moab.

19 And ^y Israel sent messengers unto Sihon
king of the Amorites, the king of Heshbon;
and Israel said unto him, ^z Let us pass, we pray
thee, through thy land unto my place.

20 ^a But Sihon trusted not Israel to pass
through his coast: but Sihon gathered all his

people together, and pitched in Jahaz, A. M. 2861.
and fought against Israel. B. C. 1143.

21 And the LORD God of Israel delivered Si-
hon and all his people into the hand of Israel,
and they ^b smote them: so Israel possessed all
the land of the Amorites, the inhabitants of
that country.

22 And they possessed ^c all the coasts of the
Amorites, from Arnon even unto Jabbok, and
from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dis-
possessed the Amorites from before his people
Israel, and shouldest thou possess it?

24 Wilt not thou possess that which ^d Che-
mosh thy god giveth thee to possess? So
whomsoever ^e the LORD our God shall drive
out from before us, them will we possess.

25 And now *art* thou any thing better than
^f Balak the son of Zippor king of Moab? did

^a Numbers xx. 14.—^r Numbers xx. 18, 21.—^s Numbers
xx. 1.—^t Numbers xxi. 4.—^u Numbers xxi. 11.—^x Num.
xxi. 13.

^y Numbers xxi. 21.—^z Numbers xxi. 22.—^a Num. xxi. 23.
^b Num. xxi. 24.—^c Deut. ii. 36.—^d Num. xxi. 29.—^e Deut.
ix. 4; Josh. iii. 10.—^f Num. xxii. 2.

a little after their passage over it; and a third time,
long after, when they came to Ezion-geber, which
was upon the shore of the Red sea, from whence
they went to Kadesh; of this time he speaks here.
In the like manner they sent to the king of Moab—
We do not read of such a message sent to the Moab-
ites; but when the Israelites came from Ezion-geber
into the wilderness of Moab, we find a command of
God given to them not to distress the Moabites, nor
contend with them in battle. This intimates there
was some occasion for such a command, which was
probably their refusing to grant them some common
civility.

Verses 19-22. *Let us pass through thy land unto
my place*—That is, unto the land of Canaan, which
the Lord hath given me. *But Sihon fought against
Israel*—He not only refused, after the example of
his neighbours, to grant the Israelites a passage
through his country, which they could not insist
upon as their absolute right, but raised all his forces,
and proudly marched to drive them away from his
borders. So that, as Jephthah intends to signify,
Sihon was the aggressor, and the Israelites were
compelled to fight in their own defence. *They
possessed all the coasts*—Or borders, together with
all the land included within those borders. *From
the wilderness*—Namely, the desert of Arabia; unto
Jordan.

Verse 23. *So now the Lord, &c.*—God, the sove-
reign Lord of all lands, hath given us this land; this
he adds, as a further and convincing reason; be-
cause otherwise it might have been alleged against
the former argument, that they could gain no more
right to that land from Sihon, than Sihon himself
had. *And shouldest thou possess it?*—It was ab-

surd to think that they should take pains to con-
quer it, and God should give it to them, only that
they might reinstate the Moabites or Ammonites
in the possession of it, with whom they had no
alliance.

Verse 24. *Wilt not thou possess, &c.*—He does
not call Chemosh a god; but only argues from the
opinion that they had of him, which was such as
all nations entertained of their gods, namely, that
they owed their conquests to them: to whom, there-
fore, they gave thanks for all their victories. The
Ammonites and Moabites got their land by conquest
of the old inhabitants, whom they cast out; and
their success, though given them by the true God,
for Lot's sake, Deut. ii. 9, 19, they impiously as-
cribed to their god Chemosh, whose gift they own-
ed to be a sufficient title. Jephthah, therefore, here
appeals to themselves, whether they would not keep
what they believed their god had given them, and
consider it as lawfully possessed by them. *So
whomsoever the Lord our God shall drive out, them
will we possess*—By the very same title whereby
the Moabites and Ammonites conceived that they
possessed the country in which they now lived, and
from whence they had driven out the ancient in-
habitants.

Verse 25. *Art thou any thing better than Balak?*
—Art thou wiser than he? Or hast thou more right
than he had? This is a third argument, that though
Balak plotted against Israel, in defence of his own
land, which he feared they would invade and con-
quer, yet he never contended with them about the
restitution of those lands which Sihon took from
him or his predecessors, laid no claim to them, nor
ever demanded to have them restored.

A. M. 2861. he ever strive against Israel, or did
B. C. 1143. he ever fight against them,

26 While Israel dwelt in ^a Heshbon and her towns, and in ^b Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD ⁱ the Judge ^k be judge this day between the children of Israel and the children of Ammon.

28 Howbeit, the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then ^l the Spirit of the LORD came upon ⁵ Jephthah, and he passed over Gilead,

^a Numbers xxi. 25.—^b Deut. ii. 36.—ⁱ Genesis xviii. 25.
^k Gen. xvi. 5.—^l Chap. iii. 10.—⁵ Jephthah seems to have been judge only of North-east Israel.

Verse 26. *Three hundred years*—Not precisely, but about that time, either from their coming out of Egypt, or from their first conquest of those lands. Here he pleads prescription, which by all men is reckoned a just title, and it is fit it should be so, for the good of the world; because otherwise a door would be opened both to kings and private persons for infinite contentions and confusions. And the prescription he pleads was for a long space of time, during which none of the kings of Moab or Ammon had pretended a right to this country, much less contested it with them. *Wherefore did ye not recover them within that time?*—No answer could be given to this question, why, in so long a time, they never asserted their claim till now.

Verse 27. *Wherefore I have not sinned*—I have done thee no wrong. *The Lord, the Judge, be judge*—Let him determine this controversy by the success of this day and war. The meaning is, that if they were not moved by these reasons, but the controversy must be decided by arms, he committed his cause to God, the righteous Judge of the whole world, who, he doubted not, would do him right. *Be judge this day*—He does not mean that God would determine the right by giving him the victory then, when he spake these words, (for he was not yet ready to give them battle,) but that God would judge of the justice of his present plea, and accordingly give sentence when the matter came to be tried in battle. There cannot be a finer picture of justice, candour, fair reasoning, moderation, and unwillingness to proceed to the dreadful miseries of war, joined with a noble spirit to defend his country in its just rights, than that which Jephthah shows in his messages to the Ammonites. It were to be wished that all kings would follow his steps, and not rush into the shocking inhumanities and miseries of war with too much precipitation, but first

and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

30 And Jephthah ^m vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into my hands,

31 Then it shall be, that ⁿ whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, ^o shall surely be the LORD's, ⁷ and ^o I will offer it up for a burnt-offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them: and the LORD delivered them into his hands.

33 And he smote them from Aroer even till thou come to ^p Minnith, *even* twenty cities, and

^m Gen. xxviii. 20.—ⁿ Heb. *that which cometh forth, which shall come forth*.—^o Lev. xxvii. 2, &c.—⁷ Or, *or I will offer it, &c.*
^p Psa. lxi. 13; Lev. xxvii. 11.—^p Ezek. xxvii. 17.

try what good temper, moderation, fair reasoning, and a claim to no more than their just rights, will do with their enemies.

Verse 29. *The Spirit of the Lord came on Jephthah*—The people had chosen him for their leader, and promised to continue him their chief governor, as they had already made him; and now God publicly declares his approbation of their choice; and appoints him their judge, as he had others before, (chap. iii. 10,) by endowing him with an extraordinary measure of courage and wisdom, and all other qualities necessary to render him fit to be a ruler of his people. *He passed over Manasseh*—That is, Bashan, which the half-tribe of Manasseh beyond Jordan possessed. *Mizpeh of Gilead*—So called, to distinguish it from other cities of the same name. Having gathered what forces he could, he suddenly came hither to the borders of the Ammonites.

Verse 31. *Shall surely be the Lord's, and I will offer it up for a burnt-offering*—Dr. Waterland translates it, *shall be consecrated to the Lord, or, I will offer it, &c.* "It is very evident," says Dr. Dodd, "that this translation of Dr. Waterland must be right, because it was impossible that Jephthah should mean to offer for a burnt-offering whatever came forth of the doors of his house to meet him, since it was possible for him to have been met by several things which it would have been sacrilegious for him to have offered to the Lord; and indeed the event sufficiently proves the propriety of this interpretation, since he was met by that which no vow, however solemn, could justify him in offering up. This is Mr. Locke's opinion, in his gloss upon the place." See the note on verses 39 and 40.

Verse 33. *Till thou come to Minnith*—A place not far from Rabbah, the chief city of the Ammonites. *The children of Ammon were subdued before*

A. M. 2861. unto ^a the plain of the vineyards, with
B. C. 1143. a very great slaughter. Thus the
children of Ammon were subdued before the
children of Israel.

34 ¶ And Jephthah came to ^a Mizpeh unto
his house, and behold, ^r his daughter came out
to meet him with timbrels and with dances:
and she *was his* only child; ^s besides ¹⁰ her he
had neither son nor daughter.

35 And it came to pass, when he saw her,
that he ^s rent his clothes, and said, Alas, my
daughter! thou hast brought me very low, and
thou art one of them that trouble me: for I
^t have opened my mouth unto the LORD, and
^u I cannot go back.

36 And she said unto him, My father, *if* thou
hast opened thy mouth unto the LORD, ^x do to
me according to that which hath proceeded out
of thy mouth; forasmuch as ^y the LORD hath

taken vengeance for thee of thine ene- A. M. 2861.
mies, *even* of the children of Ammon. B. C. 1143.

37 And she said unto her father, Let this
thing be done for me: Let me alone two
months, that I may ¹¹ go up and down upon
the mountains, and bewail my virginity, I and
my fellows.

38 And he said, Go. And he sent her away
for two months: and she went with her com-
panions, and bewailed her virginity upon the
mountains.

39 And it came to pass at the end of two
months, that she returned unto her father, who
^a did with her *according* to his vow which he
had vowed: and she knew no man. And it
was a ¹² custom in Israel,

40 *That* the daughters of Israel went ¹³ year-
ly ¹⁴ to lament the daughter of Jephthah the
Gileadite four days in a year.

^a Or, *Abel*.—^a Chap. x. 17.—^r Exod. xv. 2; 1 Sam. xviii. 6.
^s Or, *he had not of his own either son or daughter*.—¹⁰ Heb. of
himself.—^s Gen. xxxvii. 29, 34.—^t Eccles. v. 2.—^u Num.
xxx. 2; Psa. xv. 4.

^x Numbers xxx. 2.—^y 2 Samuel xviii. 19, 31.—¹¹ Heb. *go
and go down*.—¹² Verse 31; 1 Samuel i. 22.—¹² Or, *ordi-
nance*.—¹³ Hebrew, *from year to year*.—¹⁴ Or, *to talk with*,
Chap. v. 11.

Israel—It does not appear that Jephthah offered to
take possession of their country. Though the at-
tempt of others to wrong us will justify us in the
defence of our own right, yet it will not authorize
us to do them wrong.

Verses 34, 35. *Behold his daughter came out to
meet him*—In concert with other virgins, as the man-
ner was. *Alas, my daughter! thou art one of them
that trouble me*—Before this I was troubled by my
brethren, and since by the Ammonites, and now
most of all, though but occasionally, by thee. *I
have opened my mouth*—That is, I have vowed. *I
cannot go back*—That is, not retract my vow; I am
indispensably obliged to perform it.

Verse 36. *Do to me according, &c.*—Do not for
my sake make thyself a transgressor; I freely give
my consent to thy vow. *Forasmuch as the Lord
hath taken vengeance, &c.*—What a generous, no-
ble, and pious answer is this of this virgin! It ex-
presses such a noble love for her country, such true
piety and filial obedience, as can scarcely be ex-
ceeded.

Verse 37. *That I may go up and down upon the
mountains*—Which she chose as a solitary place,
and therefore fittest for lamentation. *Bewail*—
That I shall die childless, which was esteemed both
a curse and a disgrace for the Israelites, because
such were excluded from that great privilege of in-
creasing the holy seed, and contributing to the birth
of the Messiah.

Verse 39. *Did with her*—That Jephthah's daugh-
ter was not sacrificed, but only devoted to perpetual
virginity, appears, 1st, From verses 37, 38, where we
read that she bewailed, not her death, which had
been the chief cause of lamentation, if that had been

vowed, but *her virginity*; 2d, From this verse,
where, after the sacred writer had said, that *he did
with her according to his vow*; he adds, by way
of declaration of the matter of that vow, *and she
knew no man*.

Verse 40. *The daughters of Israel went yearly
to lament the daughter of Jephthah*—The Hebrew
word להנות, *lethannoth*, here rendered, to lament,
occurs nowhere else in Scripture, but Judges v. 11,
where it is rendered *rehearse*, or *celebrate*, namely,
There shall they rehearse, says Deborah, *the right-
eous acts of the Lord*, surely not lament them. And
the word might certainly be much more properly
rendered to *celebrate*, or *talk with*, here, than to la-
ment. Buxtorf interprets it thus, on the authority
of the Jewish rabbi, Kimchi, allowed to be the best
Hebrew grammarian the Jews ever had, and famous
as a commentator on the Old Testament. His words
on the passage are—"Ad confabulandum juxta Kim-
chium, ut amicis colloquiis eam de virginitate et sta-
tu vitæ solitario consolarentur." *To converse with
her, according to Kimchi, namely, that by friendly
discourses they might comfort her concerning her
virginity, and the solitary condition of her life*.
Houbigant translates the words, *They went to the
daughter of Jephthah to console her, four days in
a year*. If we render the clause thus, the matter is
put beyond dispute; for they could neither *converse
with*, nor *console her*, after she was sacrificed: but
if we translate the expression, *to celebrate*, or even
to *lament*, its being repeated four times every year,
plainly indicates that she was alive, because we no-
where find that the Israelites ever had any custom
of celebrating or lamenting the dead after the fune-
ral obsequies were performed. Their law rather

tended to prohibit every thing of the kind, and inspire them with an abhorrence of it, by representing the dead as *unclean*, and those who came near and touched them as defiled thereby. So that there is not the least reason to conclude that the daughters of Judah went yearly, much less four times every year, either to lament or praise the daughter of Jephthah after she was dead; but rather that they went while she lived, to visit and converse with her, and comfort her with their company and discourses. All, therefore, that Jephthah did with his daughter, according to his vow, was to devote her to a single state, as a Nazarite, or consecrated person, to be employed in the service of God in the tabernacle, under the care of the high-priests, probably in making the hangings and other ornaments of it, the habits of the priests, the show-bread, the cakes used in sacrifices, and other such like offices, and to continue in a virgin state till the day of her death. Thus Samuel was vowed to the Lord by his mother, 1 Sam. i. 11. That his daughter must live and die single was felt by Jephthah as the greater calamity, because *she was his only child*, verse 34, a circumstance which the sacred historian dwells upon, observing that *besides her he had neither son nor daughter*. But, says Mr. Henry, "we do not find any law, usage, or custom, in all the Old Testament, which doth in the least intimate that a single life was any branch or article of religion." "And do we find," replies Mr. Wesley, "any law, usage, or custom there, which does in the least intimate that cutting the

throat of an only child was any branch or article of religion?" If only a dog had met Jephthah, would he have offered up *that* for a burnt-offering? No, because God had expressly forbidden this. And had he not expressly forbidden murder? But Mr. Pool thinks the story of Agamemnon's offering up Iphigenia (put for Jephthah's daughter) took its rise from this. Probably it did, as the Greeks used, as he observes, "to steal sacred histories and turn them into fables." But then let it be observed Iphigenia was not murdered. Tradition says that Diana sent a hind in her stead, and took the maid to live in the woods with her. Upon the whole, this one single circumstance, mentioned above, that, when the sacred writer had informed us, *Jephthah did with his daughter according to his vow*, he adds, *and she knew no man*, renders it as "clear as the light," as Dr. Dodd observes, that her father's vow was thus fulfilled; "for if she had been slain as a burnt-offering, it would have been absurd enough to have told us that she afterward *knew no man*. And indeed," adds he, "the passage is so plain, that one would wonder it could ever have come into the heads of writers, to conceive that her father, who was a truly pious man, (verse 11,) could have thought of offering up his daughter as a sacrifice to that God who never allowed or admitted such horrid sacrifices, and whose great quarrel against the baneful idols of the heathen was, that they called for and accepted the sacrifices of sons and daughters;" see Lev. xviii. 21; xx. 2; Deut. xii. 31; xviii. 10.

CHAPTER XII.

Jephthah's encounter with, and slaughter of the Ephraimites, 1-6. His death, 7. A short account of three other judges, 8-15.

A. M. 2861.
B. C. 1143. **AND** ^athe men of Ephraim ¹gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thy house upon thee with fire.

^a Chap. viii. 1.—¹ Heb. were called.

NOTES ON CHAPTER XII.

Verse 1. *The men of Ephraim went northward*—Over Jordan, where Jephthah was, in the northern part of the land beyond Jordan. *And said*—Through pride and envy, contending with him as they did before with Gideon; *over to fight*—Not over Jordan, for there he was already; but over the borders of the Israelites' land beyond Jordan.

Verses 2, 3. *When I called you, ye delivered me not*—He answers them with great mildness, but denies their charge. He affirms that he had begged their assistance, but they had refused to grant it. *When I saw that ye delivered me not*—When I be-

2 And Jephthah said unto them, I <sup>A. M. 2861.
B. C. 1143.</sup> and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered *me* not, I ^bput my life in my hands, and passed over against the children of Ammon, and the LORD

^b 1 Sam. xix. 5.

came sensible that there was no hope of your assistance to preserve us from ruin; *I put my life in my hand*—That is, I exposed myself to the utmost danger; as a man that carries a brittle and precious thing in his hand, which may easily either fall to the ground or be snatched from him. He had but a small part of the people of Israel with him, to encounter their powerful oppressors. *And passed over against the children of Ammon*—With such forces only as I could raise on the east of Jordan, chap. xi. 29, 30. *Wherefore are ye come up?*—Why do ye thus requite my kindness in running such hazards to defend and preserve you and yours? Jephthah

A. M. 2861. delivered them into my hand : where-
B. C. 1143. fore then are ye come up unto me
this day, to fight against me ?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim : and the men of Gilead smote Ephraim, because they said, Ye Gileadites ^c are fugitives of Ephraim among the Ephraimites, and among the Manassites.

5 And the Gileadites took the ^d passages of Jordan before the Ephraimites : and it was so, that when those Ephraimites which were escaped, said, Let me go over ; that the men of Gilead said unto him, Art thou an Ephraimite ? If he said, Nay ;

6 Then said they unto him, Say now ² Shibboleth : and he said Sibboleth : for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan. And there fell at that time of the Ephraimites forty and two thousand.

^c 1 Sam. xxv. 10.—^d Josh. xxii. 11.—² Which signifieth a stream, or flood, Psalm lxxix. 2, 15.—³ He seems to have been only a civil judge to do justice in North-east Israel.

here manifests an excellent spirit and great wisdom. He would have prevented the civil war had it been possible.

Verse 4. *The men of Gilead smote Ephraim, because they said, &c.*—That which provoked the army of Jephthah to kill so many of them was their insulting language, added to their threats, whereby they reproached the men of Gilead, (who were the chief managers of the late war,) as if they were but the scum and dregs of the tribe of Ephraim. *Ye Gileadites are fugitives of Ephraim*—A contemptuous expression, designed to provoke and kindle wrath. The word *Ephraim* is here taken largely, as comprehending the other neighbouring tribes, of which Ephraim was the chief, and especially their brethren of Manasseh, who lived next to them, and were descended from the same father, Joseph. By *Gileadites*, they seem here principally to mean, those Manassites who inhabited Gilead, beyond Jordan. And although other Gileadites were joined with them, yet they vent their passion principally against these, because they envied them most, as having had a chief hand in the victory. These they opprobriously call *fugitives*, that is, such as had deserted their brethren of Ephraim and Manasseh, planted themselves beyond Jordan, at a distance from their brethren, and were alienated in affection from them.

Verses 5, 6. *If he said, Nay*—To avoid the present danger. *Then said they unto him, Say now Shibboleth*—To find out the truth, they put him to this test ; whether his pronunciation of some words was like that of the Gileadites ; for people of the

7 ¶ And Jephthah judged Israel six years : then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ And after him ³ Ibzan of Beth-lehem judged Israel.

9 And he had thirty sons and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons : and he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him ⁴ Elon, a Zebulonite, judged Israel, and he judged Israel ten years.

12 And Elon the Zebulonite died and was buried in Ajalon, in the country of Zebulun.

13 ¶ And after him ⁵ Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons and thirty nephews, that ⁶ rode on threescore and ten ass-

⁴ A civil judge in North-east Israel.—⁵ A civil judge also in North-east Israel.—⁶ Heb. sons' sons.—^c Chapter v. 10.

same nation, who speak the same language, generally differ very much in the pronunciation of it, according as they live in different parts of the country. As the word signifies a stream or river, and they desired to pass over one, it was a word proper for the occasion, and gave them no cause to suspect the design, because they were only desired to say, "Let me go over the *Shibboleth* or river." And he said, *Sibboleth*—If he was an Ephraimite, he presently discovered himself, for he could not pronounce the Hebrew letter *v* *shin* ; which probably proceeded from the long habit of that people, to express themselves in a different manner ; so that they could not readily frame the organs of speech to pronounce as the Gileadites did. The Hebrew text, however, does not say that he *could not*, but that he *did not* frame to pronounce it right ; because, not suspecting the design, he uttered hastily, according to his usual manner of expression. *There fell forty and two thousand*—Not in that place, but in that expedition, being slain either in the battle, or in the pursuit, or at Jordan. See the justice of God ! They had gloried that they were Ephraimites ; but how soon are they afraid to own their country ! They had called the Gileadites fugitives ; and now they are in good earnest become fugitives themselves. It is the same word (verse 5) used of the Ephraimites that fled, which they had used in scorn of the Gileadites. He that rolls the stone of reproach unjustly on another, it may justly return upon himself.

Verse 9. *Took in thirty daughters*—That is, took them home for wives to his sons. What a difference between his and his predecessor's family ! Ibzan

A. M. 2874. colts: and he judged Israel eight
B. C. 1130. years.

15 And Abdon the son of Hillel the Pirathon-

^f Chap.

had sixty children, and all married; Jephthah but one, and she dies unmarried. Some are increased, others diminished; all is the Lord's doing.

Verse 15. *Mount of the Amalekites*—So called from some remarkable exploit, done by or upon the Amalekites in that place. It is strange, that in the history of all these judges, there is not so much as once mention of the high-priest, or of any other

ite died, and was buried in Pirathon A. M. 2874.
in the land of Ephraim, ^f in the B. C. 1130.
mount of the Amalekites.

iii. 13.

priest or Levite, appearing either for counsel or action in any public affair, from Phinehas to Eli, which may well be computed two hundred and fifty years! Surely this intimates that the institution was chiefly intended to be typical, and that the benefits which were promised by it were to be chiefly looked for in its antitype, the everlasting priesthood of Christ, in comparison of which that priesthood had no glory.

CHAPTER XIII.

Samson was an eminent believer, (Heb. xi. 13,) and a glorious type of him who with his own arm wrought salvation. The occasion of raising him up, 1. His birth foretold by an angel, 2-5. His mother relates this to his father, 6, 7. The angel repeats it to them both, 8-14. Manoah offers to entertain him, and asks his name, 15-18. He discovers himself at parting, 19-23. Samson is born, 24, 25.

A. M. 2843. **A**ND the children of Israel ¹ did
B. C. 1161. ^a evil again in the sight of the
LORD; ² and the LORD delivered them ^b into
the hand of the Philistines forty years.

2 ¶ And there was a certain man of ^c Zorah,
of the family of the Danites, whose name
was Manoah; and his wife was barren, and
bare not.

Heb. *added to commit*, &c.—^a Chap. ii. 11.—² This seems
a partial captivity.

NOTES ON CHAPTER XIII.

Verse 1. *The children of Israel did evil again*—That is, fell into idolatry, not, it seems, after the death of Abdon, the last judge, but in the days of the former judges. *The Lord delivered them into the hand of the Philistines*—These were a very inconsiderable people. They had but five cities of any note. And yet, when God used them as a staff in his hand, they were very oppressive and vexatious. *Forty years*—To be computed, not from Abdon's death, but before that time. This is the longest oppression which the Israelites ever sustained, but Sir John Marsham and others think it is not different from that mentioned chap. x. 7, 8, but one and the same with it; the Philistines harassing the Israelites in the west, while the Ammonites oppressed them in the east; and that, though the tyrannical treatment of them by the Philistines lasted longer, yet it began at the very same time with the other, and rendered their distress the greater. Others suppose, that it did not begin till after Jephthah's death, and that the great slaughter of the Ephraimites made by him greatly encouraged the Philistines to rise against Israel, one of Israel's chief bulwarks being so much weakened.

3 And the ^d angel of the LORD A. M. 2843.
appeared unto the woman, and said B. C. 1161.
unto her, Behold, now, thou *art* barren, and
bearest not: but thou shalt conceive, and bear
a son.

4 Now therefore beware, I pray thee, and
"drink not wine, nor strong drink, and eat not
any unclean thing":

^b 1 Samuel xii. 9.—^c Joshua xix. 41.—^d Chapter vi. 12.
^e Verse 14.

Verses 2, 3. *Of the family of the Danites*—That is, of that tribe or people. *His wife was barren, and bare not*—An emphatical repetition of the same thing in other words, which is a usual elegance both in Scripture and other authors. *The angel*—The Son of God, yet distinguished from the Lord, because he appeared here in the form of a servant, as a messenger sent from God. The great Redeemer did in a particular manner concern himself about this typical redemption.

Verse 4. *Now therefore beware*—She was to conform to the manner of life observed by the Nazarites, while she carried her infant in her womb, and perhaps while she nursed him; because, as it follows in the next verse, he was to be a perpetual Nazarite to God, from his conception to his death; which would have been impossible if she had drunk wine or strong drink, because a child in the womb and its mother subsist by the same nourishment. *Drink not wine nor strong drink*—Under which are comprehended the other particulars mentioned Num. vi. 2-4. *And eat not any unclean thing*—Any of those meats forbidden Lev. xi. These were forbidden to all, but especially to the Nazarites. In all probability the

A. M. 2843. 5 For lo, thou shalt conceive, and
B. C. 1161. bear a son; and no ^f razor shall come
on his head: for the child shall be ^g a Nazarite
unto God from the womb: and he shall ^h begin
to deliver Israel out of the hand of the Philis-
tines.

6 ¶ Then the woman came and told her husband, saying, ⁱ A man of God came unto me, and his ^k countenance *was* like the countenance of an angel of God, very terrible: but I ^l asked him not whence he *was*, neither told he me his name:

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah entreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah;

^f Num. vi. 5.—^g Num. vi. 2.—^h 1 Sam. vii. 13.—ⁱ Deut. xxxiii. 1.—^k Matt. xxviii. 3.—^l Verses 17, 18.—^m Heb.

Israelites were negligent at that time in observing the precept with relation to meats, otherwise there would have been no need to mention this.

Verse 5. *The child shall be a Nazarite*—Consecrated to God's service in a peculiar manner. *He shall begin to deliver Israel*—He did not complete the deliverance of the Israelites from the servile yoke of the Philistines; but the work was carried on and perfected by others, namely, by Eli, Samuel, and Saul, and especially by David. Samson galled them severely, but they still continued to oppress Israel, as they did when he was born, and the oppression continued, more or less, till the memorable victory of Eben-ezer, recorded 1 Sam. vii. 13, when they were subdued, and their tyranny of forty years ended. Thus God chooses to carry on his work gradually, and by several hands. One lays the foundation of a good work, another builds, and perhaps a third brings forth the top-stone.

Verse 6. *A man of God came unto me*—A prophet, or sacred person, sent with a message from God. *Like the countenance of an angel, very terrible*—Or venerable, awful, full of majesty. Though Manoah's wife had never seen an angel before, yet she might well say this, as it was a prevailing opinion among all people, that celestial beings were more excellent in their nature than mankind, and bore an extraordinary majesty in their countenances, which struck the human beholder with awe and admiration. *But I asked not whence he was, &c.*—The lustre of his aspect infused such an awe into her, as rendered her incapable of making such inquiry.

and the angel of God came again un- A. M. 2843.
to the woman as she sat in the field: B. C. 1161.

but Manoah her husband *was* not with her.

10 And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, *I am*.

12 And Manoah said, Now let thy words come to pass. ³ How shall we order the child, and ⁴ *how* ⁵ shall we do unto him?

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman, let her beware.

14 She may not eat of any *thing* that cometh of the vine, ^m neither let her drink wine or strong drink, nor eat any unclean *thing*: all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, ⁿ let us detain thee, until

What shall be the manner of the, &c.—⁴ Or, what shall he do?
ⁿ Heb. what shall be his work?—^m Verse 4.—ⁿ Gen. xviii. 5.

Verse 8. *Then Manoah entreated the Lord, &c.*—Not hesitating or doubting, on account of his wife's long barrenness, he believed the heavenly message, and looked upon the thing as quite certain, only he desired that the man of God might appear to them again, to instruct them in what manner they should treat the child when it should be born. And God graciously answered his humble petition.

Verse 12. *Now let thy words come to pass*—Or, thy words shall come to pass. I firmly believe thy promises shall be fulfilled. *How shall we order the child?*—Houbigant renders this, *What shall be the method of educating the child?* What rules shall we observe in bringing him up? *How shall we do unto him?*—What profession shall we prepare him for, or how shall we instruct him, so as to make him fit to be the deliverer of Israel?

Verses 13, 14. *Of all that I said, let her be ware*—While the child is in the womb, and after the child is born, let her observe the same orders. We may observe that the angel gives no answer to Manoah's question, how the child should be educated, &c., as willing that they should not be solicitous about that at the present, but leave it to the care of Providence, which, in proper time, would so direct matters in regard to the child, as that he should be fitted for the great purpose he was intended for. He therefore only repeats his injunctions to the woman how she should act during her pregnancy.

Verses 15, 16. *Until we shall have made ready a kid*—He supposed him to be a man and a prophet,

A. M. 2843. we shall have made ready a kid ⁶ for thee. B. C. 1161.

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou must offer it unto the LORD. For Manoah knew not that he *was* an angel of the LORD.

17 And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass, we may do thee honour?

18 And the angel of the LORD said unto him, ° Why askest thou thus after my name, seeing it is ⁷ secret?

19 So Manoah took a kid, with a meat-offering, ^p and offered *it* upon a rock unto the LORD; and *the angel* did wondrously, and Manoah and his wife looked on.

20 For it came to pass, when the flame went

up toward heaven from off the altar, A. M. 2843. that the angel of the LORD ascended ^{B. C. 1161.} in the flame of the altar, and Manoah and his wife looked on *it*, and ^a fell on their faces to the ground.

21 But the angel of the LORD did no more appear to Manoah and to his wife. ^r Then Manoah knew that he *was* an angel of the LORD.

22 And Manoah said unto his wife, ^s We shall surely die, because we have seen God.

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have showed us all these *things*, nor would as at this time have told us *such things* as these.

24 ¶ And the woman bare a son, and called his name ^t Samson. And ^u the child grew, and the LORD blessed him.

[¶] Heb. *before thee*.—[°] Gen. xxxii. 29.—⁷ Or, *wonderful*, Isa. ix. 6.—^p Chap. vi. 19.

^a Lev. ix. 24.—^r Chap. vi. 22.—^s Gen. xxxii. 30.—^t Heb. xi. 32.—^u 1 Sam. iii. 19.

to whom he would in this manner express his respect, as was usual to strangers. *I will not eat of thy bread*—That is, meat, as bread is commonly taken in Scripture. *If thou wilt offer a burnt-offering*—As Manoah had made no mention of a burnt-offering, but only desired the angel, whom he took for a prophet, to accept of a repast with them, Le Clerc's translation of this passage is to be preferred. *But (not and, as we render it) if thou wilt offer a burnt-offering to the Lord, do it*: that is, if thou desirest to express thy thankfulness to the Lord, thou mayest do it by offering a burnt-offering.

Verses 17, 18. *That when thy sayings come to pass, we may do thee honour*—Either by making honourable mention of thee, or by showing respect to thee by a present, such as they usually gave to prophets. *Seeing it is secret*—Meaning, not only, that it would be of no importance or service to him to know his name; but that his name was *hidden* from mortal men, and *wonderful*, as the word פלא *peli* signifies, and is translated Isa. ix. 6, where it is applied to Christ, the wonderful child born, and son given, who has the *government upon his shoulders*, and is the *mighty God*. The angel means, My nature and essence, often signified by *name* in the Scriptures, are incomprehensible. This shows, that this was the Angel of the covenant, the Son of God, that spoke to Manoah.

Verses 19, 20. *And offered it upon a rock*—The presence and command of the angel being a sufficient warrant for the offering of sacrifice by a person who was no priest, and in a place otherwise forbidden. Vitrina, however, supposes that “it was the angel who upon this occasion performed the principal functions of the priest; the most essential of which was to put the fire to the burnt-offering.” Manoah, he observes, “dared not to perform the offi-

ces of the priesthood in the presence of a personage whom he took for an extraordinary prophet, commissioned from God. All that he did was done by order of the angel, or as his minister; just as the Israelites obeyed Elijah afterward,” 1 Kings xviii.

34. *The angel*, or rather *he*, (for there is nothing for angel in the original,) *did wondrously*—Bringing fire out of the rock, as in the case of Gideon, chap. vi. 21, to consume the burnt-offering, and then ascending in the midst of the flame, hereby manifesting his nature and essence to be spiritual. *Off the altar*—That is, from that part of the rock which served instead of an altar, upon which the sacrifice was laid. *Manoah and his wife fell on their faces*—Partly out of reverence for so glorious a person manifested in so wonderful a manner, and partly out of a religious horror and fear of death; for the prevention whereof they fell down in the way of supplication to God.

Verse 23. *If the Lord were pleased to kill us*—The reasoning of Manoah's wife here is very just, and shows her to have been a woman of good understanding. Indeed, both of them seem to have been persons of eminent piety, who, amidst the prevailing corruption and idolatry of their people, retained their integrity, and adhered to the worship and service of the true God. And of such God is always mindful, both bestowing peculiar favours upon them, and communicating blessings to his church, and to the world, through their means. *Nor would, as at this time, have told us such things*—This expression seems to have some emphasis in it, to enhance God's mercy to them, as being afforded them in a time of such grievous calamity; and in a time when the word of the Lord was precious, and there was no open vision.

Verses 24, 25. *The Lord blessed him*—That is,

A. M. 2843. 25 * And the Spirit of the LORD
B. C. 1161. began to move him at times in ⁸ the

camp of Dan, ⁷ between Zorah and Eshtaol. A. M. 2843.
B. C. 1161.

* Chap. iii. 10.—⁸ Heb. *Mahnaehden*, as Chap. xviii. 12.

⁷ Josh. xv. 33.

endowed him with all those graces and gifts of mind and body which were necessary for the work he was designed for. *The Spirit of the Lord began to move him*—To excite him to heroic designs and extraordinary actions, above the power of mere unassisted human abilities; to incline his heart to great attempts for the help and deliverance of God's people; to give some essay of it to his brethen, and to seek all opportunities for it. *At times*—Upon certain

occasions, which might make known to the people that God intended to begin the work of their deliverance by this extraordinary person. *In the camp of Dan*—A place so called, either from the expedition of the Danites, (Judges xviii. 11, 12,) which, though recorded after this history took place before it, or from some other camp which the Danites had formed there to give some check to the incursions of the Philistines.

CHAPTER XIV.

Samson's marriage with a Philistine, and killing a lion, 1-7. He finds honey in the carcass, 8, 9. His riddle, 10-14. Unriddled by means of his wife, 15-18. He kills thirty Philistines, and leaves her, 19, 20.

A. M. 2863. AND Samson went down ^a to Tim-
B. C. 1141. nath, and ^b saw a woman in Tim-
nath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore ^c get her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of ^d thy brethren, or among all my people, that thou goest to take a wife of the ^e uncircumcised Philistines? And Samson said unto his father, Get her for me; for ^f she pleaseth me well.

4 But his father and his mother A. M. 2863.
B. C. 1141. knew not that it *was* ^g of the LORD, that he sought an occasion against the Philistines; for at that time ^h the Philistines had dominion over Israel.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared ⁱ against him.

6 And ^j the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

^a Genesis xxxviii. 13.—^b Genesis xxxiv. 2.—^c Gen. xxi. 21.
^d Gen. xxiv. 3.—^e Gen. xxxiv. 14.

^f Heb. *she is right in mine eyes*.—^g Josh. xi. 20.—^h Chapter xiii. 1.—ⁱ Heb. *in meeting him*.—^j Chap. iii. 10.

NOTES ON CHAPTER XIV.

Verses 1, 2. *Samson went*—After he was come to mature age; *to Timnath*—A place not far from the sea. *Get her for me to wife*—Herein he is an example to all children, conformable to the fifth commandment. Children ought not to marry, nor to move toward it, without the advice and consent of their parents. They that do, as Bishop Hall speaks, unchild themselves. Parents have a property in their children, as parts of themselves. In marriage this property is transferred. It is, therefore, not only unkind and ungrateful, but palpably unjust, to alienate this property, without their concurrence. Whoso thus *robbereth his father or mother*, stealing from them himself, who is nearer and dearer to them than their goods, and yet saith, *It is no transgression, the same is the companion of a destroyer*, Prov. xxviii. 24.

Verse 3. *To take a wife of the uncircumcised*

Philistines—With whom the Israelites were forbidden to marry. For although the Philistines were not Canaanites in their original, yet they were so in their concurrence with them in wickedness, and therefore were liable to the same judgments with them. *Get her for me*—This action of Samson's, though against common rules, seems to be warranted by the direction of God, (mentioned in the following words,) which was known to Samson, but not to his parents. *Pleaseth me*—Not so much for her beauty, as for the design mentioned in the next verse.

Verses 5, 6. *And his father and mother*—Who accompanied him, either because they were now acquainted with his design, or to order the circumstances of that action which they saw he was set upon. *The Spirit of the Lord came mightily*—Increased his courage and bodily strength. *As he would have rent a kid*—As soon and as safely. *Told not,*

A. M. 2863. 7 And he went down, and talked
B. C. 1141. with the woman; and she pleased
Samson well.

8 ¶ And after a time he returned to take her, and he turned aside to see the carcass of the lion: and behold, *there was* a swarm of bees and honey in the carcass of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.

10 ¶ So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

12 ¶ And Samson said unto them, I will now ⁱ put forth a riddle unto you: if ye can certainly declare it me ^k within the seven days of the feast, and find *it* out, then I will give you thirty ³ sheets and thirty ¹ change of garments:

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater

came forth meat, and out of the strong ^{A. M. 2863.}
came forth sweetness. And they could ^{B. C. 1141.}
not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, ^m Entice thy husband, that he may declare unto us the riddle, ⁿ lest we burn thee and thy father's house with fire: have ye called us ⁴ to take that we have? *is it not so?*

16 And Samson's wife wept before him, and said, ^o Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him ⁵ the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day, before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.

19 ¶ And ^p the Spirit of the Lord came upon

ⁱ 1 Kings x. 1.—^k Gen. xxix. 27.—³ Or, *shirts*.—¹ Gen. xlv. 22.—^m Chap. xvi. 5.—ⁿ Chap. xv. 6.

⁴ Heb. *to possess us*, or, *to empowerish us*.—^o Chapter xvi. 15.
⁵ Or, *the rest of the seven days*, &c.—^p Chap. iii. 10.

&c.—Lest by their means it should be publicly known; for he wisely considered, that it was not yet a fit time to awaken the jealousies and fears of the Philistines concerning him, as this would have done.

Verses 8, 9. *After a time*—Hebrew, *after days*; that is, either after some days, or rather, after a year, as that word often signifies; when the flesh of the lion (which, by its strong smell, is offensive to bees) was wholly consumed, and nothing was left but the bones. *Bees*—Settling themselves there, as they have sometimes done in a man's skull, or in a sepulchre. *Came to his father and mother*—From whom he had turned aside for a season, verse 8.

Verse 11. *When they saw him*—Or, *observed him*, his stature, and strength, and countenance, and carriage, which were extraordinary. *They brought thirty companions*—Partly in compliance with the custom of having bridemen; though they were not so numerous, but principally by way of caution, and as a guard put upon him under a pretence of respect and affection.

Verse 12. *I will now put forth a riddle unto you*—The custom of those times, and which was transmitted to succeeding ages, was to propose some

enigmatical questions to the guests, in order to render the feast more agreeable. *Within the seven days of the feast*—For so long marriage-feasts lasted. *Sheets*—Vestments of linen, which were worn next the skin, (Mark xiv. 51,) or fine linen clothes, which were used for divers purposes, Matthew xxvii. 59. *Thirty changes of raiment*—Suits of clothes, which consisted of an upper and under garment.

Verse 15. *On the seventh day, they said, Entice thy husband*—They had doubtless spoken to her before this time, but with some remissness, supposing that they should find it out; but now their time being nigh spent, they put her under a necessity of searching it out. *To take that we have*—That is, to strip us of our garments.

Verse 17. *She wept before him the seven days*—Or rather, the rest of the seven days; that is, either after the third day, (verse 14,) or all the seventh day, from the time her countrymen came and threatened her till she persuaded Samson to tell her the riddle.

Verses 18, 19. *If ye had not, &c.*—If you had not employed my wife to find it out, as men plough tip the ground with a heifer, thereby discovering its hidden parts; he calls her *heifer*, because she was

A. M. 2863. him, and he went down to Ashkelon,
B. C. 1141. and slew thirty men of them, and took their ⁶ spoil, and gave change of garments unto them which expounded the riddle. And

■ Or, *apparel*.

joined with him in the same yoke. *The Spirit of the Lord came upon him*—Though he had constant strength and courage, yet that was exceedingly increased upon special occasions, by the extraordinary influences of God's Spirit. *To Ashkelon*—Either to the territory, or to the city itself, where he had both strength and courage enough to attempt what follows; and upon the doing hereof they were doubtless struck with such terror, that every one sought only to preserve himself, and none durst pursue him. This action of Samson could neither be commended nor justified, had he not been actuated by a divine impulse, in order to punish the Philistines, according to God's intention. God made use of him, as the judge does of the executioner, to punish those that merit and are condemned to suffer punishment. *And took their spoil*—This plainly shows the thirty sheets, and thirty changes of raiment, mentioned verse 13, mean only thirty suits of apparel, such as

his anger was kindled, and he went A. M. 2863.
B. C. 1141. up to his father's house.

20 But Samson's wife ¹ was given to his companion, whom he had used as ¹ his friend.

¹ Chap. xv. 2.—¹ John iii. 29.

men commonly wore. *His anger was kindled*—For the treachery of his wife and companions; *and he went up to his father's house*—Without his wife. It would be well for us, if the unkindnesses we meet with from the world, and our disappointments therein, had this good effect upon us, to oblige us to return by faith and prayer to our heavenly Father's house.

Verse 20. *Samson's wife was given*, by her father, to his companion, &c.—That is, to the chief of the bride-men, to whom he had shown most respect and kindness. This aggravated the insult that was offered to Samson, in proportion as this person had been more familiar with him, and had been treated by him in a more friendly manner than the rest that afforded him their company. This ungenerous friend might possibly be the man distinguished by the appellation of the *friend of the bridegroom*. See John iii. 29.

CHAPTER XV.

From the treachery of his wife and her father, Samson takes occasion to burn their corn, 1-5. He smites the Philistines with a great slaughter, 6-8. He slays a thousand of them with the jaw-bone of an ass, 9-17. He is distressed, and supplied with water, 18-20.

A. M. 2864. **B**UT it came to pass within a while
B. C. 1140. after, in the time of wheat-harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that

¹ Chap. xiv. 20.—¹ Heb. *let her be thine*.

NOTES ON CHAPTER XV.

Verse 1. *In the time of the wheat harvest*—Which was the proper season for what follows. *With a kid*—As a token of reconciliation. *Into the chamber*—Into her chamber, which the women had separate from the men's.

Verse 2. *That thou hadst utterly hated her*—Because thou didst desert her: but this was no sufficient cause; for he should have endeavoured to effect a reconciliation, and not have disposed of another man's wife without his consent. *Is not her younger sister fairer than she?*—The marrying of a sister while the other was alive was expressly forbidden by the law of Moses: see Lev. xviii. 18.

thou hadst utterly ¹ hated her; there- A. M. 2864.
B. C. 1140. fore I gave her to thy companion: is not her younger sister fairer than she? ¹ take her, I pray thee, instead of her.

3 ¶ And Samson said concerning them, ² Now shall I be more blameless than the Philistines, though I do them a displeasure.

² Or, *Now shall I be blameless from the Philistines, though, &c.*

And therefore this offer might probably irritate Samson the more.

Verse 3. *Now shall I be more blameless than the Philistines*—Or rather, *blameless from the Philistines*, because they have first provoked me by an irreparable injury. It seems probable from this, that the people of the place, in general, had approved of, and perhaps advised, the giving of Samson's wife to another man. *Though I do them a displeasure*—Although this may look like an act of private revenge, yet it is plain, Samson acted as a judge (for such he was) and as an avenger of the public injuries which his people had suffered from the Philistines.

A. M. 2864. 4 And Samson went and caught
B. C. 1140. three hundred foxes, and took ³ fire-
brands, and turned tail to tail, and put a fire-
brand in the midst between two tails.

5 And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. ^b And the Philistines came up, and burnt her and her father with fire.

³ Or, torches.—^b Chap. xiv. 15.

Verse 4. *Samson went and caught three hundred foxes*—Foxes were extremely numerous in Canaan, and several places received their name from them, as *Hazar-shual*, or, the gate of the fox, in the tribe of Judah; and *Shaalbim*, or Shaalabbim, in the tribe of Dan, Josh. xix. 42; Judg. i. 35. They are accordingly frequently spoken of in Scripture as numerous: see Cant. ii. 15; Psa. lxiii. 10. Under this name *foxes*, likewise, as Bishop Patrick observes, may be comprehended a species of creatures called *thoes*, and by the Hebrews, *ijim*, which go together in large herds, so that, as authors of undoubted veracity have asserted, two hundred have been seen in a company. The Hebrew word, שועל, *shual*, a fox, will likewise comprehend other animals of the same size. It must be further observed, that it is not said that Samson caught all these foxes at one time, or by his own hands. There might be a week, or even a month's time allowed for the accomplishment of his design, in which his servants and friends may be supposed to have assisted him. Again, they were not caught, as some imagine, only by hunting, but in snares and nets, as Bochart has shown in his *Hieroicozon*, in which he treats of the animals mentioned in the Scriptures: see lib. iii. cap. xiii., where, in answer to those who inquire why Samson chose foxes rather than dogs, or some other creatures, that learned man thinks it sufficient to say, that Samson accomplished two ends by this proceeding, both freeing the country from a large number of obnoxious animals, and making them instrumental in executing his revenge on the Philistines. *And took firebrands*—Made of such matter as would quickly take fire, and keep it for a long time. This he might easily procure. *And turned tail to tail, &c.*—It was an artful contrivance of Samson to fix the brands to the foxes in pairs, because their efforts to run different ways, or not directly in the same track, would lessen their speed, and keep them longer in the places where they were to do execution. It would also prevent the foxes from running into their holes, and from expatiating further than he intended: for his design was to consume only the corn of the

7 ¶ And Samson said unto them, A. M. 2864.
B. C. 1140. Though ye have done this, yet
will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter. And he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves ^c in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

^c Verse 19.

Philistines, and not that of the Israelites, which was secured by this precaution.

Verse 5. *He let them go, &c.*—Successively at several times, and in divers places, so that they might not hinder one another, nor all run into the same field; but, being dispersed in all parts, might spread the plague further. But it will be asked, Why did he not employ some of the Israelites to set their corn on fire? The answer is easy: Because he wished to preserve them from the hatred and mischief to which this would have exposed them, and also to mortify the pride of the Philistines by making brute creatures, and particularly foxes, the instruments of bringing this calamity upon them.

Verse 6. *The Philistines came up and burned her*—For the mischief which she had occasioned them; thus she brought upon herself that mischief which she studied to avoid. The Philistines had threatened to *burn her and her father's house with fire*. To avoid this, she betrayed her husband. And now the very thing she feared comes upon her! *And her father*—Whom they looked upon as one chief cause of the mischief done, by his giving his daughter, Samson's wife, to another man. Punishing or revenging by fire seems to have been a usual practice in those days: see chap. xiv. 15.

Verse 8. *He smote them hip and thigh*—This seems to be merely a proverbial expression to denote a desperate attack and total overthrow. *And he went down, or, rather, went and dwelt*—For it is an idiom of the Hebrew language, to speak of *going up, or going down*, to a place without having any reference to the situation of it, whether it lay high or low. The place here spoken of, *the top of the rock Etam*, undoubtedly lay high, being, as Josephus informs us, a strong place in the tribe of Judah, to the summit of which only one man could ascend in front. Here Samson waited to see what steps the Philistines would take. It appears that Samson had no commission from God to raise an army and make open war, like Gideon, Jephthah, and others, for the deliverance of Israel from the yoke of the Philistines; but was only authorized to weaken them and

A. M. 2864.
B. C. 1140.

11 Then three thousand men of Judah ⁴ went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* ^d rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

^a Hebrew, *went down*.—^d Chapter xiv. 4.—^e Chapter iii. 10.
^b Heb. *were melted*.—^f Heb. *moist*.—^c Chap. iii. 31.

keep them in awe, that their dread of him might cause them to lessen their cruelty.

Verses 11, 12. *What hast thou done unto us?*—Thou hast by these actions punished, not them only, but us, who are sure to smart for it. *We are come down to bind thee*—Why not rather to fight under thy banner? Because sin dispirits men, nay, infatuates them, and hides from their eyes the things that belong to their peace. *That we may deliver thee to the Philistines*—This shows how dastardly the tribe of Judah was grown, and how much they stood in fear of the Philistines, that they should so readily give up a person of such extraordinary strength and courage, and who was so capable of annoying their enemies. But they seem not to have considered him as a judge or deliverer appointed for them by God, but as a mere private man, who acted of his own will, and who had rashly stirred up the anger of the Philistines, with whom they were afraid to contend: and Samson, to make them easy, and that no damage might come upon them, consented that they should deliver him bound to the Philistines; knowing that his strength would be sufficient to break whatever cords they should bind him with. *Swear unto me*—Not that he feared them, or could not as easily have conquered them as he did the host of the Philistines: but because he would be free from all temptation of doing them harm, though it were in his own defence.

Verse 13. *And they bound him*—Thus was he a type of Christ, who yielded himself to be bound, yea, and led *as a lamb to the slaughter*. Never were men so infatuated as these *men of Judah*, except those who thus treated our blessed Saviour. *Up from the rock*—That is, from the cave in the rock, in which he had secured himself, out of which he was first brought up, and then carried down from the rock to the plain.

Verse 14. *The Philistines shouted against him*

14 ¶ And when he came unto Lehi, ^{A. M. 2864} the Philistines shouted against him: ^{B. C. 1140.} and ^e the Spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands ^d loosed from off his hands.

15 And he found a ^e new jaw-bone of an ass, and put forth his hand, and took it, and ^f slew a thousand men therewith.

16 And Samson said, With the jaw-bone of an ass, ⁷ heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place ⁸ Ramath-lehi.

18 ¶ And he was sore athirst, and called on

⁷ Heb. *a heap, two heaps*.—⁸ That is, *the lifting up of the jaw bone, or, casting away of the jaw-bone*.

—Because they had now, as they supposed, their enemy in their hands. *The cords became as flax, &c.*—As easily broken by him. *His bands loosed from off his hands*—Hebrew, *were melted*; that is, were dissolved as things which are melted in the fire. “This,” says Henry, “typified the resurrection of Christ, by the power of the Spirit of holiness. In this he loosed the bands of death, it being impossible he should be holden of them. And thus he triumphed over the power of darkness, which had shouted against him.”

Verse 15. *He found a new jaw-bone of an ass*—New, and therefore more tough and strong; and *slew a thousand men therewith*—Some, to account partly for this wonderful achievement, have observed that these Philistines were, probably, unarmed, and that they were struck with a great panic, thinking that the three thousand men of Judah would aid Samson. But doubtless it is chiefly to be ascribed to the power and providence of God, who thus fulfilled his promise to his people, that one of them should chase a thousand, and that no one should be able to stand before them, Lev. xxvi. 8; Josh. xxiii. 10.

Verse 16. *Heaps upon heaps, &c.*—Hebrew, *a heap, two heaps*. As much as to say, I have not only slain enow to make one heap, but two or more. *I have slain a thousand men*—What could be too hard for him to do, on whom *the Spirit of the Lord came mightily*? This seems like a short hymn or song of triumph, which Samson uttered after he had routed the Philistines. It is strange that the men of Judah did not now, at least, come to his assistance. But he was to be a type of him who *trod the wine-press alone*.

Verses 17, 18. *He called that place Ramath-lehi*—That is, *The lifting up, or, casting away of the jaw-bone*. He gave it this name in order to perpetuate the memory of this action. *And he was sore*

A. M. 2864. the LORD, and said, ^g Thou hast given
B. C. 1140. this great deliverance into the hand
of thy servant: and now shall I die for thirst,
and fall into the hand of the uncircumcised?

19 But God clave a hollow place that was in
⁹ the jaw, and there came water thereout; and

■ Psa. iii. 7. — ⁹ Or, *Lehi*. — ^h Gen. xv. 27. — ¹⁰ That is, the
well of him that called, or, cried, Psa. iv. 6.

athirst—A natural effect of the great labour he had used. And perhaps there was the hand of God therein, to chastise him for not making mention of God in his song, and to keep him from being proud of his strength. One would have thought that the men of Judah would have met him *with bread and wine*; but they so little regarded him that he is fainting for want of a draught of water! Thus are the greatest slights often put upon those that do the greatest services! *Shall I die*—Wilt thou not finish what thou hast begun? Wilt thou undo what thou hast done?

Verse 19. *God clave a hollow place in the jaw*—Or rather, *a cavity that was in Lehi*, as he had just named the place, verse 17, and as the same word is rendered in the latter part of this verse. "It is very evident," says Dr. Dodd, "from what follows, that our translation" (namely, in the former part of the verse) "is erroneous; since, if God had caused water to come from the *jaw*, only for the present satisfying of Samson's necessities, it is reasonable to suppose that Samson would have given it the name of a *well*, or *fountain*, or that the sacred historian would have told us that it *remained in Lehi unto this day*. The rendering, therefore, of the margin, which is followed by Dr. Waterland, is far the best. Houbigant observes, very properly, that the word rendered *hollow place* (מִקְתֶּשׁ, *miktesh*;) signifies a *rock*; and he renders the verse thus: 'Then God

when he had drunk, ^h his spirit came A. M. 2864.
again, and he revived. Wherefore he B. C. 1140.
called the name thereof ¹⁰ En-hakkore, which
is in Lehi unto this day.

20 ¹¹ And he judged Israel ¹ in the days of the
Philistines twenty years.

¹¹ He seems to have judged South-west Israel during twenty years
of their servitude of the Philistines.—¹ Chap. xiii. 1.

clave the rock which was in Lehi, and there came water from thence; which when he had drunk, his spirit came again, and he revived; therefore Samson called the fountain, *the fountain of the implorer*, which fountain is in Lehi unto this day.' Modern travellers inform us, that in the suburbs of Eleutheropolis, (in all probability the ancient Lehi,) the fountain which flowed upon this occasion is still remaining, and called to this day *the fountain of the jaw*; an observation which abundantly confirms the interpretation we have given." *He called the name thereof En-hakkore*; that is, *the fountain of him that cried for thirst*; or, that called on God for deliverance; or, the fountain that was given in answer to prayer. *Which is in Lehi*—So that our translators take Lehi here to be the name of a place.

Verse 20. *He judged Israel*—That is, he pleaded their cause, and avenged them against the Philistines. *In the days of the Philistines*—That is, while the Philistines had the power and dominion, from which he was not able fully to deliver, but only to *begin to deliver* them. From this place it is manifest that, in the computation of the times of the judges, the years of servitude or oppression are not to be separated from the years of the judges, but are comprehended within them; which proposition is of great importance for clearing this difficult part of Scripture chronology.

CHAPTER XVI.

Samson is greatly endangered by his intercourse with a harlot, 1-3. Betrayed by Delilah to the Philistines thrice, 4-14
Weakened and effectually betrayed, 15-20. Seized, blinded, bound, imprisoned, and made sport of, 21-25. Avenged of
the Philistines, 26-31.

A. M. 2884. **T**HEN went Samson to Gaza, and
B. C. 1120. saw there ¹ a harlot, and went in
unto her.

¹ Heb. a woman, a harlot.

NOTES ON CHAPTER XVI.

Verse 1. *And saw there a harlot*—Although the Hebrew word זונה, *zoneh*, here rendered *harlot*, also means a woman that keeps an inn, it seems evident, on the face of the story, that this woman really was what our translators have taken her to have been, a harlot. Samson, it seems, going into a house of

2 *And it was told the Gazites*, say- A. M. 2884.
ing, Samson is come hither. And B. C. 1120.
they ^a compassed him in, and laid wait for him

^a 1 Sam. xxiii. 26.

public entertainment to refresh himself, saw there this woman, and by giving way to look upon her was insnared.

Verse 2. *It was told the Gazites, Samson is come hither*—The arrival of so extraordinary a man could not be long concealed. And his enemies were willing to improve so favourable an opportunity to de-

A. M. 2884. all night in the gate of the city,
B. C. 1120. and were ² quiet all the night, saying,
In the morning when it is day we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, ³ bar and all, and put *them* upon his shoulders, and carried them up to the top of a hill that *is* before Hebron.

4 ¶ And it came to pass afterward, that he loved a woman ⁴ in the valley of Sorek, whose name *was* Delilah.

5 And the lords of the Philistines came up

^a Hebrew, *silent*.—^b Heb. *with the bar*.—^c Or, *by the brook*.
^b Chap. xiv. 15; Prov. ii. 16–19.

stroy him. *They compassed him in, &c.*—They either beset the house, or lay in wait at the gate of the city; *saying, In the morning we will kill him*—This, it is probable, they chose to do, rather than to seize upon him in his bed by night; either, because they knew not certainly in what house he was; or, because they thought to do that might cause great terror, and confusion, and mischief among their own people; whereas in the day-time they might more fully discover him, and more certainly use their weapons against him. O that all who indulge any unholy desire might see themselves thus surrounded, and marked for destruction by their spiritual enemies! The more secure they are, the greater is their danger.

Verse 3. *Samson arose at midnight*—Perhaps warned by God in a dream, or rather by the checks of his own conscience; *and took the doors of the gate, &c.*—The watchmen not expecting him till the morning, and therefore being now retired into the sides or upper part of the gate-house to get some rest; *and went away with them, bar and all*—Nor durst they pursue him, whom they now again perceived to have such prodigious strength and courage, and to be so much above the fear of them, that he did not run away with all speed, but went leisurely. *And carried them to the top of the hill*—It is uncertain how far he carried them; but it seems to have been to a great distance, as it is said this hill was *before Hebron*, which was above twenty miles from Gaza. And Samson did this, not out of vain ostentation, but as an evidence of his great strength, for the encouragement of his people to join with him vigorously; and for the great terror and contempt of the Philistines. It may seem strange that Samson, immediately after so foul a sin, should have courage and strength from God for so great a work. But, 1st, It is probable that Samson had, in some measure, repented of his sin, and begged of God pardon and assistance; 2d, This singular strength and courage was not in itself a grace, but a gift, and it was such a gift as did not so much depend on the disposition of his mind, as on the right ordering of

unto her, and said unto her, ^b Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to ⁵ afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.

6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven ⁶ green ⁷ withs, that were never dried, then shall I be weak, and be as ^a another man.

^a Or, *humble*.—⁶ Or, *new cords*.—⁷ Hebrew, *moist*.
^b Heb. *one*.

his body, by the rules given to him, and others of that order.

Verse 4. *He loved a woman in the valley of Sorek*—Through which passed the river of the same name. This place, famous for its vines, was about a mile and a half from Eshcol, whence the spies brought their bunch of grapes. Here Samson met with Delilah, who, whether she was a Jewess or a Philistine, was probably a harlot, and not, as Chrysostom and some others have asserted, a woman of reputation married by Samson; because the dreadful punishment now inflicted upon him for his intercourse with her, after God had spared him for the first offence, certainly manifests that this sin was not inferior to the former.

Verse 5. *The lords of the Philistines came unto her*—The lords of their five principal cities, which were leagued together against him as their common enemy. *See wherein his great strength lieth*—They probably imagined that Samson attained his great strength by the use of some magic art; *that we may bind him to afflict him*—To chastise him for his injuries to us. They meant to punish him severely, but they expressed it in mild words, lest it might move her to pity him. *Every one eleven hundred pieces of silver*—That is, shekels, as that phrase commonly signifies.

Verses 6–8. *Wherewith thou mightest be bound to afflict thee*—This seems rather to express the sum of what Delilah aimed at than her very words. For it is scarcely credible that she put this question so openly to Samson, which would have discovered that she had some design against him. But, rather, she wormed it out of him by degrees, and in such an artful manner as gave him no cause of suspicion. *Samson said, &c.*—Samson was guilty both of the sin of lying, and of great folly, in encouraging her inquiries, which he should at first have checked: but as he had forsaken God, so God had now forsaken him, otherwise the frequent repetition and vehement urging of this question might easily have raised suspicion in him. *With seven green withs*—Probably osiers. *The lords of the Philistines brought—O*

A. M. 2884. 8 Then the lords of the Philistines
B. C. 1120. brought up to her seven green withs,
which had not been dried, and she bound him
with them.

9 (Now *there were* men lying in wait, abiding
with her in the chamber.) And she said unto
him, The Philistines *be* upon thee, Samson.
And he brake the withs as a thread of tow is
broken when it ⁹toucheth the fire. So his
strength was not known.

10 And Delilah said unto Samson, Behold,
thou hast mocked me, and told me lies: now
tell me, I pray thee, wherewith thou mightest
be bound.

11 And he said unto her, If they bind me
fast with new ropes ¹⁰that never were occu-
pied, then shall I be weak, and be as another
man.

12 Delilah therefore took new ropes, and
bound him therewith, and said unto him, The
Philistines *be* upon thee, Samson. (And *there*
were liers in wait abiding in the chamber.)
And he brake them from off his arms like a
thread.

13 And Delilah said unto Samson, Hitherto
thou hast mocked me, and told me lies: tell me
wherewith thou mightest be bound. And he

⁹ Hebrew, *smelleth*.—¹⁰ Hebrew, *wherewith work hath not been
done*.

rather *sent*; for it is not to be supposed they came
themselves with these things.

Verse 9. *There were men abiding with her in the
chamber*—In some closet, probably, or adjoining
room; for it cannot be well imagined, that they could
be in the very same chamber without being disco-
vered by Samson. It appears the Philistines were
rather desirous of taking him alive than killing him.
Probably they thought to employ him in some labor-
ious works for the public, wherein his great strength
might be of use to them, if they could but take him
alive. Otherwise the *liers in wait* might have taken
the opportunity of killing him while he was asleep,
if their orders had not been to take him alive.

Verse 13. *If thou weavest the seven locks of my
head*—If my hair, which is all divided into seven
locks, be fastened about a weaver's beam, or inter-
woven with weavers' threads, then I shall be weak
as another man. It is probable there was some loom
or instrument of weaving in the room where Sam-
son now was, which put him upon saying this to
Delilah, to get rid of her importunity.

Verse 14. *She fastened it with a pin*—She took
the first opportunity when he was asleep of trying
the experiment, and the weaving instrument being
near the head of the bed where he lay, she interwove
the locks of his hair with the web or woof, and fas-

said unto her, If thou weavest the ^{A. M. 2884.}
seven locks of my head with the web. ^{B. C. 1120.}

14 And she fastened *it* with the pin, and
said unto him, The Philistines *be* upon thee,
Samson. And he awaked out of his sleep, and
went away with the pin of the beam, and with
the web.

15 ¶ And she said unto him, ^cHow canst
thou say, I love thee, when thy heart *is* not
with me? Thou hast mocked me these three
times, and hast not told me wherein thy great
strength *lieth*.

16 And it came to pass when she pressed him
daily with her words, and urged him, so that
his soul was ¹¹vexed unto death;

17 That he ^dtold her all his heart, and said
unto her, ^eThere hath not come a razor upon
my head; for I *have been* a Nazarite unto God
from my mother's womb: if I be shaven, then
my strength will go from me, and I shall become
weak, and be like any *other* man.

18 And when Delilah saw that he had told
her all his heart, she sent and called for the
lords of the Philistines, saying, Come up this
once, for he hath showed me all his heart. Then
the lords of the Philistines came up unto her,
and brought money in their hand.

^c Chapter xiv. 16.—¹¹ Hebrew, *shortened*.—^d Micah vii. 5.
^e Numbers vi. 5.

tened it with some pin or peg that belonged to the
loom. She then alarmed him with the cry of the
Philistines being upon him, when Samson, awaking
and raising up his head, plucked out the pin that his
hair was fastened with, and tore out, together with
it, the web from the loom.

Verses 15, 16. *Thy heart is not with me*—Not
open to me. *His soul was vexed unto death*—Being
tormented by two contrary passions, desire to gratify
her, and fear of betraying himself. So that he had
no pleasure of his life.

Verse 17. *There hath not come a razor upon my
head*—Though we have no account of it before, yet
it seems from this, that it had been revealed by God
to Samson, either by a dream or in some other man-
ner, that his supernatural strength should continue as
long as he continued in a Nazarite state, and did not
suffer a razor to come upon his head to take off his
hair. *If I be shaven*—Not that his hair was in itself
the cause of his strength, but because it was the chief
condition of that covenant whereby God was pleased
to engage to fit him for and assist him in that great
work to which he had called him. But upon his
violation of the condition, God justly withdraws his
help.

Verse 18. *When Delilah saw that he had told her
all his heart*—From the seriousness and solemnity

A. M. 2884. 19 ^f And she made him sleep upon
B. C. 1120. her knees; and she called for a man,
and she caused him to shave off the seven
locks of his head; and she began to afflict him,
and his strength went from him.

20 And she said, The Philistines *be* upon
thee, Samson. And he awoke out of his sleep,
and said, I will go out as at other times before,
and shake myself. And he wist not that the
LORD ^g was departed from him.

21 ¶ But the Philistines took him, and ¹² put
out his eyes, and brought him down to Gaza,
and bound him with fetters of brass; and he did
grind in the prison-house.

22 Howbeit the hair of his head began to
grow again ¹³ after he was shaven.

^f Prov. vii. 26.—^g Num. xiv. 9, 42, 43.—¹² Heb. *bored out*.
¹³ Or, *as when he was shaven*.

with which he spoke, she concluded that she was at length mistress of the important secret. *The lords of the Philistines brought money in their hands*—See one of the bravest men then in the world bought and sold as a sheep for the slaughter! How does this instance sully all the glory of man, and forbid the strong man ever to boast of his strength!

Verses 19, 20. *She made him sleep*—By some sleepy potion; *upon her knees*—Resting his head upon her knees. *She began to afflict him*—To humble and bring him low, in which sense the original word is often used. For, it seems, as soon as the razor touched his head, his strength began to be diminished, which she perceived by some means or other. *He awoke and said*, within himself, *I will go out as at other times*—Samson probably did not find, immediately after he was awake, that his hair was shaven, which made him speak in this manner. *He wist not that the Lord was departed*—That he was not present with him as he had formerly been; that he no longer supplied him with that extraordinary and supernatural strength with which he had before endowed him. And justly, indeed, did God depart and withdraw his presents and gifts from a man who put it into the power of a harlot to rob him of that which he knew had been appointed the tenure whereby he was to hold them. For he hereby plainly showed that he regarded the caresses of a harlot more than the divine favour, and the preservation of such extraordinary endowments. Alas! how many have lost the favourable presence of God, and are not aware of it! They have provoked him to withdraw from them, but are not sensible of their loss!

Verse 21. *The Philistines put out his eyes*—Which was done both out of revenge and policy, to disable him from doing them harm, in case he should recover his strength; but not without God's providence, punishing him in that part which had been instrumental to his sinful lusts. *Brought him to*

23 ¶ Then the lords of the Philis- A. M. 2884.
tines gathered them together, for to B. C. 1120.
offer a great sacrifice unto Dagon their god, and
to rejoice: for they said, Our god hath delivered
Samson our enemy into our hand.

24 And when the people saw him, they
^h praised their god: for they said, Our god hath
delivered into our hands our enemy, and the
destroyer of our country; ¹⁴ which slew many
of us.

25 And it came to pass, when their hearts
were ⁱ merry, that they said, Call for Samson,
that he may make us sport. And they called
for Samson out of the prison-house; and he
made ¹⁵ them sport: and they set him between
the pillars.

^h Dan. v. 4.—¹⁴ Heb. *and who multiplied our slain*.—ⁱ Chap.
ix. 27.—¹⁵ Heb. *before them*.

Gaza—Because this was a great and strong city, where he could be kept safely; and upon the sea coast, at a sufficient distance from Samson's people; and to repair the honour of that place, upon which he had fastened so great a scorn. God also ordered things thus, that where he first sinned, (Judg. xvi. 1,) there he should receive his punishment. *Grind*—As slaves used to do. He made himself a slave to harlots, and now God suffers men to use him like a slave. Poor Samson, how art thou fallen! How is thine honour laid in the dust! *Wo unto him, for he hath sinned!* Let all take warning by him, carefully to preserve their purity. For all our glory is gone when the covenant of our separation to God, as spiritual Nazarites, is profaned.

Verse 22. *The hair of his head began to grow*—This circumstance, though in itself inconsiderable, is noted as a sign of the recovery of God's favour, and his former strength, in some degree, upon his repentance, and renewing his vow with God, which was allowed for Nazarites to do.

Verse 23. *To offer a great sacrifice*—They assembled to render honour to their idol, for their triumph over a man who as much detested their idolatry as he did their barbarous oppression of his countrymen. *Unto Dagon their god*—Whose image is supposed to have been, in the upper part, of the human form, and in the lower part like a fish; probably one of the sea-gods of the heathen. The Philistines foolishly attributed to this idol what had come to pass by the will of the God of Israel, to punish Samson for his sins.

Verse 25. *Call for Samson, that he may make us sport*—May be the subject of our mirth and derision. Thus Christ was made the subject of the sport and derision of the chief priests and elders, Matt. xxvi. 67, 68, and of the Roman soldiers, xxvii. 29. No doubt they loaded him with bitter scoffs and indignities, and perhaps required of him some proofs of the more than ordinary strength yet re-

A. M. 2884. 26 ¶ And Samson said unto the lad
B. C. 1120.

that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women: and all the lords of the Philistines *were* there: and *there were* upon the ^kroof about three thousand men and women that beheld while Samson made sport.

28 And Samson called unto the LORD, and said, O Lord God, ^lremember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged

^k Deut. xxii. 8.—^l Jer. xv. 15.

maining in him, like the ruins of a great and goodly building. By this, it seems, he lulled them asleep, until, through this complaisance, he prepared the way for that which he designed.

Verse 26. *The pillars whereon the house standeth*—It is probable that this house, whether it were a temple or theatre, was no more than a wooden building, raised for the present occasion, much in the form of an amphitheatre, in the midst of which were two large wooden pillars, on which the main beams of the roof rested, so that if these should be pulled away, the building must necessarily fall. Pliny, in the fifteenth chapter of the thirty-sixth book of his *Natural History*, speaks of two theatres, built by C. Curio, in Julius Cesar's time, each of which was supported only by one pillar, though many thousands of people sat together in it; and mentions the fall of an amphitheatre, by which fifty thousand people were killed or wounded.

Verse 27. *There were upon the roof, &c.*—The roof was flat, and had windows, through which they might see what was done in the lower parts of the house.

Verse 28. *Samson called unto the Lord*—This prayer proceeded not from malice and revenge, but from faith in, and zeal for, God, who was there publicly dishonoured, and from a concern to vindicate the whole commonwealth of Israel, which it was his duty to do to the uttermost of his power, as he was judge. And God, who heareth not sinners, and would never exert his omnipotence to gratify any man's malice, manifested by the effect that he accepted and owned Samson's prayer as the dictate of his own Spirit. And although, in this prayer, he mentions only the personal injuries done by the Philistines to himself, and not the indignities which they had offered to God and his people, yet that may be ascribed to the prudent care which he had manifested upon former occasions, to draw the rage of the Philistines upon himself alone, and divert it from the people. For which end, it is supposed that this prayer was made by him with an audible voice, though he knew the Philistines would entertain it only with scorn and laughter. "We must always consider Samson," says Dr. Dodd, "in

of the Philistines for my two eyes. A. M. 2884
B. C. 1120.

29 And Samson took hold of the two middle pillars upon which the house stood, and ¹⁶on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let ¹⁷me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought

¹⁶ Or, he leaned on them.—¹⁷ Heb. my soul.

the light of an extraordinary person, immediately raised up by God for the chastisement of the Philistines. In this view, his death was heroic, as he voluntarily sacrificed himself, by the only means in his power, to the service of his country, in the destruction of those who had, in a base manner, insulted him and his God, and who, holding Israel in bondage, vainly imagined their Dagon superior to the eternal *Jehovah*." Indeed, as the same author observes further, "Samson was unquestionably a very singular type of the Messiah; called and sanctified in and from the womb; set apart to deliver his people out of the hands of all their enemies; performing all by his own personal strength alone, without assistant, and almost without weapons, (Isa. lxi. 1, 3; Hos. i. 7,) and in his death evidently doing more than in his life, thereby destroying the power of the devil, and triumphing over all his enemies," Heb. ii. 14.

Verse 30. *Samson said, Let me die with the Philistines*—That is, I am content to die, so I can but contribute to the vindication of God's glory, and the deliverance of God's people. This is no encouragement to those who wickedly murder themselves: for Samson did not desire or procure his own death voluntarily, but by mere necessity; he was by his office obliged to seek the destruction of these enemies and blasphemers of God, and oppressors of his people; which in these circumstances he could not effect without his own death. Moreover, Samson did this by divine direction, as God's answer to his prayer manifests, and that he might be a type of Christ, who, by voluntarily undergoing death, destroyed the enemies of God and of his people. They died just when they were insulting over an Israelite, persecuting him whom God had smitten. Nothing fills up the measure of the iniquity of any person or people faster than mocking or misusing the servants of God; yea, though it is by their own folly that they are brought low. Those know not what they do, nor whom they affront, that make sport with the Lord's servants.

Verse 31. *His brethren, &c., came down, and took, and buried him*—While the Philistines were so reduced by the great destruction he had wrought

A. M. 2884. *him* up, and ^m buried him between
B. C. 1120. Zorah and Eshtaol in the burying-

^m Chap.

among them, and so oppressed with grief and consternation, that they had neither heart nor leisure to hinder them. Or, as some think, they were so terrified by this awful catastrophe as to be afraid of keeping even his dead body in their land, and therefore made no opposition to his friends taking it away for burial. We may observe upon the whole of Samson's character, of what little value great bodily strength, and even great mental ability is, if not under the direction of a prudent and pious mind; and of how little avail it is to conquer our foreign enemies, if, in the mean time, we be slaves to our worst enemies, our own lusts and vices. Samson was, probably, intended by Providence for a much nobler

place of Manoah his father. And he A. M. 2884.
judged Israel twenty years. B. C. 1120.

xiii. 25.

character in life, and to have been a far greater blessing to his country. But his vicious inclinations being yielded to, instead of being resisted and mortified, grieved the Holy Spirit of God, and quenched his motions and influences, and brought the most shameful disgrace and heaviest calamities upon him. His being ranked, therefore, by the apostle to the Hebrews, chap. ix. 23, among the faithful, must chiefly refer to those particular acts of faith in God whereby he attacked the Philistines with his own single arm against thousands, and not to the general tenor of his life; many parts of which, without doubt, were highly criminal and shameful.

CHAPTER XVII.

Micah setteth up an image in his house in Ephraim, and makes an ephod, 1-6. He gets a Levite to be his priest, 7-13.

A. M. 2598. **AND** there was a man of mount
B. C. 1406. Ephraim, whose name was Micah.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me;

^a Gen. xiv. 19.

NOTES ON CHAPTER XVII.

Verse 1. Here begins what may be called a supplement to the book of Judges; which gives an account of several memorable transactions, in or about the time of the judges: whose history the author would not interrupt, by intermixing these matters with it, but reserved them to be related apart by themselves, in the five following chapters. In these he first gives an account how idolatry came into the tribe of Ephraim; which he doth in this chapter: secondly, How it came to be introduced in the tribe of Dan, chap. xviii. And then he relates, in chap. xix., a most barbarous and shameful act done by some Benjamites, and the entire destruction of that tribe, except six hundred men, for countenancing it, chap. xx. And lastly, in chap. xxi., he relates how the tribe of Benjamin was kept from being extinguished. *Whose name was Micah*—When Micah lived, and did what is related in this chapter, we may with some certainty gather from verse 6, which tells us, there was no king in Israel at that time; that is, no supreme governor, with a power to keep the people to their duty; which is supposed by learned men to have been between the death of those elders who survived Joshua, and the first oppression of Israel by Cushan. In

I took it. And his mother said, ^{Bless-} A. M. 2598.
ed *be thou* of the LORD, my son. B. C. 1406.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to ^b make a

^b Exod. xx. 4, 23.

which space of time, it is manifest, the Israelites first fell from the worship of God, and polluted themselves with idolatry, chap. ii. 13, and iii. 7. The beginning of which defection from God ^m described briefly in this chapter.

Verse 2. *About which thou cursedst*—That is, didst curse the person who had taken it away. The mother seems to have uttered this curse in the hearing of her son; who, being struck therewith, confessed that he had taken the money; upon which his mother wishes that her curses may be turned into blessings upon him.

Verse 3. *I had wholly dedicated the silver unto the Lord*—The meaning seems to be, that when she had lost the money, she vowed, that if she recovered it, she would dedicate it to the Lord, and her superstitious ignorance made her conceive that she could do this in no better way than in laying it out in images of some kind to be made use of in his worship. In the Hebrew here, the word for *Lord* is *Jehovah*, the incommunicable name of the true God, whereby it is apparent that neither she nor her son intended to forsake the true God, but only to worship him by an image, which also the Israelites designed to do when they made the calf in the wilderness, (Exod. xxxii. 1,) and Jeroboam afterward. Hence this Mi-

A. M. 2598. graven image and a molten image :
B. C. 1466. now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother ; and his mother ^c took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image : and they were in the house of Micah.

5 ¶ And the man Micah had a house of gods, and made an ^d ephod, and ^e teraphim, and ¹ consecrated one of his sons, who became his priest.

6 ^f In those days *there was* no king in Israel, ^g but every man did *that which* was right in his own eyes.

7 ¶ And there was a young man out of ^h Beth-lehem-judah of the family of Judah,

^c Isaiah xlv. 6. — ^d Chap. viii. 27. — ^e Genesis xxxi. 19, 30.
^f Heb. *filled the hand*, Exodus xxix. 9. — ^g Chapter xviii. 1.
^h Deut. xii. 8.

cah rejoiced when he had got a priest of the Lord's appointment. Their error lay in worshipping God according to their own fancies, and not as he had commanded. But this chapter and the following show that the Israelites were at this time fallen into a most deplorable and shameful ignorance of God and his law. *For my son*—For the benefit of thyself and family ; that you need not be continually going to Shiloh to worship, but may do it at home. *Therefore I will restore it unto thee*—To dispose of it, as I say, in making an image.

Verse 4. *Yet he restored the money to his mother*—Though she allowed him to keep it, he persisted in his resolution to restore it, that she might dispose of it as she pleased. *His mother took two hundred shekels*—Reserving nine hundred either for the ephod, or teraphim, or other things relating to this worship.

Verse 5. *The man Micah had a house of gods*—The Hebrew בית אלהים, *Beth Elohim*, may more properly be translated *a house of God* ; that is, he had made, or at least intended to make, in his own dwelling, an imitation of the house of God in Shiloh. *And teraphim*—A sort of images so called. *And consecrated one of his sons*—Because the Levites, in that corrupt state of the church, neglected the exercise of their office, and therefore they were neglected by the people, and others put into their employments.

Verse 6. *There was no king in Israel*—No judge to govern and control them ; the word *king* being used largely for a supreme magistrate. God raised up judges to rule and deliver the people when he saw fit ; and at other times for their sins he suffered them to be without them, and such a time this was ; and therefore they ran into that idolatry from which the judges usually kept them ; as appears by that

who *was* a Levite, and he sojourned there. A. M. 2598.
B. C. 1406.

8 And the man departed out of the city from Beth-lehem-judah, to sojourn where he could find *a place* : and he came to mount Ephraim to the house of Micah, ² as he journeyed.

9 And Micah said unto him, Whence comest thou ? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place*.

10 And Micah said unto him, Dwell with me, ⁱ and be unto me a ^k father and a priest, and I will give thee ten *shekels* of silver by the year, and ³ a ⁴ suit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man ; and the young man was unto him as one of his sons.

^h Joshua xix. 15. — ² Heb. *in making his way*. — ⁱ Chapter xviii. 19. — ^k Gen. xiv. 8. — ³ Or, *a double suit*, &c. — ⁴ Heb. *an order of garments*.

solemn and oft-repeated declaration in this book, that after the death of such or such a judge, the people forsook the Lord, and turned to idols. *His own eyes*—That is, not what pleased God, but what best suited his own fancy.

Verse 7. *Beth-lehem-judah*—So called here, as Matt. ii. 1, 5, to distinguish it from Bethlehem in Zebulun. There he was born and bred. *Of Judah*—That is, of or belonging to the tribe of Judah ; not by birth, for he was a Levite ; but by his habitation and ministration. For the Levites were dispersed among all the tribes : and this man's lot fell into the tribe of Judah. *Sojourned*—So he expresseth it, because this was not the proper place of his abode, this being no Levitical city.

Verse 8. *To sojourn where he could find a place*—For employment and a livelihood ; for the tithes and offerings, which were their maintenance, not being brought unto the house of God, the Levites and priests were reduced to difficulties.

Verse 10. *Be unto me a father*—That is, a priest, a spiritual father, a teacher or instructor. He pretends reverence and submission to him ; and what is wanting in his wages, he pays him in titles.

Verses 11, 12. *The Levite was content*—Being infected with the common superstition and idolatry of the times. *As one of his sons*—That is, treated with the same degree of kindness and affection. *Micah consecrated the Levite*—To be a priest, for which he thought a consecration necessary, as knowing the Levites were no less excluded from the priest's office than the people. *The young man*—Instead of his son, whom he had consecrated, but now it seems restrained from the exercise of that office, devolving it wholly upon the Levite, who was nearer akin to it.

A. M. 2598. 12 And Micah ¹consecrated the
B. C. 1406. Levite; and the young man ^mbecame his priest, and was in the house of Micah.

¹ Verse 5.

Verse 13. *Do me good*—I am assured God will bless me. So blind and grossly partial he was in his judgment, to think that one right circumstance would answer for all his substantial errors, in making and worshipping images against God's express command, in worshipping God in a forbidden place, by a priest illegally appointed. "He persuades himself," says Calmet, "that the people, seeing his chapel served by a man of the family of Levi, will come thither with

13 Then said Micah, Now know I A. M. 2598
that the LORD will do me good, seeing B. C. 1406.
I have a Levite to *my* priest.

^m Chap. xviii. 30.

greater confidence, and that this concourse, together with the offerings to be brought, will procure him considerable gain. It is evidently this gain which he here calls the blessing of God. How just a representation is this of those superstitiously covetous persons who would connect religion with the love of riches, and who, as St. Paul expresses it, fancy that piety should serve as a means of enriching themselves."

CHAPTER XVIII.

The Danish spies call at Micah's house, 1-6. The report they bring back, 7-10. The Danites send forces, who by the way plunder Micah of his gods, 11-26 They take Laish, and set up idolatry there, 27-31.

A. M. 2598. **I**N ^athose days *there was* no king
B. C. 1406. in Israel: and in those days ^bthe tribe of the Danites sought them an inheritance to dwell in; for unto that day *all their inheritance* had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, ¹men of valour, from ^cZorah, and from Eshtaol, ^dto spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the ^ehouse of Micah, they lodged there.

3 When they *were* by the house of Micah,

they knew the voice of the young A. M. 2598
man the Levite: and they turned in B. C. 1406.
thither, and said unto him, Who brought thee hither? and what makest thou in this *place*? and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath ^fhired me, and I am his priest.

5 And they said unto him, ^gAsk counsel, we pray thee, ^hof God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, ⁱGo in peace: before the LORD *is* your way wherein ye go.

^a Chap. xvii. 6.—^b Joshua xix. 47.—¹ Heb. sons.—^c Chap. xiii. 25.—^d Num. xii. 17.

^e Chapter xvii. 1.—^f Chapter xvii. 10.—^g 1 Kings xxii. 5.
^h Chap. xvii. 5, 14.—ⁱ 1 Kings xxii. 6.

NOTES ON CHAPTER XVIII.

Verse 1. *In those days there was no king in Israel*—These words seem to be repeated in order to assign the reason of such enormous practices as are recorded in this and the preceding chapter. They appear to have taken place not long after Joshua's death, probably between his death and that of the elders who survived him, and the time of Othniel, who was the first judge raised up for them by God. *The tribe of the Danites*—A part of that tribe, consisting only of six hundred men of war, with their families, verse 21. *Sought them an inheritance*—An inheritance had been allotted them as well as the rest of the tribes, (Josh. xix. 40, &c.,) but partly by their indolence, and partly for want of that brotherly assistance which ought to have been afforded them by other tribes, a considerable portion of this inheritance could not be acquired by them. Wanting room,

therefore, for all their people and cattle, and being unable to contend with the Amorites, they sent some, as it here follows, to search out a new dwelling elsewhere.

Verses 2-5. *They lodged there*—Not in the same house, but near it. *They knew the voice of the young man*—Having been acquainted with him before he came to live with Micah. *Ask counsel, we pray thee, of God*—By thine ephod and teraphim, or image, which they knew he had. This and the following verse show that this sanctuary of Micah was dedicated to the true God, and not to idols. But how ignorant were these Danites, to suppose God would be consulted here as well as in his house at Shiloh!

Verse 6. *The priest said, Before the Lord is your way*—Your design is under the eye of God; that is, under his direction, protection, and care. The priest

A. M. 2598. 7 ¶ Then the five men departed,
B. C. 1406. and came to ^k Laish, and saw the people that *were* therein, ^l how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no ^m magistrate in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man.

8 And they came unto their brethren to ⁿ Zorah and Eshtaol: and their brethren said unto them, What *say* ye?

9 And they said, ^o Arise, that we may go up against them: for we have seen the land, and behold, it is very good: and *are* ye ^p still? be not slothful to go, *and* to enter to possess the land.

10 When ye go, ye shall come unto a people ^q secure, and to a large land: for God hath given it into your hands; ^r a place where *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men ^s appointed with weapons of war.

12 And they went up, and pitched in ^t Kirjath-

^k Josh. xix. 47, called *Leshem*.—^l Verses 27, 28.—^m Verse 2.—ⁿ Num. xii. 30. possessor, or, heir of restraint.—^o Verse 2.—^p Num. xii. 30. ^q 1 Kings xxii. 3.—^r Verses 7, 27.—^s Deut. viii. 9.

undoubtedly feigned this answer; for it is not to be imagined that he could, in such a case, have any answer from God, either through his ephod and teraphim, or in any other way. From hence, however, we may infer, Micah and his priest gave out that God might be inquired of by their means as well as at his oracle at Shiloh.

Verse 7. *After the manner of the Zidonians*—Who, dwelling in a very strong place, and abounding in wealth, lived securely in peace and luxury, and were imitated therein by the people of Laish, who were grown secure and careless, because they perceived that the Israelites never attempted any thing against them. *There was no magistrate that might put them to shame*—That is, rebuke or punish them for any thing they did. *Putting to shame* seems to be used for inflicting civil punishment, because shame is generally the effect of it. *They were far from the Zidonians*—Who otherwise could have succeeded them, and would have been ready to do it. *Had no business with any man*—No commercial connection, or any alliance with the neighbouring nations, nor much intercourse or converse with other cities, the place being in a pleasant and plentiful soil, between the two rivulets of Jor and Dan; not needing supplies from others, and therefore minding only their own ease and pleasure.

yearim, in Judah: wherefore they ^{A. M. 2598} called that place ^{B. C. 1406} ^a Mahaneh-dan unto this day: behold, *it is* behind Kirjath-yearim.

13 And they passed thence unto mount Ephraim, and came unto ^b the house of Micah.

14 ¶ ^c Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that ^d there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and ^e saluted him.

16 And the ^f six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

17 And ^g the five men that went to spy out the land went up, *and* came in thither, *and* took ^h the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men *that were* appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the

^a Heb. girded.—^b Josh. xv. 60.—^c Ch. xiii. 25.—^d Ver. 2. ^e 1 Sam. xiv. 28.—^f Chap. xvii. 5.—^g Heb. and asked him of peace, Gen. xliii. 27.—^h Ver. 11.—ⁱ Ver. 2, 14.—^j Ch. xvii. 4.

Verse 10. *God hath given it into your hands*—This they gather partly from God's promises, which they supposed they had from the Levite's mouth, and partly from his providence, which had so disposed them that they would be an easy prey.

Verses 12–14. *Mahaneh-dan*—That is, the camp of Dan. *They came unto the house of Micah*—That is, to the town in which his house was, for they had not yet entered into it. *Then answered the five men*—That is, they *spoke*; the word *answering* being often used in Scripture of the first speaker. *There is in these houses*—That is, in one of these houses. *Consider what ye have to do*—Whether it be not expedient to take them for your further use. Perhaps the remembrance of the ark being carried before their ancestors in former times, in all their expeditions, as a mark of God's presence being among them, might incline them to the foolish and impious thought of taking with them Micah's ephod and teraphim.

Verses 17–19. *The five men came in thither*—Into the house, and that part of it where the things were. *The priest stood in the gate*—Whither they had drawn him forth, that they might without noise or hindrance take the things away. *And these went into Micah's house*—Namely, the five men, to whom when they were fetching out the image, &c., the

A. M. 2598. teraphim, and the molten image.
B. C. 1406. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, ^b lay thy hand upon thy mouth, and go with us, ^c and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the carriage before them.

22 ¶ And when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, ^e that thou comest with such a company?

24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what

is this *that* ye say unto me, What aileth thee? A. M. 2598.
B. C. 1406.

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest ^e angry fellows run upon thee, and thou lose thy life, with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 ¶ And they took *the things* which Micah had made, and the priest which he had, and ^d came unto Laish, unto a people *that were* at quiet and secure: ^e and they smote them with the edge of the sword, and burnt the city with fire.

28 And *there was* no deliverer, because it *was* ^f far from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* ^g by Beth-rehob. And they built a city, and dwelt therein.

29 And ^h they called the name of the city ⁱ Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

30 ¶ And the children of Dan set up the graven image: and Jonathan, the son of Ger-

^b Job xxi. 5. ^c xxix. 9.—^c Chapter xvii. 10.—^e Heb. *that thou art gathered together*.—^e Heb. *bitter of soul*, 2 Sam. xvii. 8.

^a Verses 7, 10.—^e Josh. xix. 47.—^f Verse 7.—^g Num. xiii. 21.—^h Josh. xix. 47.—ⁱ Gen. xiv. 14.

priest said, *What do ye? And they said, Lay thy hand upon thy mouth*—That is, be silent. *A priest unto a tribe and a family*—A tribe or family.

Verses 20, 21. *The priest's heart was glad*—As he was promised promotion, he not only consented to the fact, but assisted them in it, being wholly governed by a regard to his own secular interest. *He went in the midst of the people*—Both for the greater security of such precious things, and that Micah might not be able to come near him to injure or upbraid him; and, perhaps, also, because that was the place where the ark used to be carried. *They put the little ones, and the cattle, &c., before them*—For their greater security, if Micah should pursue them.

Verse 24. *My gods which I made*—Or, rather, *my god*, as the Hebrew word generally signifies, meaning the image, which he considered as a symbol of God's presence with him; for he could not be so stupid as to think it to be the *great Jehovah*, who made heaven and earth, and whom he professed to worship, but merely as a medium through which he offered up his worship to him, as many of the heathen did. *What have I more?*—I value nothing I have in comparison of what you have taken away. Which zeal for idolatrous trash may shame multi-

tudes that call themselves Christians, and yet value their worldly conveniences more than all the concerns of their own salvation. Is Micah thus fond of his false gods? And how ought we to be affected toward the true God? Let us reckon our communion with God our greatest gain; and the loss of God the sorest loss. Wo unto us, if He depart! *For what have we more?*

Verse 25. *Let not thy voice be heard*—Thy complaints and reproaches. *Lest angry fellows run upon thee*—The soldiers, who are sharp and fierce, and will soon be inflamed by thy provoking words. *And thou lose thy life*—Which, notwithstanding all thy pretences, thou valuest more than thy image, teraphim, and ephod.

Verses 27–29. *And burned the city with fire*—Not wholly, but in a great measure, to make their conquest more easy. *They built a city*—Or, rather, repaired and enlarged that which they found there. *After the name of Dan*—That it might be manifest they belonged to the tribe of Dan, though they were settled at a great distance from them in the most northerly part of the land; whereas the lot of their tribe was in the southern part of Canaan.

Verse 30. *The children of Dan set up the graven image*—Having succeeded in their expedition, ac-

A. M. 2598 shom, the son of Manasseh, he and his
B. C. 1406. sons were priests to the tribe of Dan
^k until the day of the captivity of the land.

^k Chap. xiii. 1.

cording to the prediction they supposed they had through the image, they had a great veneration for it. And as soon as they had completed their city, they set it up, and chose a minister to officiate for them, probably the Levite who had acted as priest for Micah, and is, at length, named here, Jonathan, the son of Gershom, the son of Manasseh: not of that Manasseh who was the head of the tribe so called, for he had no son named Gershom, but, as is generally thought, of some other Manasseh of the tribe of Levi; Gershom and Manasseh being names common in Israel. *Until the day of the captivity*—When the whole land of the ten tribes, whereof Dan was one, was conquered, and the people carried captive by the Assyrians, (2 Kings xvii. 6, 23,) which is called, by way of eminence, *the captivity*. The Jewish rabbis, however, Kimchi and Ralbeg, argue, that it is altogether unlikely this image should be suffered to continue in the days of David, who was sedulous to destroy idolatry, and advance true religion to the utmost of his power, all the country over from Dan to Beer-sheba, and who is therefore said to be a man after God's own heart. Hence, they con-

31 And they set them up Micah's A. M. 2598
graven image which he made, ¹all B. C. 1406
the time that the house of God was in Shiloh.

¹ Josh. xviii. 1.

clude, that by the *captivity of the land* here is meant the taking of the ark by the Philistines, and carrying it captive into the temple of Dagon. The later Jews, in general, approve of understanding the words in this sense; and "it is surprising," says Houbigant, "that they have not seen that הארון *haaron*, the ark, should have been read here for הארצ *haarets*, the land." But it ought to be observed, that it is not said here, the *graven image* was there till *the captivity of the land*, but only that Jonathan's posterity were priests till that time, to this tribe or family of Dan. This they might be, under all the changes which took place, even till the Assyrian captivity, sometimes more openly, sometimes more secretly, sometimes in one way of idolatry, and sometimes in another. In the mean time, it is only affirmed, that the Danites had the graven image with them *while the house of God was in Shiloh*, which was removed thence when the ark of God was taken, 1 Sam. iv. So that *the captivity of the land*, here spoken of, may be that by Shalmaneser, as stated above, and yet David, during his reign, may have destroyed all idols out of the land.

CHAPTER XIX.

The adultery of the Levite's concubine, 1, 2. His reconciliation to her, and entertainment at her father's, 3-9. His journey homeward as far as Gibeah, 10-15. An Ephraimite takes him in, 16-21. The men of Gibeah assault the house, 22-24. They force his concubine to death, 25-28. He sends notice of it to all the tribes of Israel, 29, 30.

A. M. 2598. AND it came to pass in those days,
B. C. 1406. when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him ¹a concubine out of ^bBeth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her fa-

ther's house to Beth-lehem-judah, and A. M. 2598.
was there ²four ³whole months. B. C. 1406.

3 And her husband arose, and went after her, to speak ⁴friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the

^a Chap. xvii. 6; xviii. 1; xxi. 25.—¹ Heb. *a woman a concubine*, or, *a wife a concubine*.—^b Chap. xvii. 7.

² Or, *a year and four months*.—³ Hebrew, *days four months*.
⁴ Heb. *to her heart*, Gen. xxxiv. 3.

NOTES ON CHAPTER XIX

Verse 1. *Who took him a concubine*—Hebrew, *a wife, a concubine*, that is, such a concubine as was also his wife: called a concubine only because she was not endowed. Perhaps he had nothing to endow her with, being himself only a sojourner. "Women of this sort differed little from the wife, except in some outward ceremonies and stipulations, but agreed with her in all the true essentials of marriage, and gave themselves up to the husband, (for so he is called in the next chapter, verse 4,) with

faith plighted, and with affection."—Dr. Dodd, who refers to Sterne's Sermons, vol. iii. Ser. iii., and Selden de Jure, Nat. lib. v. c. 7.

Verses 2, 3. *Played the whore against him*—Against her faith given to him. *Went away*—Either for fear of punishment, or because her heart was alienated from him; wherein not only she sinned, but her father, by connivance at her sin, and neglect of just endeavours for her reconciliation to her husband. *Her husband went to speak friendly unto her*—To offer her pardon and reconciliation.

A. M. 2598. damsel saw him, he rejoiced to meet
B. C. 1406. him.

4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, ⁵ Comfort ^e thy heart with a morsel of bread, and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thy heart be merry.

7 And when the man rose up to depart, his father-in-law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thy heart, I pray thee. And they tarried ⁶ until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, Behold, now the day ⁷ draweth toward evening, I pray you tarry all night: behold, ⁸ the day groweth to an end, lodge here, that thy heart may be merry; and to-morrow get you early on your way, that thou mayest go ⁹ home.

10 But the man would not tarry that night, but he rose up and departed, and came ¹⁰ over against ^d Jebus, which is Jerusalem: and there

were with him two asses saddled, his A. M. 2598.
concubine also was with him. B. C. 1406.

11 And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in unto this city ^e of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over ^f to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in ^g Ramah.

14 And they passed on and went their way; and the sun went down upon them when they were by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for there was no man that ^h took them into his house to lodging.

16 ¶ And behold, there came an old man from ⁱ his work out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeah; but the men of the place were Benjamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We are passing from Beth-lehem-judah toward the side of mount Ephraim; from thence am I: and I went to Beth-lehem-judah, but I am now going

⁵ Heb. strengthen.—^c Gen. xviii. 5.—⁶ Heb. till the day declined.—⁷ Heb. is weak.—⁸ Heb. it is the pitching time of the day.—⁹ Heb. to thy tent.

Verse 12. *The city of a stranger*—That is, of a strange nation; a city which the Canaanites possess. For though Jerusalem had been taken by Caleb, (chap. i.) yet the strong fort of Zion was still in their hands, whence it is likely they did much molest, and afterward, by God's permission, drive out the Israelites who dwelt there.

Verse 15. *He sat down in the street of the city*—There being no public inns in that country in those days, this was the general custom. Travellers sat down in the streets till some person invited them into his house. And this was generally readily done by one or other, except in places where there was a great degeneracy of manners. Here, although they were soft and effeminate in other respects, yet they ere hard-hearted to strangers, for there was no man

¹⁰ Heb. to over against.—^d Josh. xviii. 28.—^e Josh. xv. 8, 63.—^f Josh. xviii. 28.—^g Josh. xviii. 25.—^h Matt. xxv. 43.
ⁱ Psa. civ. 23.

that took them into his house to lodging, till a poor labouring man performed that office of hospitality toward them.

Verse 16. *Also of mount Ephraim*—Whence likewise the Levite was, which inclined him to show the more kindness to his countryman. *But the men of the place were Benjamites*—This was indeed one of the cities belonging to the priests; but the cities which were given to the priests, and whereof they were owners, were not inhabited by the priests or Levites only, especially at this time, when they were but few in number, but by many other persons of different professions.

Verse 18. *House of the Lord*—Which was in Shiloh. Thither he went, either because he lived there for that was in the tribe of Ephraim; or, rather, be-

A. M. 2598. to ^k the house of the LORD; and
B. C. 1406. there *is* no man that ¹¹ receiveth me
to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, ¹ Peace *be* with thee; howsoever, *let* all thy wants *lie* upon me; ² only lodge not in the street.

21 ^a So he brought him into his house, and gave provender unto the asses: ^o and they washed their feet, and did eat and drink.

22 ¶ Now as they were making their hearts merry, behold, ^p the men of the city, certain ^q sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, ^r Bring forth the man that came into thy house, that we may know him.

23 And ^s the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wick-

^k Josh. xviii. 1.—¹¹ Heb. *gathereth*, Verse 15.—¹ Genesis xliii. 23.—^a Gen. xix. 2.—^o Genesis xxiv. 32.—^o Genesis xviii. 4.—^p Gen. xix. 4.—^q Deut. xiii. 13.

cause he would there offer prayers and praises, and sacrifices to God, for his mercy in reconciling him and his wife.

Verse 19. *Yet there is both straw, &c.*—The Levite here acquaints the man that he had with him all things necessary both for himself and his concubine, his servant and his asses; so that he should not burden any man who should receive him, as he only wanted some place to lodge in. *For thy handmaid*—Or, as we should speak now, for the woman that is with me. *The young man that is with thy servants*—Or along with us. It was a form of expression in those days to entitle themselves the servants of those they spoke to with any degree of respect.

Verses 20, 21. *Let all thy wants lie upon me*—It matters not whether thou wantest nothing or every thing; I will take care to supply all thy wants. *They washed their feet*—As they used to do to travellers in those hot countries.

Verses 22, 23. *As they were making their hearts merry*—That is, refreshing themselves with the provisions set before them. *Behold, certain sons of Belial*—Children of the devil, wicked and licentious men. *Bring forth the man, &c.*—They wanted the Levite brought forth, that they might satisfy their unnatural lusts. *This man is come into my house*—And therefore I am obliged to protect him by the laws of hospitality. As several circumstances of this horrid wickedness resemble those of the affair re-

edly; seeing that this man is come A. M. 2598
into my house, ^t do not this folly. B. C. 1406.

24 ^u Behold, *here is* my daughter, a maiden, and his concubine; them I will bring out now, and ^v humble ye them, and do with them what seemeth good unto you: but unto this man do not ¹² so vile a thing.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they ^y knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and behold, the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going. But ^z none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

^r Gen. xix. 5.—^s Gen. xix. 6.—^t 2 Sam. xiii. 12.—^u Gen. xix. 8.—^v Gen. xxxiv. 2.—¹² Heb. *the matter of this folly*
^y Gen. iv. 1.—^z Chap. xx. 5.

corded Gen. xix., we refer the reader to the notes on that chapter.

Verse 24. *Behold, here is my daughter, &c.*—The master of the house came at last to a resolution that it was less wickedness to prostitute the women to their lusts than the Levite. The dilemma to which he was reduced was indeed dreadful, nevertheless he is not to be justified in the proposal which he makes, no more than Lot was to be justified in a similar case, in offering his two daughters to satisfy the lusts of the men of Sodom. Although of two evils we must choose the less, yet, as we have there observed, “of two sins we must choose neither, nor ever do evil that good may come.”

Verse 26. *Then came the woman, and fell down, &c.*—Namely, dead; killed partly with grief of heart, and partly with excessive abuse. Thus the sin she formerly chose, (verse 2.) is now her destruction; and though her husband pardoned her, God would punish her, at least as to this life.

Verses 27, 28. *Went out to go his way*—Concluding, without doubt, that the Gibeathites had conveyed away his concubine, and would keep her, and therefore he hasted home to take proper measures for the recovery of her; as we find he did afterward to revenge her death. *He said unto her, Up, and let us be going*—He thought she was only asleep, and the unexpected surprise of seeing her, and his haste to get out of this inhospitable place, might make him express himself in this manner.

A. M. 2598. 29 ¶ And when he was come
B. C. 1406. into his house, he took a knife,
and laid hold on his concubine, and "divided
her, *together* with her bones, into twelve
pieces, and sent her into all the coasts of
Israel.

^a Chap. xx. 6.

Verse 29. *He took a knife, &c.*—As the Levite expected no justice from the elders of Gibeah, and there was no supreme head over all the tribes at that time, he had recourse to the elders of each respective tribe; and to move them the more, and stir them up to punish the offender, he sent a part of the body to each of them, preserved undoubtedly by some means from putrefaction. And, undoubtedly, he instructed those he sent with it to relate particu-

30 And it was so, that all that saw A. M. 2598.
it said, There was no such deed done B. C. 1406.
nor seen from the day that the children of
Israel came up out of the land of Egypt unto
this day: consider of it, ^btake advice, and
speak *your minds*.

^b Chap. xx. 7.

larly the circumstances of the unparalleled and barbarous fact.

Verse 30. *All said, There was no such deed done or seen, &c.*—All who saw it, and heard the relation, were so moved with horror at it that they called upon each other to consult and give their opinion in what manner justice should be done upon the lewd and inhuman Gibeathites; as follows in the next chapter.

CHAPTER XX.

The Levite's cause heard in a general convention of the tribes, 1-7. They resolve to avenge his quarrel, 8-11. The Benjamites assemble in defence of the criminals, 12-17. The defeat of Israel in the first two battles, 18-25. They humble themselves before God, 26-28. The total rout of the Benjamites, 29-48.

A. M. 2598. THEN ^aall the children of Israel
B. C. 1406. went out, and the congregation
was gathered together as one man, from ^bDan
even to Beer-sheba, with the land of Gilead,
unto the LORD ^cin Mizpeh.

2 And the chief of all the people, *even* of all
the tribes of Israel, presented themselves in the
assembly of the people of God, four hundred
thousand footmen ^dthat drew sword.

^a Deut. xiii. 12.—^b Chap. xviii. 29.—^c Judg. x. 17.

NOTES ON CHAPTER XX.

Verse 1. *All the children of Israel went out*—Namely, the principal persons out of their respective cities, who were appointed to represent the rest. *As one man*—That is, with one consent. *Dan, &c.*—Dan was the northern border of the land, near Lebanon; and Beer-sheba the southern border. *Gilead*—Beyond Jordan, where Reuben, Gad, and half Manasseh were. *To the Lord*—As to the Lord's tribunal; for God was not only present in the place where the ark and tabernacle were, but also *in the assemblies of the gods*, or judges, (Psa. lxxxii. 1,) and in all places where God's name is recorded, (Exod. xx. 24,) *and where two or three are met together in his name.* *Mizpeh*—A place on the borders of Judah and Benjamin. This they chose, as a place they used to meet in upon solemn occasions, for its convenient situation for all the tribes within and without Jordan; and as being near the place

3 (Now the children of Benjamin A. M. 2598.
heard that the children of Israel B. C. 1406.
were gone up to Mizpeh.) Then said the
children of Israel, Tell us, how was this wickedness?

4 And ¹the Levite, the husband of the woman that was slain, answered and said, ^eI
came into Gibeah that *belongeth* to Benjamin,
I and my concubine, to lodge.

^d Chap. viii. 10.—¹ Heb. *the man the Levite.*—^e Chap. xix. 15.

where the fact was done, that it might be more thoroughly examined; and not far from Shiloh, where the tabernacle was, whither they might go or send.

Verse 2. *Four hundred thousand*—The number is here set down, to show their zeal and forwardness in punishing such a villany; the strange blindness of the Benjamites, that durst oppose so great and united a body; and that the success of battles depends not upon great numbers, seeing this great host was twice defeated by the Benjamites.

Verse 3. *The children of Benjamin heard*—Like persons unconcerned and resolved, they neither went nor sent thither: partly through their own pride and stubbornness; partly because, as they were loath to give up any of their brethren to justice, so they presumed the other tribes would never proceed to war against them; and partly from divine infatuation, hardening that wicked tribe to

A. M. 2598. 5 ^f And the men of Gibeah rose
B. C. 1406. against me, and beset the house round
about upon me by night, *and* thought to have
slain me: ^g and my concubine have they ² forced,
that she is dead.

6 And ^h I took my concubine, and cut her in
pieces, and sent her throughout all the country
of the inheritance of Israel: for they ⁱ have
committed lewdness and folly in Israel.

7 Behold, ye *are* all children of Israel: ^k give
here your advice and counsel.

8 ¶ And all the people arose as one man, say-
ing, We will not any *of us* go to his tent, nei-
ther will we any *of us* turn into his house:

³ But now this *shall be* the thing which we
will do to Gibeah: *we will go up by lot*
against it;

10 And we will take ten men of a hundred

^f Chapter xix. 22.—^g Chapter xix. 25.—² Hebrew, *humbled*.
^h Chap. xix. 29.—ⁱ Josh. vii. 15.

their own destruction. *Tell us*—They speak to the
Levite, and his servant, and his host, who doubtless
were present upon this occasion.

Verses 5, 6. *Slain me*—Except I would either
submit to their unnatural lust, which I was resolved
to withstand even unto death, or deliver up my
concubine to them, which I was forced to do.
Lewdness and folly—That is, a lewd folly; most
ignominious and impudent wickedness.

Verses 7, 8. *Ye are*—The sons of that holy man,
who, for one filthy action, left an eternal brand upon
one of his own sons: a people in covenant with the
holy God, whose honour you are obliged to vindicate,
and who hath expressly commanded you to
punish all such notorious enormities. *We will not*
any of us go to his tent—That is, his habitation, until
we have revenged this injury.

Verses 9, 10. *We will go up by lot against it*—
They probably cast lots who should go, and who
should stay at home to provide the necessary sup-
plies. *According to all the folly that they have*
wrought—That we may punish them as such wicked-
ness deserves. *In Israel*—This is added as an
aggravation, that they should do that in Israel, or
among God's peculiar people, which was esteemed
abominable even among the heathen. "The abhor-
rence of the crime" of the Gibeathites "here expressed,
and the determination of the Israelites to punish
the criminals, were very proper, but they seem to
have acted with too much precipitation and resent-
ment. There were with them also sins against the
Lord: the abomination of Gibeah was both an evi-
dence and effect of national degeneracy; and it called
for deep humiliation and lamentation, that such
wickedness had been wrought in Israel, as well as
for indignation against the criminals. They ought to
have begun with personal and national repentance
and reformation; with solemn sacrifices and earn-

throughout all the tribes of Israel, and A. M. 2598
a hundred of a thousand, and a thou- B. C. 1406
sand out of ten thousand, to fetch victual for
the people, that they may do, when they come
to Gibeah of Benjamin, according to all the
folly that they have wrought in Israel.

11 So all the men of Israel were gathered
against the city, ³ knit together as one man.

12 ¶ ¹ And the tribes of Israel sent men
through all the tribe of Benjamin, saying,
What wickedness *is* this that is done among
you?

13 Now therefore deliver *us* the men, ^m the
children of Belial, which *are* in Gibeah, that
we may put them to death, and ⁿ put away
evil from Israel. But the children of Benja-
min would not hearken to the voice of their
brethren the children of Israel:

^k Chapter xix. 30.—³ Heb. *fellows*.—¹ Deuteron. xiii. 14.
ⁿ Deut. xiii. 13.—^m Deut. xvii. 12.

est supplications. This was required in other wars,
(Deut. xxiii. 9,) much more in such a war as this."—
Scott.

Verse 12. *The tribes of Israel sent men, &c.*—
Before they marched forward they sent an embassy
to the Benjamites, to complain of the wickedness
that had been committed, and the injury that had
been done by some of their tribe, and to demand
that the offenders might be delivered up to justice.
This was a wise and just course, that the innocent
might be separated from the guilty, and a fair oppor-
tunity given them of preventing their own ruin by
doing what their duty, honour, and interest laid them
under an indispensable obligation to do; by deliver-
ing up those vile malefactors, whom they could not
keep without bringing the curse of God upon them-
selves. But why did not these tribes of Israel show
equal zeal against the conduct of the idolatrous
Danites, which, as the last-mentioned author ob-
serves, "though less destructive to the peace of soci-
ety, more immediately struck at the honour of God
and the interests of religion?" Could this be owing
to any thing else than the very low state of religion
among them, and their indifference and unconcern
about the honour of God? And yet idolatry was
the only crime on account of which they were com-
manded to levy war against their brethren.

Verse 13. *That we may put away evil from Is-
rael*—Both the guilt and punishment wherein all
Israel will be involved if they do not punish it. *The*
children of Benjamin would not hearken—From
the pride of their hearts, which made them scorn to
submit to their brethren; from a conceit of their
own valour; and from God's just judgment. Cer-
tainly the degeneracy among them must have been
very great, and it is probable the offenders might be
men of considerable rank and power, which made
the Benjamites refuse to deliver them up.

A. M. 2598. 14 But the children of Benjamin
B. C. 1406. gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, besides the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men ^oleft-handed; every one could sling stones at a hair-breadth, and not miss.

17 And the men of Israel, besides Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

^o Chap. iii. 15.—^p Verses 23, 26.

Verse 15. *Twenty and six thousand men*—"How does this agree with the following numbers; for all that were slain of Benjamin were twenty-five thousand and one hundred men, (verse 35,) and there were only six hundred that survived, (verse 47,) which make only twenty-five thousand and seven hundred?" We answer, The other thousand men were either left in some of their cities, where they were slain, (verse 48,) or were cut off in the first two battles, wherein it is unreasonable to think they had an unbloody victory: and as for these twenty-five thousand and one hundred men, they were all slain in the third battle.

Verse 16. *Could sling stones at a hair's breadth, and not miss*—A hyperbolical expression, signifying that they could do this with great exactness. This extraordinary skill in their arms (for it is likely they handled other weapons with the like dexterity) and their natural courage, imboldened the Benjamites with such a small number to undertake a war against such a vast multitude of their brethren, the other Israelites; which warlike disposition of theirs was foretold by Jacob, for he said of them, when he spake of the character and fortune of each tribe, (Gen. xlix. 27,) *Benjamin shall raven as a wolf*, which is an undaunted, fearless creature.

Verse 17. *The men of Israel were four hundred thousand*—That is, those that were here present, for it is probable they had a far greater number of men, being six hundred thousand before their entrance into Canaan.

Verse 18. *The children of Israel arose*—Some sent in the name of all; and *went up to the house of God*—To Shiloh, which was not far from Mizpeh; and *asked counsel of God*—By Urim and Thummim, as they did chap. i. 1. The Targum has it, *They asked counsel by the word of the Lord. Which of us shall go up first?*—This was added to prevent emulations and contentions: but they do not ask whether they should go against them or not; nor yet do they seek to God for his help by prayer,

18 ¶ And the children of Israel A. M. 2598.
arose, and ^pwent up to the house of B. C. 1406.
God, and ^aasked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah *shall go up* first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And ^rthe children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

^a Num. xxvii. 21.—^r Gen. xlix. 27.

and fasting, and sacrifice, as in all reason they ought to have done; but were confident of success, because of their great numbers and righteous cause.

Verses 19, 20. *The children of Israel encamped against Gibeah*—It seems from these words that Judah only led the van, as we now speak, and stood in the front of the battle, to make the first assault; but that all the rest went up with them. *Israel went out to battle against Benjamin*—When the Benjamites heard that Israel were encamped against Gibeah, they came to the relief of it; and the Israelites marched out of their camp to engage them.

Verse 21. *The children of Benjamin came forth out of Gibeah*—Those forces which were left in Gibeah for its defence issued out upon the Israelites in their rear, while the other Benjamites fought against them in front. *And destroyed that day twenty and two thousand*—Since they were engaged in so good a cause, and God himself bid them go up, it may seem strange that they should receive such a defeat. But it is to be observed, he only bid them go, but did not promise them success. And undoubtedly they were highly blameable that they did not ask counsel of him in such an important matter as going to war with their brethren. For we find they absolutely determined upon it without doing so, and only inquired who should be in the van of their army. The Benjamites certainly deserved punishment. But to engage with them in a civil war was certainly what they ought not to have done without consulting God. It may be, if they had done so, God would have directed them to have sent another message, and that in his name, to the Benjamites, which might have had the desired effect, without proceeding to shed the blood of brethren, and exposing their own to be shed by brethren in such an awful manner. Add to this, that these tribes had many and great sins reigning among themselves, and they should not have proceeded to so great a work with polluted hands; but should have pulled the beam out of their own eye, before

A. M. 2598.
B. C. 1406.

22 ¶ And the people, the men of Israel, encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (s And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And t Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

¶ Verses 26, 27.—t Verse 21.—u Verse 18.—x Josh. xviii. 1.

they attempted to take that out of their brother Benjamin's eye: which, because they did not, God doth it for them, bringing them through the fire, that they might be purged from their dross. And God would hereby show, that *the race is not to the swift, nor the battle to the strong*. We must never lay that weight on an arm of flesh which only the Rock of ages will bear.

Verses 22, 23. *The men of Israel encouraged*—Hebrew, *strengthened themselves*, supporting themselves with the consciousness of the justice of their cause, and putting themselves in better order for defending themselves, and annoying their enemies. *The children of Israel wept*—Not so much for their sins, as for their defeat and loss. *My brother*—They impute their ill success, not to their own sins, but to their taking up arms against their brethren. But still they persist in their former neglect of seeking God's assistance in the way which he had appointed, as they themselves acknowledged presently, by doing those very things which now they neglected.

Verse 26. *All the people went up*—Not only all the warriors, but other people. *And wept, and sat before the Lord*—Sensible of their not having been before truly humbled for their sins, which they seem now to discover to have been the cause of their ill success. *And fasted that day until even*—That they might afflict their souls, and become truly penitent. This they had not done before, at least not with such seriousness as they now did. *And offered burnt-offerings*—To make atonement to God for their own sins, and to offer to him solemn supplications for the pardon of them. Which things also they had neglected before. *And peace-offerings*—To bless God for sparing so many of them, whereas he might justly have cut them all off when their brethren were slain: to implore his assistance,

A. M. 2598.
B. C. 1406.

26 ¶ Then all the children of Israel, and all the people, u went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt-offerings and peace-offerings before the LORD.

27 And the children of Israel inquired of the LORD, (for x the ark of the covenant of God was there in those days,

28 y And Phinehas, the son of Eleazar, the son of Aaron, z stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to-morrow I will deliver them into thy hand.

29 ¶ And Israel a set liers in wait round about Gibeah.

30 And the children of Israel went up against

y Josh. xxiv. 33.—z Deut. x. 8.—a Josh. viii. 4.

yea, and to give thanks for the victory which now they were confident he would give them.

Verse 27. *The children of Israel inquired of the Lord*—They had inquired of the Lord before, but not as they ought to have done. For, confiding in the justice of their cause, and their vast forces, they seem to have made but slight and languid addresses to God before they undertook the war.

Verse 28. *Phinehas the son of Eleazar*—This is added to give us light respecting the time of this history, and to show, that this war did not take place in the order in which it is here recorded, after the death of Samson, but long before; probably not long after the death of Joshua. *Stood before it*—Namely, the ark: that is, ministered as high-priest. *Against the children of Benjamin my brother*—This is a more humble inquiry than either of the former. At first they only asked what tribe should first go up, presuming that the war ought to be made; and the second time, only whether God would have them renew the fight. But now they ask whether they should proceed in the war or desist altogether. That is, they leave the matter wholly to God's will and pleasure, desiring to take no further step, if he did not see fit to accompany them with his blessing. Accordingly, as they now sought God after the due order, truly humbled themselves for their sins, and resigned themselves and the whole business up to his direction and disposal, he condescended to give them a gracious answer, assuring them of a speedy victory.

Verses 29, 30. *Israel set liers in wait*—Though they were assured of the success, by a particular promise, yet they did not neglect the use of means; as well knowing that the certainty of God's promises doth not excuse, but rather require, man's diligent use of all fit means for the accomplishment of them. *The children of Israel*—That is, a considerable part

A. M. 2598. the children of Benjamin on the third
B. C. 1406. day, and put themselves in array
against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, and were drawn away from the city; and they began ⁴ to smite of the people, and kill, as at other times, in the highways, of which one goeth up to ⁵ the house of God, and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They are smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baaltamar: and the liers in wait of Israel came forth out of their places, even out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: ^b but they knew not that evil was near them.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and a hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: ^c for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

⁴ Heb. to smite of the people wounded as at, &c.—⁵ Or, Beth-el.
^b Josh. viii. 14; Isaiah xlvii. 11.—^c Josh. viii. 19.—^d Josh. viii. 19.—^e Or, make a long sound with the trumpets, Josh. vi. 5.—^f Or, time.—^g Heb. with.

of them, who were ordered to make the first attack, and then to counterfeit flight, to draw the Benjamites forth from their strong hold. See verse 32.

Verse 34. *Ten thousand chosen men*—These seem to have been a detachment from the main body, which was at Baaltamar, and marched to attack Gibeah on one side, while the liers in wait assaulted it on the other, and while the great body of the army laboured to intercept the Benjamites, who, having pursued the Israelites that pretended to flee, now endeavoured to retreat to Gibeah. *The battle was sore; but they knew not, &c.*—The Benjamites fought stoutly; but were not sensible of the danger they were in to be destroyed.

Verses 36, 37. *The children of Benjamin saw that they were smitten*—Namely, when they saw the flame in Gibeah, as mentioned verse 40. But after these words, in the following part of the verse,

37 ^d And the liers in wait hasted, ^e and rushed upon Gibeah; and the liers in wait ^f drew themselves along, and smote all the city with the edge of the sword.

38 Now there was an appointed ^g sign between the men of Israel ^h and the liers in wait, that they should make a great ⁱ flame with smoke to rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began ^j to smite and kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as in the first battle.

40 But when the flame began to rise up out of the city with a pillar of smoke, the Benjamites ^k looked behind them, and behold, ^l the flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil ^m was come upon them.

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which came out of the cities they destroyed in the midst of them.

43 Thus they enclosed the Benjamites round about, and chased them, and trode them down ⁿ with ease ^o over against Gibeah toward the sun-rising.

44 And there fell of Benjamin eighteen thousand men; all these were men of valour.

45 And they turned and fled toward the wilderness unto the rock of ^p Rimmon: and

^g Heb. elevation.—^h Heb. to smite the wounded.—ⁱ Josh. viii. 20.—^j Heb. the whole consumption.—^k Heb. touched them.—^l Or, from Menuchah, &c.—^m Heb. unto over against. ⁿ Josh. xv. 32.

begins a relation of the whole day's action, the particulars of which are related in the following verses. *The liers in wait drew themselves along*—Or extended themselves; whereas before they lay close, and contracted into a narrow compass, now they spread themselves, and marched in rank and file as armies do.

Verse 40. *The Benjamites looked behind them*—It is likely the Israelites shouted when they turned about to fall upon the Benjamites, which made them look back to see what unexpected supplies they had received. Then they saw their city on fire, which, with the sudden turning of the Israelites from flight to attack them, quite put them in confusion.

Verses 44, 45. *There fell eighteen thousand*—Namely, in the field of battle. *They gleaned of them five thousand*—A metaphor from those who gather grapes or corn so cleanly and fully that they

A. M. 2598. they gleaned of them in the high-
B. C. 1406. ways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* men of valour.

47 ■ But six hundred men turned and fled to

■ Chap. xxi. 13.—¹⁵ Heb. *was found*.

leave no relics for those who come after them. The Benjamites could not flee in a body, but scattered up and down the highways, where the Israelites picked up five thousand more and slew them.

Verse 46. *Twenty and five thousand*—Besides the odd hundred expressed verse 35; but here only the great number is mentioned, the less being omitted, as inconsiderable. Here are also a thousand more omitted, because he speaks only of them who fell in that third day of battle.

Verse 48. *The men of Israel turned again, &c.*—Left their pursuit of the Benjamites in the wilderness, and turned toward the country of Benjamin. Those that came to Gibeah and into the field,

the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that ¹⁵ came to hand. also they set on fire all the cities that ¹⁶ they came to.

¹⁶ Heb. *were found*.

whom the Israelites had already destroyed, were men that drew the sword, that is, soldiers. But there were a great many husbandmen, shepherds, and others, whom, in their fury, they now slew. *And all that came to hand*—Even women and children. For they had devoted to destruction all that came not up to Mizpeh, when they were summoned, (chap. xxi. 5,) which none of the Benjamites did; for which reason they slew also the men, women, and children of Jabesh-gilead, chap. xxi. 10. But this was certainly a most inhuman barbarity, expressly contrary to the laws of God, which had forbidden the innocent to be punished with the guilty, Deut. xxiv. 16.

CHAPTER XXI.

The lamentation of Israel over Benjamin, 1-7. They procure wives for the remaining Benjamites of the virgins of Jabesh-gilead, 8-15. And of the daughters of Shiloh, 16-25.

A. M. 2598. **N**OW ■ the men of Israel had sworn
B. C. 1406. in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came ^b to the house of God,

■ Chap. xx. 1.

NOTES ON CHAPTER XXI.

Verse 1. *The men of Israel had sworn in Mizpeh*—When they first assembled there in the beginning of this war, after the whole tribe had espoused the quarrel of the men of Gibeah. *Saying*—They do not here swear the utter extirpation of the tribe, which fell out beyond their expectation, but only not to give their daughters to those men who should survive; justly esteeming them for their villainy to be as bad as heathen, with whom they were forbidden to marry.

Verse 2. *And lift up their voices and wept sore*—Some days after their fury was over, and they coolly considered what they had done in the heat of war, their joy and triumph for their victory were turned into mourning and lamentation, for the loss of so many of their brethren.

and abode there till even before God, and
lifted up their voices and wept sore; A. M. 2598.
B. C. 1406.

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?

■ Chap. xx. 18, 26.

Verse 3. *Why is this come to pass?*—They had no reason to ask the cause, or by what means it came to pass, which they knew too well; but this is a common expression of grief or complaint. Strange! when they uttered this for the loss of the tribe which they imagined must be extinct, because there were no women left to match with the six hundred men who had saved themselves in the rock Rimmon, that they did not pour forth the deepest expressions of sorrow and contrition for their own wickedness, in having been guilty of such inhumanity toward the innocent among the Benjamites, particularly the women and children, who could not be culpable in any degree. Alas! what crimes is human nature capable of! and what need is there of the divine grace to renew and influence the heart of man!

A. M. 2598.
B. C. 1406.

4 And it came to pass on the morrow, that the people rose early, and [°]built there an altar, and offered burnt-offerings and peace-offerings.

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD? [°]For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD, that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? and behold, there came none to the camp from [°]Jabesh-gilead to the assembly.

9 For the people were numbered, and behold,

[°] 2 Samuel xxiv. 25.—[°] Judges v. 23.—[°] 1 Samuel xi. 1.
¶ Verse 5.—[°] Numbers xxxi. 17.—[°] 1 Heb. *knoweth the lying with man.*

Verse 4. *The people rose early and built there an altar*—It is likely that they erected a new altar upon this present occasion, when such a multitude of sacrifices were to be offered by all the people of Israel, that the ordinary altar was not sufficient to receive them. Thus Solomon did when he dedicated the temple, 1 Kings viii. 64. And, by the direction of God, it was frequently done in other places besides at the house of God.

Verse 5. *That came not up with the congregation*—When summoned to come together under a great penalty upon those who absented themselves. *For they had made a great oath*—That is, a solemn oath, joined with some terrible execration against the offenders herein. This oath probably was made by the great assembly of their rulers (called the whole congregation) when they summoned the people to Mizpeh, as the other oath (mentioned verse 1) was made after the people were come thither, upon the Benjamites' refusal to do justice. *He shall surely be put to death*—Because, by refusing to execute the vengeance due to such malefactors, they were presumed to be guilty of the crime, and therefore liable to the same punishment, as was the case of that city that would not deliver up an idolater, dwelling among them, to justice.

Verse 11. *Ye shall utterly destroy every male, &c.*—Strange infatuation of the human mind! That they should imagine the Divine Majesty would be more honoured and pleased by an action quite contrary to, and abhorrent from, his essential nature and

A. M. 2598.
B. C. 1406.

there were none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, 'Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, [°]Ye shall utterly destroy every male, and every woman that ¹hath lain by man.

12 And they found among the inhabitants of Jabesh-gilead four hundred ²young virgins that had known no man by lying with any male: and they brought them unto the camp to ¹Shiloh, which *is* in the land of Canaan.

13 And the whole congregation sent *some* ³to speak to the children of Benjamin ¹that *were* in the rock Rimmon, and to ⁴call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

¹ Heb. *young women virgins.*—² Josh. xviii. 1.—³ Heb. *and spake and called.*—⁴ Chapter xx. 47.—⁴ Or, *proclaim peace*, Deut. xx. 10.

attributes, than if they had implored his pardon for a rash oath, and honoured him by *not* keeping it! Would to God that this had been the only time that the human race have thought to honour God by acts which are the most hateful to him! The cruel havocs made by religious persecution in different ages and countries have, alas! too fully witnessed how far the mind of man is capable of erring in this respect! O shocking blindness and infatuation! that men should think that the God of love, he who is love itself, can be pleased or honoured by acts of the most barbarous cruelty!

As Jabesh-gilead was beyond Jordan, and at a great distance, it is probable the inhabitants thereof had not heard of the vow which the Israelites had made. "But if they had been guilty of neglect and disaffection to the common cause," as Mr. Scott argues, "they had not assisted the Benjamites: and yet when the people were lamenting the desolations of that tribe, they proceeded to treat those who were far less criminal with equal rigour!"

Verse 12. *They brought them into the camp*—If the vow they had made would admit of their sparing the virgins, why could they not also, in consistency with that oath, have spared the other women and children, and innocent persons, and only punished the guilty? But it is evident "that convenience, rather than justice or piety, induced them to spare the virgins, that they might extricate themselves from the difficulties in which their rash oath had involved them."—Scott.

A. M. 2598. 15 And the people ^k repented them
B. C. 1406. for Benjamin, because that the LORD
had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit, we may not give them wives of our daughters: ^l for the children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a feast of the LORD in Shiloh ⁵ yearly *in a place* which is on the north side of Beth-el, ⁶ on the east side ⁷ of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go, and lie in wait in the vineyards;

A. M. 2598. 21 And see, and behold, if the ^m to
B. C. 1406. daughters of Shiloh come out ^m to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, ⁿ Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty.

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and ⁿ repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

^a Verse 6.—^l Verse 1.—⁵ Heb. *from year to year*.—ⁿ Or, *toward the sunrising*.

⁷ Or, *on*.—^m Exodus xv. 20.—⁸ Or, *gratify us in time*.
ⁿ Chap. xx. 48.

Verse 15. *The Lord had made a breach, &c.*—The Benjamites were the only authors of the sin, but God was the author of the punishment, who employed the Israelites as his executioners to inflict it. They, however, had greatly exceeded their commission, and exercised a severity not enjoined.

Verse 17. *There must be an inheritance for Benjamin*—The words, *There must be*, are not in the Hebrew, which runs thus: *The inheritance of them that are escaped is for Benjamin*; that is, the six hundred remaining Benjamites must have that part of the country which was given to the whole tribe by the divine lot for their inheritance; or, the inheritance promised by Jacob and Moses, and given by Joshua to the tribe of Benjamin, doth all of it belong to those few who remain of that tribe, and cannot be possessed by any other tribe; and therefore we are obliged to procure wives for them all, that they may make up this breach, and be capable of possessing and managing all their land; that this tribe and their inheritance may not be confounded with, or swallowed up by, any of the rest.

Verse 19. *A feast*—Probably it was the feast of tabernacles, which they celebrated with more than ordinary joy. And that feast was the only season at which the Jewish virgins were allowed to dance. But even this was not mixed dancing. No men danced with these daughters of Shiloh. Nor did the married women so forget their gravity as to join with them. However, their dancing thus in public made them an easy prey: whence Bishop Hall ob-

serves, “The ambushes of evil spirits carry away many souls from dancing to a fearful desolation.”

Verse 21. *Daughters of Shiloh*—By whom we may understand not those only who were born or settled inhabitants there, but all those who were come thither upon this occasion, and for a time sojourned there: for although only the males were obliged to go up to the three solemn feasts, yet the women had liberty to go, and those who were most devout did usually go. *Vineyards*—Which were near to the green where they danced. *Catch*—Take them away by force, which they might the better do, because the women danced by themselves. Thus they thought they kept their oath, because they did not *give* them wives, but only suffered them to take them, and to keep them when they had taken them. But, alas! what better was this than a mere evasion of it, and at the same time an authorizing of fraud, violence, and the marriage of children without the consent of their parents? Which last particular, if it might have been dispensed with, there was no need of this scheme, for the Benjamites could easily have found themselves wives, without the Israelites giving them their daughters.

Verse 23. *They took them wives according to their number*—That is, each man took his wife. By which we may see, they had no very favourable opinion of polygamy, because they did not allow it in this case, when it might seem most necessary for the reparation of a lost tribe. *And repaired the cities*—By degrees, increasing their buildings as their number increased.

A. M. 2598. 25 ° In those days *there was no*
B. C. 1406. king in Israel : ° every man did

that which was right in his own A. M. 2598.
eyes. B. C. 1406.

° Chap. xvii. 6.

° Deut. xii. 8.

Verse 25. *In those days there was no king in Israel*—There were elders, (verse 16,) who had some authority, and there was a high-priest, (chap. xx. 28,) but there was no supreme governor, such as Moses and Joshua were, and after them the judges, and none that had power sufficient to punish public wrongs, whoredoms, and idolatries, and thereby check the progress of vice and profaneness, and keep the people in order. "The sacred writer," says Dr. Dodd, "no doubt, repeats this observation to account for the disorders and enormities mentioned in the four preceding chapters; which exhibit a most depraved state of things;" *every man doing what was right in his own eyes*—Or, following his own corrupt passions and inclinations. "It is a natural inference from hence, that men ought to be extremely thankful for lawful authority: and, if they would preserve their felicity, ought to be zealous to support that authority, as well as to discourage all licentious approaches toward its dissolution. The Persians have a custom which justifies this re-

flection. When any of their kings die, they suffer the people to do as they please for five days, that by the disorders then committed, they may see the necessity of legal government, and learn submission to it. In general, the four chapters which finish this book show us to what a degree the Israelites were degenerated in the short space from the death of Caleb to the election of his younger brother to be their judge: we discover the true cause of the chastisements wherewith God punished them from time to time, though he delivered them from their enemies, under whose yoke they must infallibly have fallen, if God had not beheld them with compassion, and raised them up judges to save them from ruin. We just remark, in conclusion, that it would be unreasonable to draw any inference from the tumultuous and irregular actions of a tribe or people, to the lessening of the authority of the writer of any history. The writer of the present book ought rather to be admired for the impartiality with which he relates facts so little to the credit of his nation."

THE BOOK OF RUTH.

ARGUMENT.

THIS book, which derives its title from the person whose history constitutes the principal part of it, is placed between the book of Judges and the two books of Samuel, as being the sequel of, or a kind of supplement to, the former, and an introduction to the latter. It is very probable that the historian who compiled the book of Judges likewise wrote this, namely, Samuel, who hath thus brought down the history to his own times. St. Jerome informs us that the Jews annexed it to the book of Judges, because the transactions of which it treats happened in the time of the judges: and several of the ancient fathers comprised both these books in one. The principal design of this book seems evidently to be to inform us of the origin of the family of David, with a part of whose genealogy it concludes, and thereby to lead us to Christ, who descended from Ruth. But it also unfolds the providence of God superintending the affairs of his people, and teaches us to *acknowledge Him in all our ways*, that he may direct our steps.

CHAPTER I.

Naomi removes to Moab, 1, 2. Her husband and sons die, 3-5. Designing to return to Beth-lehem, she addresses her daughters-in-law, 6-13. Orpah stays, but Ruth returns with her, 14-18. They come to Beth-lehem, 19-22.

A. M. 2682.
B. C. 1322.

NOW it came to pass in the days when ^a the judges ¹ ruled, that there was ^b a famine in the land. And a certain man of ^c Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, ^d Ephra-

thites of Beth-lehem-judah. And they came ^e into the country of Moab, and

A. M. 2682.
B. C. 1322.

² continued there.

3 And Elimelech, Naomi's husband, died; and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelt there about ten years.

^a Judg. ii. 16.—¹ Heb. *judged*.—^b Gen. xii. 10.—^c Judg.

xvii. 8.—^d Gen. xxxv. 19.—^e Judg. v. 30.—² Heb. *were*.

NOTES ON CHAPTER I.

Verse 1. *There was a famine in the land*—This makes it probable that the things here recorded came to pass in the days of Gideon, for that is the only time when we read of a famine in the days of the judges; namely, when the Midianites, Amalekites, &c., came and destroyed the increase of the earth, and left no sustenance for Israel, nor for their cattle, Judges vi. 3, 4.

Verse 2. *Ephrathites of Beth-lehem-judah*—Beth-lehem was otherwise called Ephratha. *Naomi* signifies *my amiable* or *pleasant* one; *Mahlon* and *Chilion* signify *sickness* and *consumption*. Probably they were sickly children, and not likely to be long-lived. Such are the products of our pleasant things,

weak and infirm, fading and dying. *They came into the country of Moab, and continued there*—Settled their habitation in that country, which it would not have been lawful for them to have done, unless it had been in a time of great public calamity, or great private necessity, as Maimonides observes.

Verse 4. *They took them wives of the daughters of Moab*—Either these women were proselytes when they married them, which what is afterward recorded of Ruth (verse 16) renders very probable, or they sinned in marrying them, and therefore might be punished with short lives and want of issue. The Chaldee paraphrast declares for the latter opinion. "Their days were cut short," says he, "because they married strange women."

A. M. 2682. 5 And Mahlon and Chilion died
B. C. 1322. also both of them; and the woman
was left of her two sons and her husband.

B. C. 1312. 6 ¶ Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had^f visited his people in^g giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters-in-law, ^hGo, return each to her mother's house: ⁱthe LORD deal kindly with you, as ye have dealt with ^kthe dead, and with me.

9 The LORD grant you that ye may find ^lrest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

^f Exodus iv. 31.—^g Psalm cxxxiii. 15.—^h Joshua xxiv. 15.
ⁱ 2 Tim. i. 16, 18.—^k Verse 5; 1 Pet. iv. 6.—^l Chap. iii. 1.
^m Gen. xxxviii. 11.—³ Or, if I were with a husband.

Verses 5, 6. *The woman was left of her two sons and her husband*—Loss of children and widowhood are both come upon her. By whom shall she be comforted? It is God alone who is able to comfort those who are thus cast down. *The Lord had visited his people in giving them bread*—That is, food: so she stayed no longer than necessity forced her.

Verse 8. *Return each to her mother's house*—She desires them to accompany her no farther, but to go back to their own home. And it seems it was usual in Moab, as well as in Israel, for widows to dwell with their parents. But she says, *mother's*, rather than *father's* house, because daughters used to converse more frequently with their mothers, and to dwell in the same apartments with them, which then were distinct from those parts of the house where the men dwelt. *The dead*—With my sons, your husbands, while they lived.

Verses 9–11. *That ye may find rest, &c.*—That ye may be happily settled in houses of your own, with good husbands. *That they may be your husbands*—According to the ancient custom, (Gen. xxxviii. 8,) and the express law of God, (Deut. xxv. 4,) which doubtless she had acquainted them with before, among other branches of the Jewish religion.

Verse 13. *It grieveth me*—That you are left without the comfort of husbands or children; that I must part with such affectionate daughters; and that my circumstances are such that I cannot invite you to go along with me. For her condition was so mean at this time that Ruth, when she came to her mother's city, was forced to glean for a living. It is

11 And Naomi said, Turn again, A. M. 2692.
B. C. 1312. my daughters: why will ye go with me? are there yet *any more* sons in my womb, ^mthat they may be your husbands?

12 Turn again, my daughters, go *your way*; for I am too old to have a husband. If I should say, I have hope, ³if I should have a husband also to-night, and should also bear sons;

13 Would ye ⁴tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for ⁵it grieveth me much for your sakes, that ⁿthe hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again. And Orpah kissed her mother-in-law; but Ruth ^pclave unto her.

15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto ^qher gods: ^rreturn thou after thy sister-in-law.

16 And Ruth said, ^sEntreat me not to leave thee, or to return from following after thee: for

⁴ Heb. *hope*.—⁵ Heb. *I have much bitterness*.—⁶ Judg. ii. 15.
^p Proverbs xvii. 17.—^q Judges xi. 24.—^r Josh. xxiv. 15, 19.
^s Or, *Be not against me*.—⁷ 2 Kings ii. 2, 6.

with me that God has a controversy. This language becomes us when we are under affliction; though many others share in the trouble, yet we are to hear the voice of the rod, as if it spake only to us. But did not she wish to bring them to the worship of the God of Israel? Undoubtedly she did. But she would have them first consider upon what terms, lest, having set their hand to the plough, they should look back.

Verse 14. *Kissed*—Departed from her with a kiss. Bade her farewell for ever. She loved Naomi; but she did not love her so well as to quit her country for her sake. Thus many have a value for Christ, and yet come short of salvation by him, because they cannot find in their hearts to forsake other things for him. They love him, and yet leave him, because they do not love him enough, but love other things better.

Verse 15. *Is gone back to her people and to her gods*—By this it appears, if Orpah had been a proselyte to the Jewish religion, she afterward apostatized. Those that forsake the communion of saints will certainly break off their communion with God. *Return thou after thy sister-in-law*—This she said to try Ruth's sincerity and constancy, and in order that she might intimate to her that if she went with her she must be firm in her attachment to the true religion.

Verses 16, 17. *Entreat me not to leave thee*—For all thy entreaties cannot shake that resolution which thy instructions, formerly given, have wrought in me. *Whither thou goest, I will go*—Though to a country

A. M. 2692. B. C. 1312. whither thou goest, I will go; and where thou lodgest, I will lodge: 'thy

people *shall be* my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: "the LORD do so to me, and more also, *if aught* but death part thee and me.

18 * When she saw that she 'was steadfastly minded to go with her, then she left speaking unto her.

19 ¶ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that 'all the city was moved about them, and they said, "Is this Naomi?

¹ Chap. ii. 11.—^u 1 Sam. iii. 17.—^x Acts xxi. 14.—⁷ Heb. strengthened herself.—^y Matt. xxi. 10.

I never saw, which I have been taught to despise, and far distant from my own country. *Where thou lodgest, I will lodge*—Though it be in a cottage; nay, though it be no better a lodging than Jacob had when he put the stones for his pillow. *Thy people shall be my people*—For, judging from what I have seen in thee, I conclude they must be a wise and understanding people, and I shall think myself happy if I may be reckoned one of them, may be associated with them, and conformed to them. *And thy God shall be my God*—Farewell to Chemosh and all the gods of Moab, which are vanities and lies. I will adore the God of Israel, the only living and true God; will trust in him alone, will love and serve him alone, and in every thing be commanded and ruled by him. *Where thou diest will I die*—In the same place, in token of my dying in the same spirit. Let me die the death of the righteous Naomi, and let my last end be like hers! *And there will I be buried*—Not desiring to have so much as my dead body carried back to the country of Moab, in token of any remaining regard for it. But I will be buried in the same grave with thee, and my bones shall lie by thine, that, as we have joined souls, our dust may be mingled, and we may rise together, and remain together for ever. Happy Naomi, though deprived of her husband and her sons, that has such a daughter-in-law to comfort her in her widowhood and amidst her bereavements! And happy Ruth, who has profited so much by the instructions of her mother-in-law, and who has so fully imbibed the genuine principles and spirit of the true religion! Surely she was a glorious instance of the grace of God inclining the soul to a resolute choice of the good part. *The Lord do so to me, and more also*—An ancient form this of imprecation, by which Ruth confirms, with a solemn oath, her resolution to adhere to Naomi till death. She knew that death would part them for a time, but was resolved that

20 And she said unto them, Call ^{A. M. 2692. B. C. 1312.} me not ⁸ Naomi, call me ⁹ Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, ^a and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Beth-lehem ^b in the beginning of barley-harvest.

^z Isaiah xxiii. 7.—⁸ That is, *pleasant*.—⁹ That is, *bitter*.
^a Job i. 21.—^b Exod. ix. 31.

nothing else should; not any kindness from her own family and people, nor any hope of preferment among them; nor any unkindness from Israel, nor the fear of poverty and disgrace among them. No; *I will never leave thee*.

Verse 18. *That she was steadfastly minded to go with her, &c.*—Was not this the very thing that Naomi aimed at in all she said, namely, to bring Ruth to be of this steadfast mind? *Then she left off speaking*—Having gained her point. For she could desire no further confirmation of it than that solemn protestation which Ruth had just now made. See the power of resolution, how it puts temptation to silence! Those that are but half resolved, and go on in the ways of religion without a steadfast mind, stand like a door ajar, which invites a thief. But resolution shuts and bolts the door, and then the devil flees from us.

Verses 19-21. *Is this Naomi?*—Is this she that formerly lived in so much plenty and honour? How marvellously is her condition changed! *Call me not Naomi*—Which signifies *pleasant*, and *cheerful*. *Call me Mara*—Which signifies *bitter*, or *sorrowful*. *I went out full*—With my husband and sons, and a plentiful estate for our support. *Testified*—That is, hath borne witness, as it were, in judgment, and given sentence against me. Thus she acknowledges that the affliction came from God, and that God was contending with and correcting her; and she is willing to accommodate herself to the afflictive and bitter dispensation; and as a token thereof to have her name changed from *Naomi* to *Mara*. "It well becomes us," says Henry, "to have our hearts humbled under humbling providences. When our condition is brought down, our spirits should be brought down with it. And then our troubles are sanctified to us, when we thus comport with them: for it is not an affliction in itself, but an affliction rightly borne, that doth us good."

CHAPTER II.

Providence directs Ruth to glean in Boaz's field, 1-3. The favour which Boaz showed her, 4-16. Her return to Naomi, 17-23.

A. M. 2692.
B. C. 1312. **AND** Naomi had a ^a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was ^b Boaz.¹

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and ^c glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her ² hap was to light on a part of the field *belonging* unto Boaz, who was of the kindred of Elimelech.

4 ¶ And behold, Boaz came from Beth-lehem, and said unto the reapers, ^d The LORD *be* with you. And they answered him, The LORD bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel ^e that came back with Naomi out of the country of Moab:

A. M. 2692.
B. C. 1312. 7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

9 Let thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she ^f fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

11 And Boaz answered and said unto her, It hath fully been showed me, ^g all that thou hast

Chapter iii. 2, 12.—^b Chap. iv. 21.—¹ Called Booz, Matt. i. 5.—^c Lev. xix. 9.

² Heb. *hap*, *happened*.—^d Psalm cxxix. 7.—^e Chapter i. 22.
^f 1 Sam. xxv. 23.—^g Chap. i. 14, 17.

NOTES ON CHAPTER II.

Verse 2. *Let me go to the field and glean*—Which was permitted to the poor and the stranger, Lev. xix. 9; Deut. xxiv. 19. And Ruth was neither ashamed to confess her poverty, nor would she eat the bread of idleness. *After him in whose sight I shall find grace*—Perhaps she did not know that poor strangers had a right to glean as well as the poor of Israel; or rather, out of her great modesty, she would not claim it as a right, but as a favour, which she would humbly and thankfully acknowledge. *And she said, Go, my daughter*—This shows, that Naomi was in a very poor and low condition as to temporal things; for had she been otherwise, it is not likely that she would have suffered her daughter-in-law to go and glean among the lowest of the people.

Verse 3. *Her hap was*, &c.—It was a chance in appearance, and in reference to second causes, but ordered by God's providence. God wisely orders small events, even those that seem altogether contingent. Many a great affair is brought about by a little turn, fortuitous as to men, but designed by God.

Verse 4. *And said unto the reapers, The Lord be with you*, &c.—Such was the piety of ancient times, that it manifested itself even in men's civil conversation and worldly transactions, and induced them to pray to God for a blessing on the labours of those

whom they saw to be honestly and usefully employed, who were wont in return to pray in a similar manner for them. *The Lord be with you; and the Lord bless you*—This was the beautiful language of religion in those days; too little known, alas! in ours.

Verse 7. *She said, I pray you*, &c.—She did not boldly intrude herself, but modestly ask leave of us. *Till now*—She is not retired through idleness, for she hath been diligent and constant in her labours. *The house*—In the little house or tent, which was set up in the fields at these times, and was necessary in those hot countries, where the labourers might retire for a little repose or repast. Being weary with her continued labours, she comes hither to take a little rest.

Verses 8, 9. *Abide here by my maidens*—Not by the young men, to avoid both occasion of sin, and matter of scandal. Herein he shows his piety and prudence. *That they shall not touch thee*—So as to offer any incivility or injury to thee.

Verse 10. *Then she fell on her face*—This was the humblest posture of reverence, either civil, when performed to men, or religious, when to God. And thus she shows both the lowliness of her mind and her gratitude. *That thou shouldest take knowledge of me*—That is, shouldest so much as notice me, and especially show me any respect or kindness.

A. M. 2692. done unto thy mother-in-law since
B. C. 1312.

the death of thy husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 ^b The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, ⁱ under whose wings thou art come to trust.

13 Then she said, ³ Let ¹ me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken ⁴ friendly unto thy handmaid, ¹ though I be not like unto one of thy handmaidens.

14 And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and ^m was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her

^b 1 Samuel xxiv. 19.—ⁱ Chapter i. 16.—³ Or, *I find favour*.
^k Gen. xxxiii. 15.—⁴ Heb. *to the heart*, Gen. xxxiv. 3.

Verse 12. *The Lord recompense thy work, &c.*—Thy dutiful kindness to thy mother-in-law, and thy leaving thy country and kindred, and all things, to embrace the true religion. This implied such a work of divine grace wrought in her, and such a work of righteousness wrought by her, as was sure to be crowned with a *full reward*. *Under whose wings thou art come to trust*—That is, under whose protection and care. An allusion, either to hens, which protect and cherish their young ones under their wings; or to the wings of the cherubim, between which God dwelt.

Verse 13. *She said, Let me find favour*—Or, *I find favour, &c.* For it is evidently an acknowledgment of the kindness she had already received, and not a petition for a further kindness. *Though I be not like, &c.*—That is, though I have not deserved it, being a person more mean, obscure, and necessitous, than *one of thy handmaidens*—A stranger, and one born of heathen parents, and not of the holy and honourable people of Israel, as they are.

Verse 14. *Eat of the bread, and dip thy morsel in the vinegar*—In the term *bread* is comprehended all the provision which was made for the reapers, with which they had vinegar for sauce, it being very cooling and refreshing in hot seasons, as the time of harvest there was. *He reached her parched corn*—Which was a usual and no mean food in those countries, as appears from 2 Sam. xvii. 28. Either Boaz, or the servant set over the reapers, gave her this. It is no disparagement to the finest hand to be reached out to the needy. *And she sat by the reapers*—Not with or among them, but at some little distance, as one inferior to them.

glean even among the sheaves, and A. M. 2692.
⁵ reproach her not: B. C. 1312.

16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 ¶ And she took *it* up, and went into the city: and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her ⁿ that she had reserved after she was sufficed.

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did ^o take knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day *is* Boaz.

20 And Naomi said unto her daughter-in-law,

¹ 1 Samuel xxv. 41.—^m Verse 18.—ⁿ Heb. *shame her not*.
^o Verse 14.—^o Verse 10.

Verse 16. *Let fall also some of the handfuls*—What an amiable picture of piety and virtue in private life have we here in Boaz! In the midst of riches he is laborious, diligent in husbandry, plain without luxury, delicacy, sloth, or pride. How affable, obliging, and kind to his servants! *The Lord be with you*, says he, even to his reapers. What an obliging humanity, as well as generosity, does he show when he desires Ruth not to go into any other field to glean, but to abide fast by his maidens, to eat and drink with them; and in the order he gives his reapers to *let her glean even among the sheaves, and to let fall some of the handfuls on purpose for her*, that she might gather them without being ashamed! What a noble pattern have we here to instruct us in what manner to bestow benefits, namely, so as to spare those whom we oblige the confusion of receiving, and ourselves the temptation of vain glory in giving.

Verses 17, 18. *An ephah*—About a bushel of our measure. *Gave to her what she had reserved*—At dinner, after she had eaten, and *was sufficed*—Or satisfied. This shows Ruth's care of her mother-in-law, whom she had in her mind when she was feasted with the reapers with more than she could eat, and therefore brought what she left home for her refreshment.

Verse 19. *Where hast thou gleaned to-day?*—It is a good question to ask ourselves in the evening, "Where have I gleaned to-day?" What improvements have I made in grace or knowledge? What have I learned or done, which will turn to account?

Verse 20. *His kindness to the living and to the dead*—That is, the kindness which he formerly

A. M. 2692. B. C. 1312. ^p Blessed be he of the LORD, who ^q hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, ^r one ⁶ of our next kinsmen.

21 And Ruth the Moabite said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

^p Chap. iii. 10.—^q Prov. xvii. 17.—^r Ch. iii. 9.—⁶ Or, one

showed to my husband and his sons while they were living, he now continues to us their relicts.

Verse 21. *Thou shalt keep fast by my young men*—Or, young people, as the word נַעֲרִים, *negnarim*, although of the masculine gender, here signifies, and particularly the maidens, to whom he bid her keep close, verse 8. And thus both the Seventy and the Chaldee expound it; and so Naomi, as appears by the next verse, understood it. *Until they have ended all my harvest*—Both barley-harvest and wheat-

22 And Naomi said unto Ruth her daughter-in-law, *It is good, my daughter*, that thou go out with his maidens, that they ⁷ meet thee not in any other field.

23 So she kept fast by the maidens of Boaz to glean unto the end of barley-harvest and of wheat-harvest; and dwelt with her mother-in-law.

that hath right to redeem, Lev. xxv. 25.—⁷ Or, *fall upon thee*.

harvest. She tells what kindness Boaz had showed her; but not how he had commended her. Humility teaches not only not to praise ourselves, but not to be forward in repeating the praise which others have given us.

Verse 22. *That they meet thee not in any other field*—Whereby thou wilt both expose thyself to many inconveniences, which thou mayest expect from strangers, and incur his displeasure, as if thou didst despise his kindness.

CHAPTER III.

The directions Naomi gives to Ruth, 1-5. Her punctual observance of them, 6, 7. The honourable treatment which Boaz gave her, 8-15. Her return to Naomi, 16-18.

A. M. 2692. B. C. 1312. **T**HEN Naomi her mother-in-law said unto her, My daughter, ^a shall I not seek ^b rest for thee, that it may be well with thee?

2 And now *is* not Boaz of our kindred, ^c with whose maidens thou wast? Behold, he winnoweth barley to-night in the thrashing-floor.

^a 1 Cor. vii. 36.—^b Chap. i. 9.

NOTES ON CHAPTER III.

Verses 1, 2. *Shall I not seek rest for thee?*—A settlement in a house of thy own, and thereby rest in comfort and safety, under the care of a good husband. *He winnoweth barley to-night*—This, it is probable, was commonly done in the evening, when the heat of the day was over, and cool breezes began to rise; *in the thrashing-floor*—Which was in a place covered at the top, but open elsewhere, whither Ruth might easily come. And this work of winnowing corn was usually ended with a feast.

Verse 3. *Put on thy raiment*—Thy best raiment. *Make not thyself known*—In so familiar a way as thou mayest do hereafter. “It is not easy to tell,” says Dr. Dodd, “at this distance of time, and amid this difference of manners, why Naomi advised Ruth to this secret method of proceeding. One would have thought it better for her to have claimed publicly the right of redemption from Boaz; but, no doubt, Naomi, who was a pious woman, had suffi-

3 Wash thyself therefore, ^d and ^e anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie,

^c Chap. ii. 8.—^d 2 Sam. xiv. 2.

cient reasons for her mode of proceeding; and being well satisfied of the honour of Boaz, as well as the modesty of Ruth, she had no apprehensions of any consequences which might impugn the reputation of either.” Two circumstances must be kept in mind in judging of this conduct of Naomi; the one is, that in taking this method, she intended to induce Boaz to perform that duty which the law required from him, namely, to marry his kinswoman. For the precept enjoining a man, whose brother died childless, to take his widow to wife, that he might raise up seed to his deceased brother, had been extended by custom to other near relations when there were no brethren. The other circumstance to be observed is, “the striking simplicity of the manners of those times, with a pleasing picture whereof every trait in this story presents us.”

Verse 4. *Uncover his feet*—Remove the clothes which are upon his feet; thereby to awake him; *and lay thee down*—She was not to lie down by his

A. M. 2692. and thou shalt go in, and ¹ uncover
B. C. 1312. his feet, and lay thee down; and he
will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest
unto me I will do.

6 ¶ And she went down unto the floor, and
did according to all that her mother-in-law bade
her.

7 And when Boaz had eaten and drunk, and
his heart was merry, he went to lie down at
the end of the heap of corn: and she came
softly, and uncovered his feet, and laid her
down.

8 And it came to pass at midnight, that the
man was afraid, and ² turned himself: and be-
hold, a woman lay at his feet.

9 And he said, Who art thou? And she an-
swered, I am Ruth thy handmaid: ^f spread

¹ Or, lift up the clothes that are on his feet. — ^e Judges xix.
6, 9, 22. — ² Or, took hold on. — ^f Ezekiel xvi. 8. — ³ Or, one
that hath right to redeem.

side, for that would have been immodest, but at his
feet, in the posture of an humble supplicant. Had
Ruth acted in any respect that in those days was
judged indecent or immodest, it is most likely she
would have highly displeased such a grave person
as Boaz appears to have been. What she did, how-
ever, seems to us indecent, and would certainly be a
very improper conduct in any woman in our days;
but the general character of both Naomi and Ruth
forbids us to suppose that they had any sinful inten-
tions. And yet, as Mr. Scott observes, "when all al-
lowances are made, perhaps neither party can be
entirely exculpated. At least, though their plan was
graciously rendered successful, it was not recorded
for imitation in the present state of society."

Verse 7. *And his heart was merry*—Hebrew, יִטֵּב
לֵבו, *itab, libbo, his heart was good*, that is, cheer-
ful and thankful for the plenty which the Lord had
sent. *He went to lie down at the end of the heap of
corn*—In his clothes, doubtless; not going as usual to
his house and bed, but reposing himself here, for the
sake of taking a little temporary rest, probably on the
straw in the floor where his corn had been winnowed,
to secure it from thieves till it could be laid up in his
garner. For such was the plain way of living in
those ancient times, that the most wealthy persons
looked after their own business, both in the field and
at home. *And she came softly*—So that none per-
ceived her, and, when he was asleep, lay down at
his feet, in her clothes, which we have no reason
to think she put off, as her intention was only to
put him in remembrance of what the law required
of him.

Verses 8, 9. *At midnight*—He did not discover her
sooner; *the man was afraid*—Feeling something
unusual at his feet. *Behold a woman lay at his feet*

therefore thy skirt over thy handmaid; A. M. 2692
for thou art ^a ^e near kinsman. B. C. 1312.

10 And he said, ^b Blessed be thou of the LORD,
my daughter: for thou hast showed more kind-
ness in the latter end than ⁱ at the beginning,
inasmuch as thou followedst not young men,
whether poor or rich.

11 And now, my daughter, fear not; I will
do to thee all that thou requirest: for all the
⁴ city of my people doth know that thou art ^k a
virtuous woman.

12 And now it is true that I am thy ¹ near
kinsman: howbeit ^m there is a kinsman nearer
than I.

13 Tarry this night, and it shall be in the
morning, that if he will ⁿ perform unto thee the
part of a kinsman, well; let him do the kins-
man's part: but if he will not do the part of a

^e Chapter ii. 20. — ^h Chap. ii. 20. — ⁱ Chap. i. 8. — ⁴ Heb.
gate. — ^k Proverbs xii. 4. — ¹ Verse 10. — ^m Chapter iv. 1.
ⁿ Deut. xxv. 5.

—He perceived by her clothes, and, when she spake,
by her voice, that it was a woman. *Spread there-
fore thy skirt over thy handmaid*—A kind of pro-
verbial expression, signifying, Take me to be thy
wife, and perform the duty of a husband to me.
From this answer of Ruth, and from what Boaz
says in the two following verses, it is plain that she
had no design of any thing but what was honest and
lawful.

Verse 10. *More kindness in the latter end than in
the beginning*—Both to thy deceased husband, the
continuance of whose name and memory thou seek-
est, and to thy mother-in-law, whose commands thou
hast punctually obeyed. The former kindness which
Ruth had shown to the family of Boaz was in her
love and fidelity to her husband, and her affectionate
regard to her mother-in-law. But Boaz here com-
mends her willingness to marry him, who was ad-
vanced in years, in order to raise up seed to her de-
parted husband, as the greatest instance of love that
she had given; *inasmuch as she had not followed
young men*—Either among the Israelites, or in her
own country, as he intimates she would have done if
she had not preferred obedience to God's command,
before pleasing herself.

Verses 11–13. *And now, my daughter, fear not*—
No words can more evidently express any thing
than this and the following verse do, that Ruth did
nothing immodest. *Howbeit, there is a kinsman
nearer than I*—He does not absolutely refuse to
grant her petition, but, influenced by a strict regard
to the law of Moses, informs her that as there was a
person nearer to her than himself, he could not pro-
perly take her to wife till that person had been con-
sulted. *If he will perform unto thee the kinsman's
part, &c.*—Will take thee to wife to raise up seed to

A. M. 2692. kinsman to thee, then will I do the
B. C. 1312. part of a kinsman to thee, ° as the
LORD liveth: lie down until the morning.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, ° Let it not be known that a woman came into the floor.

15 Also he said, Bring the ° veil that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid it on her: and she went into the city.

° Judg. viii. 19.—° Rom. xii. 17.

his brother. Bishop Hall thus sums up this matter in his *Contemplations*:—"Boaz, instead of touching her as a wanton, blesseth her as a father, encourages her as a friend, promises her as a kinsman, rewards her as a patron, and sends her away laden with hopes and gifts, no less chaste, but more happy, than she came. O admirable temperance, worthy the progenitor of Him in whose lips and heart there was no guile!"

Verse 14. *She lay at his feet till the morning*—Having no other design but only to implore his justice and kindness unto her deceased husband. *He said, Let it not be known*—He takes care to preserve

16 And when she came to her A. M. 2692.
mother-in-law, she said, Who art B. C. 1312.
thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother-in-law.

18 Then said she, ° Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

° Or, *sheet*, or, *apron*.—° Psalm xxxvii. 3, 5.

not only his conscience toward God, but his reputation and hers also among men.

Verses 16, 17. *Who art thou, my daughter?*—Or rather, *Is it thou, my daughter?* *He said to me, Go not empty unto thy mother-in-law*—There is no mention made before of Boaz thus speaking to her, but it is not unusual for the sacred writers, in the relation of a fact or event, to omit many little circumstances which they occasionally mention afterward. It is likely that Boaz intended this corn chiefly for Naomi, as he was that day either about to marry Ruth himself, or to provide her another husband.

CHAPTER IV.

The next kinsman refuses to marry Ruth, 1-8. Boaz marries her, 9-12. Their issue, 13-22.

A. M. 2692. THEN went Boaz up to the gate,
B. C. 1312. and sat him down there: and behold, ° the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of ° the elders of the

° Chap. iii. 12.—° 1 Kings xxi. 8.

NOTES ON CHAPTER IV.

Verse 1. *Then went Boaz up to the gate*—Where the elders sat. The Chaldee interprets it, "He went up to the gate of the house of judgment, where the Sanhedrim sat." *Behold, the kinsman came by*—Providence so ordering it that he should come by thus opportunely when the matter was ready to be proposed to him. Great affairs are frequently much furthered and expedited by small circumstances.

Verse 2. *He took ten men*—To be witnesses; for though two or three witnesses were sufficient, yet in weightier matters they used more. And ten was the usual number among the Jews in causes of matrimony and divorce, and translation of inheritances; who were both judges of the causes and witnesses of the fact.

city, and said, Sit ye down here. A. M. 2692.
And they sat down. B. C. 1312

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, sell-eth a parcel of land, which *was* our brother Elimelech's:

4 And ° I thought to advertise thee, saying,

° Heb. *I said, I will reveal in thine ear.*

Verse 3. *Naomi*—Both Naomi and Ruth had an interest in this land during their lives, but he mentions only Naomi, because all was done by her direction; lest the mention of Ruth should raise a suspicion of the necessity of his marrying Ruth, before he had given his answer to the first proposition. *Which was our brother Elimelech's*—He calls him their brother, because he was near of kin to them. And he mentions Naomi's return out of the country of Moab, to intimate that her poverty constrained her to sell her estate which her husband left her.

Verses 4, 5. *I thought to advertise thee*—I have had it in my mind to speak to thee about it. *There is none to redeem it besides thee*—That is, thou hast the first right to do so; for it is plain Boaz had a

A. M. 2692. ° Buy it ^d before the inhabitants, and B. C. 1312. before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: ° for there is none to redeem it besides thee; and I am after thee. And he said, I will redeem it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, ^f to raise up the name of the dead upon his inheritance.

6 ¶ And ^g the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

7 ^h Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

° Jeremiah xxxii. 7, 8.—^d Genesis xxiii. 18.—^e Leviticus xxv. 25.—^f Genesis xxxviii. 8.—^g Chap. iii. 12.—^h Deut. xxv. 7, 9.

right, but it was in the second place: and if he had refused, the next kinsman would have had the right, and so on. *Thou must buy it also of Ruth*—According to the law, Deut. xxv. 5. *To raise up seed*—To revive his name, which was buried with his body, by raising up a seed to him to be called by his name.

Verse 6. *Lest I mar mine own inheritance*—It seems he had a wife and children already, which made him afraid to marry a poor woman with a small parcel of land, which would not provide for the children he might have by her, lest he should thereby diminish the inheritance of which he was already possessed. The Chaldee paraphrase on the passage is, “I cannot redeem it on this condition,” namely, the condition of marrying Ruth; “because I have a wife already, and do not choose to bring another into my house, lest quarrels and divisions arise in it, and I hurt my own inheritance.”

Verse 7. *Now this was the manner in Israel, &c.*—We do not know that there was any law of God enjoining any such ceremony as is here mentioned; but only it was a long-established custom to act thus in transferring one man's right in any land to another. *To confirm all things*—That is, in all alienation of lands. So that it is no wonder if this ceremony differ a little from that mentioned Deut. xxv. 9, because that concerned only one case, but this is more general. Besides, he alleges, not the command of God, but only ancient custom for this practice. *A man plucked off his shoe, and gave it to his neighbour*—That is, he who relinquished his right to another did this. The reason of the custom,

8 Therefore the kinsman said unto A. M. 2692. Boaz, Buy it for thee. So he drew B. C. 1312. off his shoe.

9 ¶ And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, ⁱ that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the elders, said, We are witnesses. ^k The LORD make the woman that is come into thy house like Rachel and like Leah, which two did ^l build the house of Israel: and ² do thou worthily in ^m Ephratah, and ³ be famous in Beth-lehem:

ⁱ Deuteron. xxv. 6.—^k Psalm cxxvii. 3.—^l Deut. xxv. 9. ^m Or, get thee riches, or, power.—^m Gen. xxxv. 16, 19.—³ Heb. proclaim thy name.

as Bishop Patrick observes, is plain enough, “it being a natural signification that the man resigned his interest in the land by giving to the person redeeming his shoe wherewith he used to walk in it, to the end that he might enter into it, and take possession of it himself.” Or it might signify that as he pulled off, and divested himself of his shoe, so he divested himself of that which he was about to surrender. “It is now the custom with us,” says Rabbi Jarchi, “that a handkerchief or veil be given, instead of a shoe, when we purchase any thing.” *This was a testimony in Israel*—This was admitted for sufficient evidence in all such cases.

Verse 10. *Ruth the Moabitess have I purchased to be my wife*—He had her by the right of the same purchase, and did not succeed into the right of a brother, as mentioned Deut. xxv.; for he was not a brother to Elimelech, but only a remote kinsman of the same family, who could not enjoy the land while she lived, unless he would take her with it; to whom it belonged while she lived, and was to go to her issue when she died. *From the gate of his place*—That is, from among the inhabitants dwelling within the gate of his city, which was Beth-lehem-judah.

Verse 11. *Rachel and Leah*—Amiable and fruitful. These two are singled out, because they were of a foreign original, and yet ingrafted into God's people, as Ruth was; and because of that fertility which God vouchsafed unto them above their predecessors, Sarah and Rebecca. Rachel is placed before Leah, because she was his most lawful and best beloved wife. *Which two did build the house of Israel*—Were blessed with a numerous posterity.

A. M. 2692. 12 And let thy house be like the
B. C. 1312. house of Pharez, ^uwhom Tamar bare
unto Judah, of ^othe seed which the LORD shall
give thee of this young woman.

13 ¶ So Boaz ^ptook Ruth, and she was his
wife: and when he went in unto her, ^qthe
LORD gave her conception, and she bare a
son.

14 And ^rthe women said unto Naomi, Blessed
be the LORD, which hath not ⁴left thee this day
without a ⁵kinsman, that his name may be
famous in Israel.

15 And he shall be unto thee a restorer of *thy*
life, and ⁶a nourisher of ⁷thine old age: for thy
daughter-in-law, which loveth thee, which is
⁸better to thee than seven sons, hath borne
him.

ⁿ Genesis xxxviii. 29.—^o 1 Sam. ii. 20.—^p Chap. iii. 11.
^q Gen. xxix. 31.—^r Luke i. 58.—^s Heb. *caused to cease unto*
thee.—^t Or, *redeemer*.—^u Heb. *to nourish*, Genesis xlv. 11;

They do not mention the two handmaids, because
the former were Jacob's principal wives, whose ser-
vants bare children not for themselves, but their mis-
tresses.

Verse 12. *Like the house of Pharez*—As honour-
able and numerous as his family was; whom, though
he also was born of a stranger, God so blessed, that
his family was one of the five families to which all
the tribe of Judah belonged, and the progenitor of
the inhabitants of this city.

Verse 13. *Took Ruth*—Which he might do,
though she was a Moabitess, because the prohibition
against marrying such is to be restrained to those
who continued heathen; whereas Ruth was a sin-
cere proselyte and convert to the God of Israel.
Thus he that forsakes all for Christ, shall find more
than all with him.

Verse 14. *The women said unto Naomi*—After
Ruth's delivery. *Which hath not left thee without a*
kinsman—The words may be rendered, *who hath*
not made, or suffered, thy kinsman to fail thee;
that is, to refuse to perform his duty to thee and
thine, as the other kinsman did. The Hebrew גֹּאֵל,
goel, which we translate kinsman, properly belonged
to Boaz, and not to his son who was born; and yet
the women seem to speak this with a reference to
the child, which probably induced the Arabic trans-
lator to render it, *hath not left thee without an heir*.

16 And Naomi took the child, and ^{A. M. 2692.}
^{B. C. 1312.} laid it in her bosom, and became nurse
unto it.

17 ^tAnd the women her neighbours gave it a
name, saying, There is a son born to Naomi;
and they called his name Obed: he *is* the
father of Jesse, the father of David.

18 ¶ Now these *are* the generations of Pha-
rez: ^uPharez begat Hezron,

19 And Hezron begat Ram, and Ram begat
Amminadab,

20 And Amminadab begat ^vNahshon, and
Nahshon begat ^wSalmon,⁸

21 And Salmon begat Boaz, and Boaz begat
Obed,

22 And Obed begat Jesse, and Jesse begat
^zDavid.

Psa. lv. 22.—^y Heb. *thy gray hairs*.—¹ 1 Sam. i. 8.—^t Luke
i. 58.—^u 1 Chron. ii. 4, &c.—^x Num. i. 7.—^v Matt. i. 4,
&c.—^w Or, *Salmah*.—^z 1 Chron. ii. 15.

That his name may—Hebrew, *and his name shall*
be famous in Israel; On account of this noble and
worthy action.

Verse 15. *A restorer of thy life*—Of the comfort
of thy life, such a comfort as to make thee, in some
sort, young again. For they hoped the child would
inherit his mother's virtues, and particularly her
affection to Naomi, which was so surpassing, that
it made her a greater blessing to her than a great
many children of her own body would have been.
Better than seven sons—See how God sometimes
makes up the want of those relations from whom
we expected most comfort, in those from whom
we expected least! The bonds of love prove
stronger than those of nature.

Verse 17. *Her neighbours gave it a name*—That
is, gave her advice about his name; for it did not
belong to them, but to the father or mother, to name
the child. *They called his name Obed*—That is, *a*
servant, meaning to express their hopes that he
would nourish, comfort, and assist her, duties which
children owe to their progenitors. *He is the*
father of Jesse, the father of David—For whose
sake chiefly this whole book seems to have been
written, that it might be certainly known from whom
he was descended, the Messiah being to spring from
him; which is the reason why the following gene-
alogy is annexed for the conclusion of this book.

THE
FIRST BOOK OF SAMUEL,

OTHERWISE CALLED, THE

FIRST BOOK OF THE KINGS.

ARGUMENT.

IN this book is contained the history of the Israelites under the two last judges, Eli and Samuel, and under Saul, the first king in Israel; for their form of government was now changed, God, at the people's desire, appointing Saul to be a king over them, instead of raising them up judges as formerly. We have likewise, in this book, an account of God's rejection of Saul from the throne, for his disobedience, and of his choosing David in his stead. This and the following book are styled *the books of Samuel*, because the first contains his story, and in both of them are related the transactions of two kings anointed by him. Samuel himself, probably, wrote the first twenty-four chapters of this book, and the rest, with the second book, might be written by Nathan or Gad, or some other prophet of those times. See 1 Chron. xxix. 29. A few passages seem to have been inserted by Ezra, when he collected and revised the books of sacred Scripture. This first book of Samuel contains the history of about eighty years; of which forty passed under the government of Eli, as high-priest and judge, chap. iv. 18; and the other forty under the government of Samuel and Saul, as may be seen Acts xiii. 21.

CHAPTER I.

The affliction of Hannah, 1-8. Her prayer to God, with Eli's blessing, 9-18. The birth and nursing of Samuel, 19-23. The presenting of him to God, 24-28.

A. M. 2833. B. C. 1171. NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was ^a Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, ^b an Ephrathite:

2 And he had two wives; the name of the one was Hannah, and the name of the other

Peninnah: and Peninnah had children, but Hannah had no children. A. M. 2883 B. C. 1171.

3 And this man went up out of his city ^c yearly ¹ to ^d worship and to sacrifice unto the LORD of hosts in ^e Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.

^a 1 Chron. vi. 27, 34.—^b Ruth i. 2.—^c Exod. xxiii. 14.

NOTES ON CHAPTER I.

Verse 1. *Ramathaim-zophim*—The latter word means *watchers*, or *watchmen*, and the former *the Ramahs*. The place is called Ramah, (verse 19,) and seems to have been a village situated on two hills, which, on account of their elevation, commanded extensive prospects, and were proper places from which to make observations. Probably there might be a watch-tower and sentinels placed in each. *Of mount Ephraim*—This is added to distinguish this from other places, which had the name of Ramah in other tribes, particularly in that of Benjamin,

Josh. xviii. 25. *An Ephrathite*—That is, one of Beth-lehem-judah, by his birth and habitation, though by his origin a Levite.

Verse 2. *He had two wives*—As many had in those days, though it was a transgression of the original institution of marriage. Hannah seems to have been his first wife; and as she proved barren, he was induced, it is probable, through his earnest desire of children, to take another, as Abraham had done, by Sarah's consent.

Verse 3. *To worship in Shiloh*—Where the tabernacle now was, and where all sacrifices were to be

A. M. 2833. 4 ¶ And when the time was that
B. C. 1171.

Elkanah ^f offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions :

5 But unto Hannah he gave ² a worthy portion ; for he loved Hannah ; ^g but the LORD had shut up her womb.

6 And her adversary also ³ provoked ^h her sore, for to make her fret, because the LORD had shut up her womb.

7 And *as* he did so year by year, ⁴ when ⁵ she went up to the house of the LORD, so she pro-

^f Deut. xii. 17 ; xvi. 11. — ² Or, *a double portion.* — ^g Gen. xxx. 2. — ³ Heb. *angered her.* — ^h Job xxiv. 21. — ⁴ Or, *from the time that she, &c.*

offered. Hither all the males were bound to resort at the three great annual feasts, (Deut. xvi. 16,) and not to appear before the Lord empty. Accordingly Elkanah not only worshipped God with prayers and thanksgivings, but offered such sacrifices as were suitable to the festival. Not that he sacrificed in his own person, which the Levites were not permitted to do, but by the priests. *Hophni and Phinehas were there*—Or, *were the priests of the Lord there*, under their father Eli, who is generally conceived to have been the high-priest, but being very old and infirm, his sons ministered in his stead. This is the first time in Scripture that God is called *the Lord of hosts* or armies. Probably Samuel was the first who used this title of God, for the comfort of Israel, at the time when their armies were few and feeble, and those of their enemies many and mighty.

Verse 4. *Portions*—Of those parts of the peace-offerings which belonged to the offerer. These were the whole, except the fat, which belonged to the Lord, and the breast and right shoulder, which were due to the priest, Lev. vii. 34 ; with the rest the sacrificer made a feast for himself, his family, and friends, giving to every one a portion of the sacrifice, as the master of the feast used to do to the guests. And they ate all before the Lord, and hereby were supposed to have communion with him, by partaking with him of his sacrifices, which had been offered to him at his altar.

Verses 5, 6. *Unto Hannah he gave a worthy portion*—Or, a double portion ; in token of his extraordinary respect and kindness to her. *For he loved Hannah : but the Lord*—Or, *though the Lord, had shut her womb*—Her barrenness did not cause him to love her less, but rather more ; because he would comfort her under her affliction. To abate our just love to any relations for the sake of any infirmity which they cannot help, is to add affliction to the afflicted. *Her adversary also provoked her sore*—Peninnah, through envy or jealousy, set herself against her, though so nearly related to her, and strove to vex her by upbraiding her with her barrenness.

Verse 7. *As he did so year by year when she went, &c.*—This circumstance is noted as the occasion of

voked her ; therefore she wept, and did not eat. A. M. 2833. B. C. 1171.

8 Then said Elkanah her husband to her, Hannah, why weepest thou ? and why eatest thou not ? and why is thy heart grieved ? *am* not I ⁱ better to thee than ten sons ?

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk : (now Eli the priest sat upon a seat by a post of ^k the temple of the LORD :)

10 ¹ And she *was* ⁶ in bitterness of soul, and prayed unto the LORD, and wept sore.

¹ Hebrew, *from her going up.* — ⁱ Ruth iv. 15. — ^k Chapter iii. 3. — ¹ Job vii. 11. — ⁶ Hebrew, *bitter of soul*, 2 Samuel xvii. 8.

the contention, because at such times they were forced to more society with one another, by the way, and in their lodgings ; whereas, at home they had distinct apartments, where they might be asunder ; and then her husband's extraordinary love and kindness were showed to Hannah, whereby Peninnah was the more exasperated ; then also Hannah prayed earnestly for a child, which hitherto she had done in vain ; and this possibly she reproached her with. *So she provoked her*—She constantly took this occasion to upbraid her with her barrenness when Elkanah expressed such extraordinary kindness to her. *Therefore she wept, and did not eat*—Being overwhelmed with grief, she had no inclination to eat on this festival occasion, nor did she consider herself as fit to partake of the sacred food, which they were forbid to eat in their mourning.

Verse 8. *Am not I better to thee than ten sons*—Oughtest thou not to value my love to thee more than the having as many sons as Peninnah hath ; who would willingly change conditions with thee ? In Elkanah here we have an example of a most excellent husband ; who patiently bore with the insolent humour of Peninnah, and comforted dejected Hannah with words full of tender affection.

Verse 9. *So Hannah rose up*—The kind words of her husband in a great measure removed her sorrow, and induced her to eat and drink cheerfully. In her we have an example of a dutiful wife ; who, sensible of her husband's kindness, endeavoured to please him, by complying with his desires, and avoiding what she perceived would give pain to his mind. *Eli sat upon a seat*—Hebrew, *הַכִּסֵּא hachissee, a throne*, it being a seat raised up to some height, to make him conspicuous to all that entered into the house of God ; at the door of which he sat, either as judge, or as high-priest, to hear and answer such as came to him for advice, and to inspect and direct the worship of God. *By a post of the temple*—That is, of the tabernacle, which is frequently so called ; as the temple, when it was built, is called a tabernacle. See Jer. x. 20 ; Lam. ii. 6.

Verse 10. *She was in bitterness of soul*—Oppressed with grief, which returned when she was alone, and thought of her barrenness, which made her

A. M. 2833. B. C. 1171. 11 And she ^mvowed a vow, and said, O LORD of hosts, if thou wilt indeed ⁿlook on the affliction of thy handmaid, and ^oremember me, and not forget thy handmaid, but wilt give unto thy handmaid ^ra man-child, then I will give him unto the LORD all the days of his life, and ^pthere shall no razor come upon his head.

12 ¶ And it came to pass, as she ^scontinued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I *am* a woman ^qof a sorrowful spirit: I have drunk neither wine nor strong drink, but have ^apoured out my soul before the LORD.

^m Genesis xxviii. 20; Numbers xxx. 3.—ⁿ Gen. xxix. 32. ^o Gen. viii. 1.—^r Heb. seed of men.—^p Num. vi. 5; Judges xiii. 5.—^s Heb. multiplied to pray.—^q Heb. hard of spirit. ^a Psal. lxii. 8.

pray, with many tears, for a child. They had newly offered their peace-offerings, to obtain the favour of God; and in token of their communion with him, they had feasted upon the sacrifice: and now it was proper to put up her prayer, in virtue of the sacrifice. For the peace-offerings typified Christ's meditation, as well as the sin-offerings: since by this not only atonement is made for sin, but an answer to our prayers obtained.

Verse 11. *But wilt give unto thy handmaid*—She thrice calls herself God's handmaid, out of a profound sense of her meanness, and his majesty. And she desires a man-child, because only such could wait upon the Lord in the service of the tabernacle, as she intended her son should do, if God bestowed one upon her. *Then will I give him unto the Lord*—That is, consecrate him to his service in his house. *No razor shall come upon his head*—He shall be a perpetual Nazarite, part of whose description this is, Num. vi. 5.

Verses 12, 13. *She continued praying*—Hebrew, multiplied to pray. By which it appears that she said much more than is here expressed. And in the same light we must view most of the prayers and sermons of other holy persons recorded in the Scriptures, which give us only the sum and substance of what they expressed. This consideration may assist us much in interpreting many passages of Holy Writ. *Eli marked her mouth*—The inward anguish of her soul probably made the motions of her mouth and countenance very different from what is usual. *Therefore Eli thought she had been drunken*—

A. M. 2833. B. C. 1171. 16 Count not thy handmaid for a daughter of ^rBelial: for out of the abundance of my ¹⁰complaint and grief have I spoken hitherto.

17 Then Eli answered and said, ^uGo in peace: and ^tthe God of Israel grant *thee* thy petition that thou hast asked of him.

18 And she said, ^vLet thy handmaid find grace in thy sight. So the woman ^xwent her way, and did eat, and her countenance was no more *sad*.

19 ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah; and Elkanah ^yknew Hannah his wife; and ^zthe LORD remembered her.

20 Wherefore it came to pass, ¹¹when the time was come about after Hannah had conceived, that she bare a son, and called his name ¹²Samuel, *saying*, Because I have asked him of the LORD.

^r Deuter. xiii. 13.—¹⁰ Or, meditation.—^s Judg. xviii. 6. ^t Psal. xx. 4.—^u Gen. xxxiii. 15.—^x Eccles. ix. 7.—^y Gen. iv. 1.—^z Genesis xxx. 22.—¹¹ Hebrew, in revolution of days ¹² That is, asked of God.

Hearing her say nothing, but only seeing her lips move a long time, with such gestures, it is likely, of her body, hands, and eyes, as argued very great commotion of mind, being occasioned by the vehemence of her desire and grief, and her fervency in prayer, he took her to be disordered with the wine she had drunk at the forementioned feast.

Verse 16. *Count not thy handmaid for a daughter of Belial, &c.*—A Scripture phrase for a wicked person. Thus, when we are unjustly censured, we should endeavour not only to clear ourselves, but to satisfy our brethren, by giving them a just and true account of what they misapprehended.

Verses 17, 18. *Eli said, Go in peace, &c.*—Her modest and respectful answer fully satisfied him, and he prayed that God would grant her petition, or, as the Chaldee interprets his words, assured her, that the God of Israel would grant it her. *Let thy handmaid find grace in thy sight*—That favourable opinion and gracious prayer which thou hast expressed on my behalf, be pleased to continue toward me. *Her countenance was no more sad*—Her heart being cheered by the priest's comfortable words, and especially by the Spirit of God applying them to her mind, and inspiring her with confidence, that both his and her prayers would be heard, she departed from the tabernacle with such satisfaction and assurance, that there no longer remained any token of sorrow or grief in her countenance.

Verses 19, 20. *The Lord remembered her*—Manifested his remembrance of her by the effect. *She called his name Samuel*—That is, asked of God.

A. M. 2833. 21 And the man Elkanah, and all
B. C. 1171. his house, ^a went up to offer unto the
LORD the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto
her husband, *I will not go up* until the child
be weaned, and *then* I will ^b bring him, that he
may appear before the LORD, and there ^c abide
^d for ever.

23 And ^e Elkanah her husband said unto
her, Do what seemeth thee good; tarry until
thou have weaned him; ^f only the LORD es-
tablish his word. So the woman abode, and
gave her son suck until she weaned him.

B. C. 1165. 24 ¶ And when she had weaned
him, she ^g took him up with her, with

three bullocks, and one ephah of flour, A. M. 2839
and a bottle of wine, and brought him B. C. 1165.
unto ^h the house of the LORD in Shiloh: and
the child *was* young.

25 And they slew a bullock, and ⁱ brought the
child to Eli.

26 And she said, O my lord, ^k *as* thy soul
liveth, my lord, I *am* the woman that stood by
thee here, praying unto the LORD.

27 ^l For this child I prayed; and the LORD
hath given me my petition which I asked of him:

28 ^m Therefore also I have ¹³ lent him to the
LORD; as long as he liveth ¹⁴ he shall be lent
to the LORD. And he ⁿ worshipped the LORD
there.

^a Verse 3.—^b Luke ii. 22.—^c Verses 11, 28.—^d Exod.
xxi. 6.—^e Num. xxx. 7.—^f 2 Sam. vii. 25.—^g Deut. xii. 5,
11.—^h Josh. xviii. 1.—ⁱ Luke ii.—^k Gen. xlii. 15.

^l Matt. vii. 7.—^m Verses 11, 22.—¹³ Or, *returned him, whom
I have obtained by petition, to the LORD.*—¹⁴ Or, *he whom I
have obtained by petition shall be returned.*—ⁿ Gen. xxiv. 26, 52.

Saying, Because I have asked him of the Lord—
This was the reason of the name; and she gave it
him, that he, as well as she, might keep in mind
that he was solemnly dedicated to the Lord, from
whom he had been obtained by prayer, and that, re-
membering how God had evidently heard prayer in
this instance, they might the more readily and confi-
dently have recourse to him in all trials and troubles,
and put their trust in him.

Verse 21. *Elkanah and all his house went up*—
Hannah only and her child excepted. *And his vow*
—By which it appears, though it was not expressed
before, that he heard and consented to her vow; and
that he added a vow of his own; probably when he
saw his wife was with child; or before, when she
told him what hope she had that her prayers would
be heard; and when *he worshipped God*, as men-
tioned verse 19.

Verse 22. *I will not go up till the child be weaned*
—Not only from the breast, but from the mother's
knee and care, and childish food. She was not bound
by the law to go up with her husband; and therefore,
though she had been wont to go, she resolved, as
became a prudent woman, to stay at home, till the
child was so far grown up, as not only to be strong
enough to accompany her, but capable of being in-
structed in the service of the tabernacle, and of be-
ing useful therein. For, it seems, as soon as he was
brought thither he worshipped God, (verse 28,) and,
soon after, ministered to Eli, chap. ii. 11.

Verse 23. *Only the Lord establish his word*—We
do not read of any thing the Lord had spoken about
this child: but, perhaps Elkanah looked upon what
Eli had said as spoken by God, because he was God's
high-priest. The Hebrew, however, may be ren-
dered with equal propriety, *The Lord establish his
work*; that is, may he perfect what he hath begun,
by making the child grow up, and become fit for
God's service, that he may be employed therein and
accepted of God. For the word דבר *dabar*, signifies
any *matter* or *thing*, as well as *word*.

Verse 24. *With three bullocks, &c.*—As they were
not to appear before the Lord empty, so upon this
occasion they brought an ample offering to him, to
testify their gratitude. And it is highly probable
that one of these bullocks was wholly offered to God
as a burnt-offering, and the other two were peace-
offerings; or, as some rather think, one a sin-offering,
and the other a peace-offering. *One ephah of flour*
—For the *meat* or *meal-offerings*, which to each
bullock were three *tenth-deals*, or three tenth parts
of an ephah; and so nine parts of the ephah were
spent, and the tenth part was given to the priest.
Wine—For drink-offerings.

Verses 25–27. *They slew a bullock*—The three
bullocks mentioned verse 22, the singular number
being put for the plural, which is frequent. *As thy
soul liveth*—As surely as thou livest. Which asse-
veration she thought necessary, because this was
some years after the fact which she here mentions.
For this child I prayed—She had told him nothing
of what she prayed for when he reproved her; but
only, in general, that she was extremely afflicted for
want of something, which she then earnestly begged
of God. But now she acquaints him with it, and
with the vow she had made if God would grant her
desire, which vow she was now come to fulfil.

Verse 28. *Therefore I have lent him to the Lord*
—But not with a purpose to require him again.
Whatever we *give* to the Lord may, upon this ac-
count, be said to be *lent* to him, because, though we
may not recall it, yet he will certainly repay it to our
unspeakable advantage. *As long as he liveth he shall
be lent to the Lord*—Or, as the words may be pro-
perly translated, *All the days that he shall be desired
for the Lord*; that is, as long as God shall think fit
to employ him in his own house: which was till he
made him a judge, chap. vii. 15. Then he was no
longer fixed at Shiloh, but went about the country,
to Beth-el, and Gilgal, and Mizpeh; afterward he set-
tled at his own house in Ramah, as we read there,
verse 17. Still, however, he was wholly the Lord's

and lived entirely to him, employing all his powers of body and mind in his service. *And he worshipped the Lord there*—Not Eli, but young Samuel, who is spoken of in this and the foregoing verse, and

who was capable of worshipping the Lord in some sort, at least with external worship. The Vulgate, Syriac, and Arabic, however, translate the words *And they worshipped the Lord*.

CHAPTER II.

Hannah's song of thanksgiving, 1-10. Elkanah leaves Samuel to minister before the Lord, 11. The wickedness of Eli's sons, 12-17. A further account of Samuel and his parents, 18-21. Eli's too mild reproof of his sons, 22-25. Samuel's growth, 26. God's dreadful message to Eli, 27-36.

A. M. 2839.
B. C. 1165.

AND Hannah ^a prayed, and said, ^b My heart rejoiceth in the LORD, ^c my horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I ^d rejoice in thy salvation.

2 ^e *There is none* holy as the LORD: for *there is* ^f none besides thee: neither *is there* any rock like our God.

3 Talk no more so exceeding proudly; ^g let not ^h arrogancy come out of your mouth: for

the LORD is a God of knowledge, ⁱ and by him actions are weighed. A. M. 2839.
B. C. 1165.

4 ^h The bows of the mighty men *are* broken, and they that stumbled are girded with strength.

5 ⁱ *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that ^k the barren hath borne seven; and ^l she that hath many children is waxed feeble.

^a Phil. iv. 6.—^b Luke i. 46.—^c Psa. xcii. 10.—^d Psa. ix. 14.—^e Exod. xv. 11.—^f Deut. iv. 35.

^g Psa. xciv. 4.—^h Heb. *hard*.—ⁱ Psa. xxxvii. 15.—^j Psa. xxxiv. 10.—^k Psa. cxlii. 9.—^l Isa. liv. 1.

NOTES ON CHAPTER II.

Verse 1. *Hannah prayed*—That is, praised God. Hymns of praise are frequently comprehended under the name of *prayers*. To utter this hymn Hannah was raised by divine inspiration, while she was engaged in devout meditation on the extraordinary goodness of God to her. *My heart rejoiceth*—Or, leapeth for joy; for the words signify, not only inward joy, but also the outward demonstration of it. She was influenced by the same spirit which moved St. James to say, *Is any afflicted? Let him pray*, as she did, chap. i. 10. *Is any merry? Let him sing psalms*, as she now does. *In the Lord*—As the author of my joy, that he hath heard my prayer, and accepted my son for his service. *My horn is exalted*—My strength and glory (which are often signified by a horn) are advanced, and manifested to my vindication, and the confusion of my enemies. She who was bowed down and dejected, now lifts up her head and triumphs. *My mouth is enlarged, &c.*—That is, opened wide to pour forth abundant praises to God, and to give a full answer to all the reproaches of my adversaries. *Enemies*—So she manifests her prudence and modesty in not naming Peninnah, but only her enemies in general. *I rejoice in thy salvation*—The matter of my joy is no trivial thing, but that strange and glorious deliverance thou hast given me from my oppressing grief and care, and from the insolent reproaches of my enemies.

Verse 2. *There is none holy as the Lord*—None so perfectly, unchangeably, and constantly holy. *None besides*—Not only none is so holy as thou art,

but in truth there is *none holy besides thee*; namely entirely, or independently, but only by participation from thee. *Any rock*—Thou only art a sure defence and refuge to all that flee to thee.

Verse 3. *Talk no more*—Thou Peninnah, boast no more of thy numerous offspring, and speak no more insolently and scornfully of me. She speaks of her in the plural number, because she would not expose her name to censure. *A God of knowledge*—He knoweth thy heart, and all that pride, and envy, and contempt of me, which thy own conscience knows: and all thy perverse carriage toward me. *By him actions are weighed*—That is, he trieth all men's thoughts and actions, (for the Hebrew word signifies both,) as a just judge, to give to every one according to his works.

Verse 4. *The bows of the mighty are broken*—The strength of which they boasted. *They that stumbled*—Or, were weak and feeble. The great sense she had of God's power, branches out itself into an humble acknowledgment of this glorious attribute, in divers instances. And, first, in vanquishing the most victorious; for bows were a principal part of warriors' weapons, Psal. xlv. 6; and their girdles, being an important part of the military habit, are elegantly interpreted to signify strength and warlike prowess.

Verse 5. *Have hired themselves out for bread*—They that formerly lived in affluence have been so reduced as to be obliged to labour hard for daily bread. *They that were hungry ceased*—That is, ceased to suffer hunger, or to complain of it. This vicissitude of human affairs, especially the sudden

A. M. 2839. 6 ^m The LORD killeth, and maketh
B. C. 1165. alive: he bringeth down to the grave,
and bringeth up.

7 The LORD ⁿ maketh poor, and maketh
rich: ^o he bringeth low, and lifteth up.

8 ^p He raiseth up the poor out of the dust,
and lifteth up the beggar from the dunghill, ^q to
set *them* among princes, and to make them
inherit the throne of glory: for ^r the pillars of the

^m Deut. xxxii. 39.—ⁿ Job i. 21.—^o Psa. lxxv. 7.—^p Psalm
exiii. 7.—^q Job xxxvi. 7.

earth *are* the LORD's, and he hath set
the world upon them.

9 ^s He will keep the feet of his saints, and the
wicked shall be silent in darkness; for by
strength shall no man prevail.

10 The adversaries of the LORD shall be
^t broken to pieces; ^u out of heaven shall he
thunder upon them: ^x the LORD shall judge the
ends of the earth; and he shall give strength

^r Job xxxviii. 4, 6.—^s Psa. xci. 11.—^t Psa. ii. 9.—^u Chap.
vii. 10.—^x Psa. xcvi. 13.

turns which often take place, from a great height of prosperity to a very low condition, and the contrary, are very wonderful, and ought seriously to be pondered; that no man may be self-confident and proud, nor any one be dejected and desponding. *So that the barren hath born seven*—That is, many children. She alludes to the great change God had made in her own condition. For though she had actually born but one, yet it is probable she had a confident persuasion that she should have more, grounded either upon some particular assurance from God, or, rather, upon the prayer or prediction of Eli. *She that hath many children, &c.*—Those that have been fruitful grow barren when God pleaseth.

Verses 6, 7. *The Lord killeth and maketh alive*—The power of life and death is in the hands of God; whom he pleaseth he takes out of the world, and whom he pleaseth, he preserves in it; raising men even from the brink of the grave, when they are ready to drop into it. *The Lord maketh poor, &c.*—Here she acknowledges the power of God, in frequently changing the conditions of men, reducing the rich to extreme poverty, and exalting the poor to great riches.

Verse 8. *He raiseth up the poor out of the dust, &c.*—From the most mean estate and sordid place. *To set them among princes*—Instance Joseph, David, and Daniel. *To make them inherit the throne of glory*—That is, a glorious throne or kingdom; not only to possess it themselves, but to transmit it to their posterity, as the word *inherit* implies. *For the pillars of the earth are the Lord's*—The foundations which God created and upholds, and where-with he sustains the earth and all its inhabitants, as a house is supported with pillars. These words signify the reason of all that is contained in the five preceding verses. For the very earth being founded, upheld, and supported by the Lord, it is no wonder that all the inhabitants of it are in his power, so that he can dispose of them as he pleases.

Verse 9. *He will keep the feet of his saints*—That is, will both uphold their steps or paths, and direct their counsels and actions, that they may not fall into ruin, nor wander into those fatal errors into which wicked men daily run. *The wicked shall be silent in darkness*—They who used to open their mouths wide in speaking against heaven and against the saints, shall be so confounded with the unexpected disappointment of all their hopes, and with God's

glorious appearance and operations for his people, that they shall be put to silence, and have their mouths quite stopped: and this *in darkness*, both internal, in their own minds, not knowing what to do or say; and external, through outward troubles, distress, and calamities. *For by strength shall no man prevail*—Namely, against God, or against his saints, as the wicked are ready to think they shall do, because of their great power, wealth, and numbers.

Verse 10. *The adversaries of the Lord shall be broken to pieces*—Here we have an instance of pious affections rising up, through the influence of the Holy Spirit, to the height of prophecy. Here Hannah begins to predict the deliverance of the Israelites from the hand of the Philistines, and their other enemies: and her prediction was fulfilled when, at the command of Samuel, they were gathered together, and fought with the Philistines at Mizpeh, chap. vii. 10. At which time, as Hannah foretels, *the Lord thundered out of heaven upon them*; and again when David slew Goliath, and the men of Israel and Judah routed and pursued them, (chap. xvii. 52,) as well as on many other occasions, till at length they were finally subdued. *The Lord shall judge the ends of the earth*—That is, 1st, The Philistines, who lived in the extremity of Canaan westward; and, 2d, The enemies of God's people in the remotest parts of the earth, who shall be converted or destroyed before the consummation of all things. *He shall give strength unto his king*—Here she predicts they should have a king. But she is chiefly to be understood as speaking, either, 1st, of David, who was most properly God's king, appointed and anointed at his express command, instead of Saul, whom he rejected, on account of his disobedience; or, 2d, Of Christ, David's son, of whom David was but a type. "Who doth not perceive," saith St. Augustine, (*De Civ. Dei*, lib. 17, cap. 4,) "that the spirit which animated this woman, whose name, *Hannah*, signifies *grace*, prophesied of the Christian religion, the city of God, whose king and founder is Christ? Who does not see that she speaks of the grace of God, from which the proud are estranged that they may fall, but with which the humble are filled, that they may rise." Thus also the preceding clause, *The Lord shall judge the ends of the earth*, obtains a more sublime and important sense, and more exact accomplishment. David's

A. M. 2839. unto his King, and ^y exalt the horn
B. C. 1165. of his Anointed.

11 And Elkanah went to Ramah to his house.

^z And the child did minister unto the LORD before Eli the priest.

12 ¶ Now the sons of Eli *were* ^a sons of Belial; ^b they knew not the LORD.

13 And the priest's custom with the people *was, that*, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand;

14 And he struck *it* into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the priest took for himself. So

^y Psalm lxxxix. 24.—^z Verse 18.—^a Deuteronomy xiii. 13.
^b Judges ii. 10.—^c Josh. xviii. 1.

victories and dominions reached far, but God will give to the son of David *the uttermost parts of the earth for his possession*. And he will *give strength unto his king*, for the accomplishment of his great undertaking. And, as the next words express, will *exalt the horn*—The power and honour, of his Anointed—Till he hath *put all his enemies under his feet*. It is remarkable, that this is the first time that the name *Messiah* (or God's anointed) is found in the Scriptures, there being no such word in any of the preceding books. This is an additional reason why we should consider this prophecy of Hannah as looking forward to gospel days. "And when one considers," as Dr. Dodd observes, "the terms in which this beautiful song is expressed; when one considers the perfect resemblance there is between this and that of the blessed Virgin, Luke i. 46; when one considers the allusion which the father of John the Baptist makes to the latter part of it, (Luke i. 69, 70,) one cannot persuade one's self but that Hannah had a respect to something higher than Peninnah her rival, or the triumphs even of David himself. The expressions are too magnificent and sublime to be confined to such objects. Kimchi (the Jewish rabbi) was so struck with them, that he ingenuously acknowledges, that the king, of whom Hannah speaks here, is the Messiah; of whom she speaks either by prophecy or tradition. 'For,' continues he, 'there was a tradition among the Israelites, that a great king should arise in Israel; and she seals up her song with celebrating this king, who was to deliver them from all their enemies.' In short, all the particulars of the 9th and 10th verses especially, perfectly characterize the reign of the Messiah; his protection of his saints; the vain efforts of their enemies; their triumph over them; the extent of his kingdom, and the perpetual increase of his power."

Verses 11, 12. *The child did minister unto the Lord*—As soon as he was capable, and in a way agreeable to his tender years, as in lighting the lamps, or in singing and playing on instruments of

they did in ^o Shiloh unto all the Israel-
ites that came thither.

15 Also before they ^d burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat ² presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay*; but thou shalt give *it me now*: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great ^e before the LORD: for men ^f abhorred the offering of the LORD.

^d Leviticus iii. 5, 16.—² Heb. *as on the day*.—^e Gen. vi. 11.
^f Mal. ii. 8.

music. *Before Eli the priest*—That is, under the inspection and by the direction of Eli. *The sons of Eli were sons of Belial*—Very wicked men, Deut. xiii. 13; being ungodly, profane, covetous, and guilty of violence and filthy lusts. *They knew not the Lord*—They had no experimental and practical knowledge of his justice or mercy, of his holiness or grace, of his power, or love, or faithfulness; no saving acquaintance with his divine perfections, or with the relations in which he stands to his people; they neither honoured, loved, nor served him.

Verse 13. *When any man offered sacrifice*—Brought his peace-offerings to be offered at the altar. *While the flesh was in seething*—Or boiling. As the Lord's part of the peace-offerings was burned upon the altar, so the priests' and offerers' parts were to be boiled. And when the temple was built, there were certain rooms in the court of the people, wherein they had liberty to boil the flesh, in order that they might feast with God at his own house. And the like rooms, no doubt, there were in the outward court of the tabernacle.

Verses 14, 15. *All that the flesh-hook brought up, &c.*—This was a new custom, which they had profanely introduced. For, not content with the breast and right shoulder, allowed them by God, they took also part of the offerers' share; besides which, they snatched their part before it was heaved and waved, contrary to Lev. vii. 34. *Also before they burnt the fat*—Which entirely belonged to God with the other parts that were to be burned with it. *The priest's servant came, &c.*—This was a high and profane contempt of God, and an additional injury; for they took such parts as they liked best while it was raw, and before that which belonged to God had been offered to him.

Verses 16, 17. *Nay, but thou shalt give it me now, &c.*—This was the very height of haughty impiety. That such submissive language did not prevail with them to have so much respect for God, as to permit his portion to be presented to him in

A. M. 2839. 18 ¶ ^ε But Samuel ministered be-
B. C. 1165. fore the LORD, *being* a child, ^h girded
with a linen ephod.

19 Moreover his mother made him a little coat, and brought *it* to him from year to year, when she ⁱ came up with her husband, to offer the yearly sacrifice.

20 ¶ And Eli ^k blessed Elkanah and his wife, and said, The LORD gave thee seed of this woman for the ³ loan which is ^l lent to the LORD. And they went unto their own home.

21 And the LORD ^m visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel ⁿ grew before the LORD.

^ε Verse 11.—^h Exodus xxviii. 4.—ⁱ Chap. i. 3.—^k Gen. xiv. 19.—³ Or, *petition which she asked, &c.*—^l Chap. i. 28. ^m Gen. xxi. 1.

the first place, especially as they offered to the priest more than his share afterward, manifested excessive profaneness and contempt of things sacred. To what pitch of wickedness may not a man arrive who has shaken off the fear of God, and all sense of his presence and power! *Men abhorred the offering of the Lord*—Nothing brings religion so much into contempt with the people as the open profaneness of those that are ministers of it. The validity, however, and efficacy of God's ordinances, do not depend altogether on the piety of those that minister in them. So that it was a sin in the people to neglect divine institutions because of the wickedness of the priests. But it was a still much greater sin in the priests to give them occasion so to do.

Verse 18. *But Samuel ministered before the Lord*—Though he was very young, yet he carefully and faithfully performed such offices in God's tabernacle as he was capable of discharging, and did not follow the bad example of others. *Girded with a linen ephod*—A garment used in God's service, and allowed, not only to the inferior priests and Levites, but also to eminent persons of the people, and therefore to Samuel, who, though not a priest, was both a Levite and a Nazarite from his birth.

Verse 19. *His mother made him a little coat*—The ephod, being used only in the service of God, was no doubt provided at the public expense. But for his ordinary wearing apparel Hannah took care to provide, that she might still express her piety in contributing to his maintenance at the house of God.

Verses 20, 21. *Eli blessed Elkanah, &c.*—This benediction given in his character of high-priest, and that by a divine suggestion, was followed by the desired effect, and verified what Hannah had uttered in her prophetic song. *The Lord visited Hannah*—None are losers by what they dedicate to the Lord, or employ in such a manner as is pleasing in his sight. *The child Samuel grew*—Not only in age and stature, but especially in wisdom and good-

22 ¶ Now Eli was very old, and ^{A. M. 2839}
^{B. C. 1165.} heard all that his sons did unto all Israel; and how they lay with ^o the women that ⁴ assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for ⁵ I hear of your evil dealings by all this people.

24 Nay, my sons; for *it is* no good report that I hear: ye make the LORD's people ⁶ to transgress.

25 If one man sin against another, the judge shall judge him: but if a man ^p sin against the LORD, who shall entreat for him? Notwithstanding, they hearkened not unto the

^ε Verse 26.—^o Exodus xxxviii. 8.—⁴ Heb. *assembled by troops.*—⁵ Or, *I hear evil words of you.*—⁶ Or, *to cry out.* ^p Num. xv. 30.

ness. *Before the Lord*—Not only before men, who might easily be deceived, but in the presence and judgment of the all-seeing God. This will generally be the case with those children whose parents dedicate them early to the Lord, and endeavour to instil into their minds the true and genuine principles of piety and virtue.

Verse 22. *Now Eli was very old*—And therefore unfit either to manage his office himself, or to make a diligent inspection into the carriage of his sons, which gave them opportunity for their wickedness. *All that his sons did to Israel*—Whom they injured in their offerings, and alienated from the service of God. *At the door of the tabernacle*—The place where all the people, both men and women, waited when they came up to the service of God, because the altar on which their sacrifices were offered was by the door.

Verses 23, 24. *And he said, Why do ye do such things?*—He reprov'd them, but far too gently, these and the following words manifest. This might proceed partly from the coldness of old age, but it arose chiefly from his too great indulgence to his children. *I hear of your evil dealings by all this people*—Their wickedness was so notorious that there was a general complaint of it, which should have moved him to much greater severity than merely to reprove and chide them. He ought to have restrained them, and if he could not otherwise have done it, to have inflicted those punishments upon them which such high crimes deserved, according to God's law, and which he, as high-priest and judge, was in duty bound to inflict without respect of persons. *Nay, my sons, for it is no good report that I hear*—This is the language of a father, not of a zealous judge. *Ye make the Lord's people to transgress*—By causing them to neglect and despise the service of God, and tempting them to lewdness.

Verse 25. *If one man sin against another, &c.*—If only man be wronged, man can set the matter

A. M. 2839. voice of their father, ^a because the
B. C. 1165. LORD would slay them.

26 And the child Samuel ^a grew on, and was
^a in favour both with the LORD, and also with
men.

27 ¶ ^a And there came a man of God unto
Eli, and said unto him, Thus saith the LORD,
^a Did I plainly appear unto the house of thy
father, when they were in Egypt in Pharaoh's
house?

28 And did I ^x choose him out of all the
tribes of Israel to be my priest, to offer upon
mine altar, to burn incense, to wear an ephod
before me? and ^y did I give unto the house of
thy father all the offerings made by fire of
the children of Israel?

^a Joshua xi. 20.—^r Verse 21.—^s Prov. iii. 4; Luke ii. 52.
^t 1 Kings xiii. 1.—^u Exod. iv. 14, 27.—^x Exod. xxviii. 1, 4.
^y Lev. ii. 3, 10.

right, and reconcile the persons. *If a man sin against the Lord*—As you have done, wilfully and presumptuously; *who shall entreat for him?*—The offence is of so high a nature that few or none will dare to intercede for him, but will leave him to the just judgment of God. The words may be rendered, *Who shall judge for him?* Who shall interpose as umpire between God and him? Who shall compound that difference? None can or dare do it. And therefore he must be left to the dreadful but righteous displeasure of God. Eli reasoned well; but reasoning was not sufficient, nor any reproof he could have given in this case. It demanded a more serious interference; and he ought not to have referred their punishment unto God, when it was in his power to have punished them himself. *They hearkened not, &c., because the Lord would slay them*—Or, as the Hebrew may be rendered, *Therefore the Lord would slay them.* The sense, however, according to the common translation, is Scriptural and good. They had disregarded many admonitions, which, no doubt, their father had given them; they had now hardened their hearts, and sinned away their day of grace, and therefore God had given them up to a reprobate mind, and determined to destroy them, 2 Chron. xxv. 16.

Verses 27, 28. *There came a man of God unto Eli*—That is, a prophet, sent from God to deliver the following message to him: *Did I plainly appear*—Hebrew, *Manifestly reveal myself, unto the pouse of thy father*—Unto Aaron, who was the head of the family of the priests. It is the way of the prophets, when they call men to repentance for their sins, to show them the aggravations of these sins, by enumerating God's many and great mercies to them. See Isa. i. 2, &c.; Mic. vi. 3-5. *All the offerings made by fire*—There were none of the sacrifices offered at the altar of which the priest had not some share see Num. xviii. 8-10. For even of the burnt-offerings, which were wholly consumed

29 Wherefore ^z kick ye at my sacri- A. M. 2839.
fice and at mine offering, which I B. C. 1165.
have commanded *in my* ^a habitation; and
honourest thy sons above me, to make your-
selves fat with the chiefest of all the offerings
of Israel my people?

30 Wherefore the LORD God of Israel saith,
^b I said indeed, *that* thy house, and the house
of thy father, should walk before me for ever:
but now the LORD saith, ^c Be it far from me;
for them that honour me ^d I will honour, and
^e they that despise me shall be lightly esteemed.

31 Behold, ^f the days come, that I will cut
off thine arm, and the arm of thy father's
house, that there shall not be an old man in
thy house.

^z Deuteron. xxxii. 15.—^a Deut. xii. 5.—^b Exodus xxix. 9.
^c Jeremiah xviii. 9.—^d Psalm xviii. 20.—^e Malachi ii. 9.
^f 1 Kings ii. 27.

on the altar, the skin was, by an express law, given to the priest, Lev. vii. 8.

Verse 29. *Wherefore kick ye, &c.*—Using my sacrifices irreverently and profanely; both by abusing them to your own luxury, and by causing the people to abhor them. He chargeth Eli with his sons' faults. *Honourest thy sons*—Permitting them to dishonour and injure me, by taking my part to themselves; choosing rather to offend me by thy connivance at their sin, than to displease them by severe rebukes and just punishments. *To make yourselves fat*—To pamper yourselves. This you did, not out of necessity, but out of mere luxury. *Chiefest*—Not contented with those parts which I had allotted you, you invaded those which I reserved for myself.

Verse 30. *I said*—Where, or when did God say this? To Eli himself, or to his father, when the priesthood was translated from Eleazar's to Ithamar's family. *Should walk before me*—That is, minister unto me as high-priest. *Walking* is often put for discharging one's office; *before me*, may signify that he was the high-priest, whose sole prerogative it was to minister before God, or before the ark, in the most holy place. *For ever*—As long as the Mosaic law and worship lasts. *Be it far from me*—To fulfil my promise, which I hereby retract.

Verse 31. *I will cut off thine arm*—I will take away thy strength, or all that in which thou placest thy confidence. This threatening was fulfilled, when the ark, which is called God's strength, (Psa. lxxviii. 61,) and was Eli's strength, was delivered into the hands of the Philistines; and more especially when God took away all power and authority from him and his family, both as he was a priest and as he was a judge. Or, *thine arm*, may mean *thy children*, to whom the words following seem to confine the expression. *Of thy father's house*—That is, thy children's children, and all thy family; which was in a great measure accomplished, 1 Samuel xxi. 16.

A. M. 2839. 32 And thou shalt see ⁷an enemy
B. C. 1165. *in my habitation, in all the wealth*
which God shall give Israel: and there shall
not be ⁸an old man in thy house for ever.

33 And the man of thine, *whom* I shall not cut
off from mine altar, *shall be* to consume thine
eyes, and to grieve thy heart: and all the increase
of thy house shall die ⁹in the flower of their age.

34 And this *shall be* ¹⁰a sign unto thee, that
shall come upon thy two sons, on Hophni and
Phinehas: ¹¹in one day they shall die both of
them.

⁷ Or, *the affliction of the tabernacle, for all the wealth which God would have given Israel.*—⁸ Zech. viii. 4.—⁹ Heb. *men*.
¹⁰ 1 Kings xiii. 3.

Verse 32. *Thou shalt see an enemy, &c.*—The words may be rendered, as in the margin, and seem evidently to mean, Thou shalt see, in thy own person, the affliction or calamity of my habitation; that is, either of the land of Israel, wherein I dwell; or of the sanctuary, called *God's habitation* by way of eminence, whose greatest glory the ark was, (1 Sam. iv. 21, 22,) and consequently whose greatest calamity the loss of the ark was; *for, or instead of, all that good wherewith God could have blessed Israel*, having raised up a young prophet, Samuel, and thereby given good grounds of hope that he intended to bless Israel, if thou and thy sons had not hindered it by your sins. So this clause of threatening concerns Eli's person, as the following concerns his posterity. And this best agrees with the most proper signification of that phrase, *Thou shalt see*.

Verse 33. *The man of thine*—That is, of thy posterity. *Shall be to grieve thy heart*—Shall be so forlorn and miserable, that if thou wast alive to see it, it would grieve thee at the heart, and thou wouldst consume thine eyes with weeping for their calamities. *The increase of thy house*—That is, thy children. *Flower of their age*—About the thirtieth year of their age, when they were to be admitted to the full administration of their office.

Verse 35. *I will raise me up a faithful priest*—Of another line, as is necessarily implied by the total removal of that office from Eli's line. The person designed is Zadok, one eminent for his faithfulness to God, and to the king, who, when Abiathar, the last of Eli's line, was deposed by Solomon, was made high-priest in his stead. *Build a sure house*—That is, give him a numerous posterity, and confirm unto him and his children that sure covenant of an everlasting priesthood made to Phinehas, of Eleazar's line, Num. xxv. 13, and interrupted for a little while by Eli, of the line of Ithamar. The high-priesthood continued in his line till the captivity of Babylon, as appears from Ezek. xl. 16; and a long time after it, as Josephus shows, lib. iv. cap. 4. *He shall walk before mine Anointed*—That is, Zadok and his descendants shall perform the office of high-priest before that king whom God shall anoint, and before his successors. The

35 And ¹²I will raise me up a ¹³faithful priest, *that shall do accord-*
ing to *that which is* in my heart and in my mind: and ¹⁴I will build him a sure house; and he shall walk before ¹⁵mine Anointed for ever.

36 ¹⁶And it shall come to pass, *that every one* that is left in thy house, shall come *and crouch* to him for a piece of silver and a morsel of bread, and shall say, ¹⁷Put me, I pray thee, into ¹⁸one of the priests' offices, that I may eat a piece of bread.

¹² Chapter iv. 11.—¹³ 1 Kings ii. 25.—¹⁴ 2 Sam. vii. 11, 27.
¹⁵ Psalm ii. 2.—¹⁶ 1 Kings ii. 27.—¹⁷ Heb. *Join*.—¹⁸ Or, somewhat about the priesthood.

high-priest is said to *walk before God's anointed*, chiefly because he wore the breast-plate of judgment, which he was to consult, not in common cases, but for the king, in the affairs of state. *For ever*—A learned writer justly observes, that though this, according to the history, was intended of, and may properly be applied to Zadok, yet in the highest sense it belongs to none but our Lord Jesus Christ, who offered himself to the Father for us, and is our great High-Priest for ever; who in all things did his Father's will, and for whom God will build a sure house, build it on a rock, so that the gates of hell cannot prevail against it. For he is the main scope and design not only of the New but of the Old Testament, which, in all types and ceremonies, represented him; and the high-priest especially was an eminent type of him, represented by his person, acted in his name and stead, and did mediately what John the Baptist did immediately, namely, *go before the face of the Lord Christ*; and when Christ came, that officer and the office he sustained were to cease.

Verse 36. *Every one that is left in thy house*—That remains of thy family, not being cut off; *shall crouch to him for a piece of silver, &c.*—Shall humble himself to Zadok, or the high-priests of his line, begging a small relief in the great poverty to which he shall be reduced. *Put me, I pray thee, into one of the priests' offices, &c.*—Or, *Put me into somewhat belonging to the priesthood*, as it is in the Hebrew; that is, Give me the meanest pension that is allowed to those priests who are prohibited from officiating, or some part of what belongs to the priests. See 2 Kings xxiii. 9; Ezek. xlv. 13. This was fulfilled in the days of Abiathar, who, for treason, was not only put out of his office, but sent to live upon his own farm in the country; and not suffered to enjoy the portion given to the priests at the temple, 1 Kings ii. 26, 27. Through this, his posterity fell into extreme want, in which the just judgment of God may be observed, in that the children of those who were so wanton, that they would not be content unless they had the choicest parts of the sacrifices for their portion, should fall into so low a condition as to beg their bread!

CHAPTER III.

God's first manifestation of himself to Samuel, 1-10. God's message to Eli, 11-14. His faithful delivery of that message, and Eli's submission to God, 15-18. The establishment of Samuel to be a prophet, 19-21.

A. M. 2863.
B. C. 1141.

AND ^a the child Samuel ministered unto the LORD before Eli. And

^b the word of the LORD was precious in those days; *there was* no open vision.

B. C. 1141. 2 And it came to pass at that time, when Eli *was* laid down in his place, ^c and his eyes began to wax dim, *that* he could not see;

3 And ere ^d the lamp of God went out ^e in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep*;

4 That the LORD called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he

answered, I called not, my son; lie down again. A. M. 2863.
B. C. 1141.

7 ¹ Now Samuel ^f did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

^a Chap. ii. 11. — ^b Psa. lxxiv. 9. — ^c Gen. xxvii. 1. — ^d Exod. xxvii. 21. — ^e Chap. i. 9.

¹ Or, Thus did Samuel before he knew the LORD, and before the word of the LORD was revealed unto him. — ^f Acts xix. 2.

NOTES ON CHAPTER III.

Verse 1. *The child Samuel ministered before Eli*—That is, under his inspection and direction. *The word of the Lord was precious*—That is, the word of prophecy, or the revelation of God's will to and by the prophets, was rare or scarce, such things being most precious in men's esteem, whereas common things are generally despised. In other words, God did very rarely in those days reveal his mind to any person. *There was no open vision*—Here vision includes all the ways whereby God revealed himself to men. And the declaration implies that though God might privately reveal himself and his will, to some pious persons for their particular direction, he did not impart his mind by way of revelation openly, or to any public person, to whom others might resort for satisfaction. In the whole book of Judges, we find only two prophets mentioned. This is premised as a reason why Samuel understood not when God called him once or twice.

Verses 2-4. *At that time*—After the man of God, mentioned in the foregoing chapter, (verse 27,) had been with Eli; perhaps the very night after he had delivered his message: *when Eli was laid down in his place*—In the court of the tabernacle, where there were divers rooms for several uses of the priests, as there were afterward at the temple. *That he could not see*—Clearly to do his duty, after it became duskish. This, it is likely, made him go to bed betimes, and leave directions with Samuel what to do, till it was time for him also to repose himself. *Ere the lamp of God went out*—Before the lights of the gold-

en candlestick were put out in the morning. It has been inferred by some, from Exod. xxvii. 20, 21, that the lamp in the great shaft of this candlestick, which bent toward the most holy place, never went out. Some others of them, however, did go out, or were put out when it was morning. The meaning, therefore, here is, that ere it was day the Lord called Samuel, which, it appears, he did, out of the most holy place. So the Targum, *A voice was heard out of the temple of the Lord. He answered, Here am I*—It is likely Eli lay nearer the tabernacle than Samuel did. It appears, however, he heard nothing, the voice passing by him to Samuel, to whom it was directed, and who alone heard it.

Verse 7. *Samuel did not yet know the Lord*—How God was wont to teach and instruct men in his will. *Neither was the word of the Lord yet revealed to him*—He was not acquainted with the way wherein God made himself and his mind known unto the prophets, because he had never spoken to him before. So that he did not know how to distinguish between the voice of God and that of men. And this ignorance of Samuel served God's design, as it gave Eli the fuller assurance of the truth of God's call and message to Samuel.

Verse 10. *The Lord came and stood, &c.*—Before, the Lord spake to him at a distance, even from the holy oracle between the cherubim: but now, to prevent all further mistake, the voice came near to him, as if the person speaking had been standing near him. And Rabbi Kimchi thinks the expression denotes some glorious appearance of God to him,

A. M. 2863. 11 ¶ And the LORD said to Samuel,
B. C. 1141.

Behold, I will do a thing in Israel,
at which both the ears of every one that hear-
eth it shall tingle.

12 In that day I will perform against Eli
all things which I have spoken concerning
his house: ² when I begin, I will also make an
end.

13 ³ For ⁱ I have told him, that I will ^k judge
his house for ever, for the iniquity which he
knoweth: because ¹ his sons made themselves
⁴ vile, and he ⁵ restrained ^m them not.

² 2 Kings xxi. 12.—^h Chap. ii. 30, 36.—¹ Heb. *beginning and ending*.—³ Or, *And I will tell him, &c.*—ⁱ Chap. ii. 29, 31, &c.—^k Ezek. vii. 3.

because it is the same which is used Numbers xxii. 22-31, where the angel is said to stand to oppose Balaam's proceedings. And so the Targum, *The Lord was revealed, and stood and called, &c.*

Verse 11. *Both the ears of every one shall tingle*—Or, as we would express it, *It shall stun all that hear it*. This was awfully fulfilled, when the doleful news came that the ark was taken, and both Eli's sons were slain, and when Eli himself fell down and broke his neck.

Verse 12. *In that day I will perform against Eli, &c.*—In that time which I have appointed for this work, which was about twenty or thirty years after this threatening. So long space of repentance God allows to this wicked generation. *When I begin, &c.*—Though this vengeance shall be delayed for a season, to manifest my patience, and incite them to repentance; yet when once I begin to inflict, I shall not desist till I have made a full end; or, have fully accomplished all my threatenings, which was done in the death of Eli and his sons; and the slaughter of eighty-five priests of this family by Doeg, and the thrusting Abiathar, who escaped that slaughter, out of his office, and so depriving that family of its dignity and honour.

Verse 13. *For the iniquity which he knoweth*—Here we see the crime of Eli, and cause of all the awful judgments executed on his house. He knew the wickedness of his sons: the man of God told him of it: he heard of it from all the people, chap. ii. 23. And he knew he ought to punish it, and that he was guilty of great iniquity in not doing so. *Because his sons made themselves vile*—Heb. *מקללם* *mekallelim lahem*, literally, rendered themselves execrable, or accursed. And he restrained them not—*וְלֹא כָהַל בָּם* *velo chehah bam*, non fuit corrugatus in eos, he did not frown upon and knit his brows at them in righteous anger, as the word means. It does not signify that he showed no sign of displeasure against their wickedness, for he did chide them, though too gently, for it; but he did not severely reprove them; and, when that would not restrain them, turn them out of their office, or suspend them till they were reformed. For which

14 And therefore I have sworn unto A. M. 2863.
the house of Eli, that the iniquity of B. C. 1141.
Eli's house ⁿ shall not be purged with sacrifice
nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the LORD: and Samuel feared to show Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I.

17 And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: ^o God do so to thee, and ⁶ more

¹ Chap. ii. 12, 17, 22.—⁴ Or, *accursed*.—⁵ Heb. *frowned not upon them*.—^m Chap. ii. 23, 25.—ⁿ Num. xv. 30.—^o Ruth i. 17.—⁶ Heb. *so add*.

cause God passed this severe sentence upon the whole family; that they should lose the dignity of the high-priesthood, and be made as contemptible as they had rendered God's service. "Unhappy those superiors," says Dr. Dodd, "and more particularly those parents, who, by a blind indulgence, omit to chastise their inferiors and children for their crimes! They provide for themselves the most chagrining evils and afflictive punishments." And what shall we say of those ministers of religion, who, like Eli's sons, instead of doing honour to, and recommending the service of God by an exemplary conduct, bring it into disgrace, and expose it to contempt, through their impieties and immoralities? Or, what shall we think of their superiors in the church, who know of this their wickedness, and use no means to restrain or check it? Surely, in every department of society, and especially in the sacred office of the ministry, they who can, and do not, restrain others from sin, make themselves, like Eli, partakers of their guilt. And even civil magistrates will have a great deal to answer for, if the sword they bear be not a terror to evil-doers.

Verse 14. *I have sworn*—Or, *I do swear*; the past tense being commonly put for the present in the Hebrew tongue. *Unto the house of Eli*—Or, concerning it. *Shall not be purged*—That is, the punishment threatened against Eli and his family shall not be prevented by all their sacrifices, but shall infallibly be executed.

Verse 15. *Opened the doors*—Although the tabernacle, while it was to be removed from place to place in the wilderness, had no doors, but consisted only of curtains, and had hangings before the entrance, instead of doors; yet when it was settled in one place, as now it was in Shiloh, it was enclosed within some solid building which had doors and posts, and other parts, belonging to it. *Feared to show Eli the vision*—The matter of the vision or revelation, partly from the reverence he bore to his person, to whom he was loath to be a messenger of such sad tidings; partly lest, if he had been hasty to utter it, Eli should think him guilty of arrogance or secret complacency in his calamity.

Verse 17. *God do so, &c.*—God inflict the same

A. M. 2863. also, if thou hide *any*⁷ thing from me, B. C. 1141. of all the things that he said unto thee.

18 And Samuel told him ^severy whit, and hid nothing from him. And he said, ^pIt is the LORD: let him do what seemeth him good.

19 ¶ And Samuel ^agrew, and ^rthe LORD was with him, ^sand did let none of his words fall to the ground.

⁷ Or, word.—⁸ Heb. *all the things*, or, *words*.—^p Job i. 21. ^a Chap. ii. 21.

evils upon thee which I suspect he hath pronounced against me, and greater evils too.

Verse 18. *It is the Lord*—This severe sentence is from the sovereign Lord of the world, who hath an absolute right to dispose of me and all his creatures; who is in a special manner the ruler of the people of Israel, to whom it properly belongs to punish all mine offences; whose chastisement I therefore accept. This was a pious and noble answer, and shows what a deep sense Eli had of the divine sovereignty over him, and the entire, implicit, and willing submission he owed to all God's decrees, however hard they bore upon him. This ought to be our language; this ought to be the feeling of our hearts, under all the dispensations of the divine providence toward us, whether prosperous or adverse, whether pleasing or painful to flesh and blood. Under all, our will should be resigned, and all that is within us should say, *It is the Lord; let him do what seemeth him good*.

Verse 19. *The Lord was with him*—There were manifest tokens of God's presence with him, and favour toward him. See Gen. xxxi. 2. Or, he revealed his mind more and more to him: so that Israel knew God intended him for the prophetic office.

20 And all Israel, ^rfrom Dan even to Beer-sheba, knew that Samuel ^swas ^aestablished to be a prophet of the LORD. A. M. 2863 B. C. 1141

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by ^athe word of the LORD. B. C. 1141.

^r Gen. xxxix. 2, 21.—^s Chap. ix. 6.—^t Judg. xx. 1.—^a Or, faithful.—^a Verses 1, 4.

Let none of his words fall to the ground—That is, want their proper effect: God made good all his predictions. It is a metaphor taken from precious liquors, which, when they are spilt upon the ground, are altogether useless. Or rather, it is taken from arrows shot out of a bow; which, when directed by a good archer, fail not to arrive at their intended mark.

Verses 20, 21. *All Israel, from Dan, &c.*—That is, through the whole land, from the northern bound, Dan, to the southern, Beer-sheba: which was the whole length of the land. *That Samuel was established, &c.*—That is, settled to be a constant prophet. *The Lord appeared again, &c.*—Having begun to appear to him in Shiloh, he continued this great favour, and revealed himself, not by dreams and visions, but by speaking to him with an audible voice, as he had done at first. And indeed he seems to have been the first eminent prophet that was raised up, after Moses, to be a public instructor and governor of God's people. Others there had been before him; but not with so high an authority and public approbation. And therefore St. Peter says, Acts iii. 24, *All the prophets from Samuel spake of these days*; intimating, that he was the first eminent prophet whom the Lord raised up after Moses.

CHAPTER IV.

Israel smitten by the Philistines, 1, 2. They bring the ark into the camp, which affrights the Philistines, 3-9. Israel beaten and the ark taken, 10, 11. The news brought to Shiloh, and the death of Eli, 12-18. The travail and death of his daughter-in-law, 19-22.

A. M. 2863. **A**ND the word of Samuel ¹came B. C. 1141. ²to all Israel. Now Israel went out against the Philistines to battle, and pitched

beside ^aEben-ezer: and the Philistines pitched in Aphek. A. M. 2863 B. C. 1141.

2 And the Philistines put themselves in array

¹ Or, came to pass.—² Heb. *was*.

^a Chap. v. 1; vii. 12.

NOTES ON CHAPTER IV.

Verse 1. *The word of Samuel came to all Israel*—The revelation of God's mind and will, which had been very rare among them in former days, (chap. iii. 1,) now became frequent and plentiful. For as Samuel himself was ready to instruct every one that came to him, so he instituted schools or colleges of prophets, (as we read in the following parts of this

book,) which, in time, were settled in divers parts of the country, for the better preserving and spreading the knowledge of God among the people, chap. x. 5, and xix. 18-20. *Israel went out against the Philistines*—Some have thought they did this at the word of Samuel, and that he was commanded by God to direct them to go, in order that they might be humbled and punished for their sins, and so be

A. M. 2863. against Israel: and when ³ they joined battle, Israel was smitten before the Philistines: and they slew of ⁴ the army in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to-day before the Philistines? Let us ⁵ fetch the ark of the covenant of the LORD out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, ^b which dwelleth between ^c the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted

¶ Heb. the battle was spread.—⁴ Heb. the array.—¶ Heb. take unto us.—^b 2 Sam. vi. 2.—^c Exod. xxv. 18, 22.

prepared for deliverance. But we are not told that they went by Samuel's direction, and it is more likely that they were induced to take this step by the death of the lords of the Philistines, and the great slaughter which Samson had made of them at his death, Judg. xvi. 27, 30. Or, perhaps the Philistines, having recruited themselves from that loss, and wishing to be revenged of the Israelites, had made an inroad into their country, which they might the rather be induced to do at this time, in consequence of receiving intelligence that an eminent prophet had arisen in Israel, by whom they were likely to be united and assisted, and so to be rendered more formidable, unless they were crushed in the very beginning of their hopes and efforts.

Verses 3, 4. *Wherefore hath the Lord smitten us?*—This was strange blindness, that when there was so great a corruption in their worship and manners, they could not see sufficient reason why God should suffer them to fall by their enemies. *Let us fetch the ark*—That great pledge of God's presence and help, by whose conduct our ancestors obtained success. Instead of humbling themselves for, and purging themselves from their sins, for which God was displeased with them, they take an easier and cheaper course, and put their trust in their ceremonial observances, not doubting but the very presence of the ark would give them the victory. *That they might bring the ark*—This they should not have done without asking counsel of God.

Verse 5. *All Israel shouted*—From their great joy, and confidence of success. So formal Christians triumph in external privileges and performances; as if the ark in the camp would bring them to heaven, though the world and flesh reign in their hearts.

Verse 7. *God is come into the camp*—Thus these

with a great shout, so that the earth rang again. A. M. 2863. B. C. 1141.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Wo unto us! for there hath not been such a thing ^e heretofore.

8 Wo unto us! Who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness.

9 ^d Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, ^e as they have been to you. ^f quit yourselves like men, and fight.

¶ Heb. yesterday, or, the third day.—^d 1 Cor. xvi. 13.—¶ Judg. xiii. 1.—^f Heb. be men.

ignorant idolaters termed the mere symbol of God's presence God, imagining, no doubt, that the Israelites worshipped it. *They said, Wo unto us*—The name of the God of Israel was formidable even to those that worshipped other gods, and some apprehensions even the infidels had of the danger of contending with him. And, indeed, those are in a woful condition who have God against them. *There hath not been such a thing heretofore*—Not in our times; for the fore-mentioned removals of the ark were before it came to Shiloh. And in all the battles which they or their neighbours had fought with the Israelites, they had never heard of such a thing as this. They thought, therefore, that it must produce some extraordinary effects.

Verse 8. *Who shall deliver us, &c.*—They had fought with men before; but now they thought they should have to fight with God, before whom none could stand. Here we see their unreasonableness and folly. They secretly confess the Lord to be greater than their gods, and yet presume to oppose him! *That smote the Egyptians in the wilderness*—They seem to have had but a very imperfect and incorrect knowledge of the Israelitish affairs, and to have supposed that all those plagues which are recorded in their history had fallen on the Egyptians while the Israelites were in the wilderness, where they were when the last of these plagues befell them, and they were drowned in the Red sea. But it is not strange that these heathen should mistake some circumstances relating to the affairs of another people, with whom they had no friendly intercourse, but were in a state of almost continual hostility, especially as some hundreds of years had now elapsed since these events had taken place.

Verse 9. *Be strong, and quit yourselves like men*—When they were recovered out of the fright which

A. M. 2863. 10 ¶ And the Philistines fought, B. C. 1141. and ^f Israel was smitten, and they fled every man into his tent: and there was a very great slaughter, for there fell of Israel thirty thousand footmen.

11 And ^g the ark of God was taken; and ^h the two sons of Eli, Hophni and Phinehas, ^g were slain.

12 ¶ And there ran a man of Benjamin out of the army, and ⁱ came to Shiloh the same day, with his clothes rent, and ^k with earth upon his head.

13 And when he came, lo, Eli sat upon ^l a seat by the way-side watching: for his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

^g Verse 2. — ^g Chapter ii. 32. — ^h Chapter ii. 34. — ^g Heb. died. — ⁱ 2 Samuel i. 2. — ^k Joshua vii. 6. — ^l Chapter i. 9. — Chapter iii. 2.

had at first seized them, they considered that they had made the Israelites subject to them notwithstanding the power of their God, and had also overthrown them in a late battle. Probably the words of this verse were spoken by some of their commanders, or they spoke thus to encourage one another.

Verse 10. *They fled every man to his tent*—They were so routed that they did not flee to their camp as before, with an intent to renew the fight, but each man to his habitation, here called by the ancient name of *tent*. *There fell*—Before, they lost but four thousand; now, in the presence of the ark, thirty thousand, to teach them that the ark and ordinances of God were never designed as a refuge to impenitent sinners, but only for the comfort of those that repent.

Verse 11. *The ark of God was taken*—Which God justly and wisely permitted, to punish the Israelites for their profanation of it; that, by taking away the pretences of their foolish confidence, he might more deeply humble them, and bring them to true repentance: and that the Philistines might by this means be more effectually convinced of God's almighty power, and of their own impotency, and of that of their gods, and so a stop might be put to their triumphs and rage against the poor Israelites. Thus, as God was no loser by this event, so the Philistines were no gainers by it; and Israel, all things considered, received more good than hurt by it. *The two sons of Eli, Hophni and Phinehas, were slain*—If Eli had done his duty, and put them from the priesthood, they might have lived, though

15 Now Eli was ninety and eight A. M. 2863. years old; and ^m his eyes ⁿ were dim, B. C. 1141. that he could not see.

16 And the man said unto Eli, *I am* he that came out of the army, and I fled to-day out of the army. And he said, ⁿ What ^o is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. ^o And he had judged Israel forty years.

19 ¶ And his daughter-in-law, Phinehas's wife, was with child, *near* ^o to be delivered:

^g Hebrew, stood. — ⁿ 2 Samuel i. 4. — ^o Heb. is the thing? ^o He seems to have been a judge to do justice only, and that in South-west Israel. — ^o Or, to cry out.

in disgrace. But now God takes the work into his own hands, and chases them out of the world by the sword of the Philistines.

Verse 12. *With his clothes rent, and with earth upon his head*—According to the manner of those who bewailed any great calamity, Josh. vii. 6; Job ii. 12; Ezek. xxvii. 30. From which last place it appears it was a custom among other nations.

Verse 13. *His heart trembled for the ark of God*—Whereby he discovered a public and generous spirit, and a fervent zeal for God, and for his honour, which he preferred before all his natural affections, not regarding his own children in comparison of the ark, though otherwise he was a most indulgent father. *All the city cried out*—And well they might, for besides that this was a calamity to all Israel, it was a particular loss to Shiloh; for the ark never returned thither. *Their candlestick* was removed out of its place, and the city sunk and came to nothing.

Verse 18. *He fell from his seat backward*—Being so oppressed with grief and astonishment that he had no strength left to support him. Though he was much to be blamed for his too great indulgence and lenity toward his sons, yet it was highly commendable in him that he was not so much affected by their death, and the slaughter of the people, as with the loss of the ark of God. *By the side of the gate*—At the entrance of the city, where his chair was set; the most convenient place for receiving speedy information of all occurrences. *For he was an old man, and heavy*—Old, and therefore weak, and apt to fall; heavy, and therefore his fall more dangerous.

A. M. 2863. and when she heard the tidings that
B. C. 1141. the ark of God was taken, and that
her father-in-law and her husband were dead,
she bowed herself, and travailed; for her pains
¹³ came upon her.

20 And about the time of her death, ° the
women that stood by her said unto her, Fear
not; for thou hast borne a son. But she an-

¹³ Heb. were turned.—° Genesis xxxv. 17.—¹⁴ Heb. set not
her heart.

So fell the high-priest and judge of Israel! So fell
his heavy head, when he had lived within two of a
hundred years! So fell the crown from his head,
when he had judged Israel forty years: thus did
his sun set under a cloud. Thus was the wickedness
of those sons of his, whom he had indulged, his ruin.
Thus does God sometimes set marks of his displeasure
on good men, that others may hear and fear.
Yet we must observe, it was the loss of the ark
that was his death, and not the slaughter of his sons.
He says, in effect, Let me fall with the ark! Who
can live when the ordinances of God are removed?
Farewell all in this world, even life itself, if the ark
be gone!

Verse 20. *Fear not*—Indeed, the sorrows of her
travail would have been forgotten, for joy that a
child was born into the world. But what is that joy

swered not, ¹⁴ neither did she re- A. M. 2863.
gard it. B. C. 1141.

21 And she named the child ¹⁵ I-chabod,^p
saying, ° The glory is departed from Israel.
(Because the ark of God was taken, and because
of her father-in-law and her husband.)

22 And she said, The glory is departed from
Israel: for the ark of God is taken.

¹⁵ That is, where is the glory? or, there is no glory.—^p Chap.
xiv. 3.—^q Psa. xxvi. 8.

to one that feels herself dying? None but spiritual
joy will stand us instead then. Death admits not
the relish of any earthly joy: it is then all flat and
tasteless. What is it to one that is lamenting the loss
of the ark? What can give us pleasure, if we want
God's word and ordinances? Especially if we want
the comfort of his gracious presence, and the light
of his countenance?

Verses 21, 22. *I-chabod*—Where is the glory?
The glory is departed—That is, the glorious type
and assurance of God's presence, the ark, which is
often called God's glory, and which was the great
safeguard and ornament of Israel, which they could
glory in above all other nations. *For the ark of
God is taken*—This is repeated to show her piety,
and that the public loss lay heavier upon her spirit
than her personal and domestic calamity.

CHAPTER V.

The Philistines carry the ark into the temple of Dagon, 1, 2. Dagon is overthrown, 3-5. The men of Ashdod and Gath
plagued, 6-9. The Philistines determine to send it back, 10-12.

A. M. 2863. AND the Philistines took the ark of
B. C. 1141. God, and brought it ° from Eben-
ezer unto Ashdod.

2 When the Philistines took the ark of God,
they brought it into the house of ° Dagon, and
set it by Dagon.

3 ¶ And when they of Ashdod arose early

^a Chap. iv. 1.—^b Judg. xvi. 23.

NOTES ON CHAPTER V.

Verse 1. *The Philistines took the ark of God*—
Abarbinel gives several reasons why God suffered
the ark of his presence to fall into the hands of these
uncircumcised heathen: 1st, The Israelites were
such great sinners that they were unworthy of this
symbol of the divine presence among them: 2d, The
idolatry of Micah remained to this day in the land,
therefore God fulfilled his threatening, Lev. xxvi.
19-31: 3d, The sin of the priests highly provoked
him to deliver up the ark, which was in their hands
when they were killed: 4th, The Israelites greatly
offended in carrying the ark into the battle without
asking counsel of God: 5th, He resolved to demon-
strate his power even among the enemies of Israel.

on the morrow, behold, Dagon was A. M. 2863.
° fallen upon his face to the earth B. C. 1141.
before the ark of the LORD. And they took
Dagon, and ° set him in his place again.

4 And when they arose early on the morrow
morning, behold, Dagon was fallen upon his
face to the ground before the ark of the LORD:

^c Isa. xix. 1.—^d Isa. xlvi. 7.

And brought it from Eben-ezer—Where the Israel-
ites were encamped before the battle, chap. iv. 1;
to Ashdod—One of their chief cities, in which, as
also at Gaza and Gath, some of the Anakims, the
giants, remained till the time of David.

Verses 2, 3. *They set it by Dagon*—By way of
reproach, as a spoil and trophy set there to the hon-
our of Dagon, to whom, doubtless, they ascribed
this victory. *Behold Dagon was fallen upon his
face*—In a posture of the most humble adoration,
which was prostration; as acknowledging the God
of Israel to be above all gods. *They* (the priests
of Dagon) *took Dagon and set him in his place*—
Supposing his fall to be casual.

Verses 4, 5. *Behold Dagon was fallen &c.*—

A. M. 2863. and ° the head of Dagon, and both
B. C. 1141. the palms of his hands, were cut off
upon the threshold; only ¹ the stump of Dagon
was left to him.

5 Therefore neither the priests of Dagon, nor
any that come into Dagon's house, ^f tread on the
threshold of Dagon in Ashdod unto this day.

6 ¶ But ^g the hand of the LORD was heavy
upon them of Ashdod, and he ^h destroyed them,
and smote them with ⁱ emerods, even Ashdod,
and the coasts thereof.

7 And when the men of Ashdod saw that it
was so, they said, The ark of the God of Israel
shall not abide with us: for his hand is sore
upon us, and upon Dagon our god.

8 ¶ They sent therefore, and gathered all the
lords of the Philistines unto them, and said,
What shall we do with the ark of the God of
Israel? And they answered, Let the ark of the
God of Israel be carried about unto Gath. And
they carried the ark of the God of Israel about
thither.

^c Jer. i. 2.—¹ Or, the fishy part.—^f Zeph. i. 9.—^g Verses
7, 11.—^h Chap. vi. 5.—ⁱ Deut. xxviii. 27.

Which showed that his former fall was not by chance,
but by the power of God, before whom he could not
stand. *The head of Dagon, and both his hands,
were cut off*—The head is the seat of wisdom; the
hands the instruments of action; both are cut off, to
show that he had neither wisdom nor strength to de-
fend himself or his worshippers. Thus the priests,
by concealing Dagon's shame before, make it more
evident and infamous. *The stump*—Hebrew, *only
Dagon*; that is, saith Rabbi Kimchi, that part of it
from which it was called Dagon, namely, the fishy
part; for *dag*, in Hebrew, signifies a fish. *Upon it*—
Upon the threshold; there the trunk abode in the place
where it fell, but the head and hands were flung to
distant places. *Neither the priests tread on the
threshold of Dagon*—Out of reverence to it, looking
upon it as a holy thing, by the touch of Dagon's
head and hands. So foolishly did they pervert the
meaning of God, that, instead of being convinced
that Dagon was no god, they even honoured the
threshold which his broken limbs had fallen upon!
Unto this day—When this history was written,
which, if written by Samuel toward the end of his
life, was a sufficient ground for this expression.

Verse 6. *The hand of the Lord was heavy upon
them of Ashdod*—Since they were so blind as not to
see his hand in throwing down their god, he smote
them with such sore plagues in their own bodies as
made them sensible of his power, by destroying
great numbers of them. *With emerods*—The piles,
a most painful and distressing disorder. *Ashdod,*

9 And it was so, that after they had ^{A. M. 2863.}
carried it about, ^{B. C. 1141.} the hand of the

LORD was against the city ¹ with a very great
destruction: and ^m he smote the men of the city,
both small and great, and they had emerods in
their secret parts.

10 ¶ Therefore they sent the ark of God to
Ekron. And it came to pass, as the ark of
God came to Ekron, that the Ekronites cried
out, saying, They have brought about the ark
of the God of Israel to ² us, to slay us and our
people.

11 So they sent and gathered together all the
lords of the Philistines, and said, Send away the
ark of the God of Israel, and let it go again to
his own place, that it slay ³ us not, and our
people: for there was a deadly destruction
throughout all the city; ⁿ the hand of God was
very heavy there.

12 And the men that died not were smitten
with the emerods: and the cry of the city went
up to heaven.

^k Deut. ii. 15.—¹ Verse 11.—^m Verse 6.—² Heb. *me, to slay
me and my.*—³ Heb. *me not, and my.*—ⁿ Verses 6, 9.

and the coasts thereof—Not only the people of the
city, but of the villages belonging to it, were smit-
ten with this plague.

Verses 7, 8. *The ark of the God of Israel shall not
abide with us*—Now their eyes were opened to see
that, though they had vanquished the Israelites,
they could not stand before the God of Israel. *Let
the ark be carried to Gath*—They seem to have been
possessed with a superstitious conceit that there was
something in the place which was offensive to the
God of Israel, and therefore removed the ark from
Ashdod, to which and its coasts they supposed the
plague, for some particular reasons, was confined.
Or they thought it had come upon them by chance,
or for putting the ark into Dagon's temple, which
they resolved they would not do.

Verse 9. *They had emerods in their secret (or
hidden) parts*—That is, *internally*, in their hinder
parts; which is the worst kind of emerods, as all
physicians acknowledge, both because their pains are
far more sharp than those of the other kind, and be-
cause the malady is more out of the reach of remedies.

Verses 11, 12. *There was a deadly destruction
throughout all the city*—That is, in every city where
the ark of God came, some were struck with the
pestilence and died, and others lingered under intol-
erable pains, which made them cry out in an inex-
pressible manner. *The cry of the city went up to
heaven*—A hyperbolical speech; things that are
exceeding great, beyond expression, being often said
to reach to heaven, Deut. i. 28.

CHAPTER VI.

The Philistines send the ark back, 1-12. The Israelites receive it, 13-18. The people of Beth-shemesh smitten for looking into the ark, who therefore desire those of Kirjath-jearim to fetch it, 19-21.

A. M. 2864.
B. C. 1140.

AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines ^a called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not ^b empty; but in any wise return him ^c a trespass-offering: then ye shall be healed, and it shall ^d be known to you why his hand is not removed from you.

4 Then said they, What *shall* be the trespass-

^a Genesis xli. 8.—^b Exodus xxiii. 15.—^c Levit. v. 15, 16.
^d Verse 9.—^e Verses 17, 18.

NOTES ON CHAPTER VI.

Verse 1. *The ark was in the country of the Philistines seven months*—So long they kept it, as being loath to lose so great a prize, and willing to try all ways to keep it.

Verse 2. *What shall we do to the ark of the Lord?*—Hebrew, *Jehovah*. They never termed it the ark of Jehovah till this time: but now they seem to have been struck with some apprehension that Jehovah, the God of Israel, was above all gods. *Tell us wherewith we shall send it, &c.*—They did not call the priests and diviners together, to be resolved whether they should send it home or not, (for upon that point they seem to have been resolved already, verse 11,) but in what manner it should be sent, and whether accompanied with any presents, to obtain the favour of him whose ark it was.

Verse 3. *Send it not empty*—They answer directly to the question, first in general; that it must not be sent back without some offering. *In any wise return him a trespass-offering*.—As an acknowledgment that they had offended the God of Israel by bringing his ark from its proper place; for which they begged his pardon by this offering. *Then ye shall be healed, &c.*—Le Clerc renders this sentence, *Then if ye shall be healed, it shall be known, or manifest unto you, why his hand is not removed from you.* And it is evident this is the meaning of the words. For these diviners were not sure whence these plagues came; but they thought in this way they should either be healed or know that the ark was not the cause of their sickness. *It shall be known*—You shall understand what is hitherto doubtful, whether he is the author of these calamities, and why they are continued so long upon you.

Verse 4. *Five golden emerods*—Figures in gold representing the disease. *Five golden mice*—Images of the mice which had marred their land by destroying its fruits. *According to the number of the lords of the Philistines*—Who were five, and were

offering which we shall return to him? A. M. 2864.
B. C. 1140.

They answered, Five golden emerods, and five golden mice, ^a according to the number of the lords of the Philistines: for one plague *was* on ^b you all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your mice that ^c mar the land; and ye shall ^d give glory unto the God of Israel: peradventure he will ^e lighten his hand from off you, and from off ^f your gods, and from off your land.

6 Wherefore then do ye harden your hearts, ^g as the Egyptians and Pharaoh hardened their

¹ Heb. *them*.—^f Chap. v. 6.—^g Joshua vii. 19.—^h Chap. v. 6, 11.—ⁱ Chap. v. 3, 7.—^k Exod. vii. 13.

to be at the charge of offering one for each of them. These things they offered, not in contempt of God, for they sought to gain his favour hereby; but in testimony of their humiliation, that, by leaving this monument of their shame and misery, they might obtain pity from God. It may be observed here, that it appears to have been a custom among the ancient heathen, to consecrate unto their gods such monuments of their deliverances as represented the evils from which they were freed. So the Philistines did on this occasion. And, according to Tavernier, this is still practised among the Indians. When any pilgrim goes to a pagod for the cure of a disease, he brings the figure of the member affected; made either of gold, silver, or copper, according to his quality; which he offers to his god, and then falls a singing, as all others do after they have offered. See *Travels*, page 92.

Verse 5. *Of your mice that mar the land*—By this it appears that their country was infested by mice, which had eaten their corn in the field, and other fruits of the earth, though no mention is made of this before. *And give glory to the God of Israel*—That is, acknowledge, by this present, that he is the inflicter of these plagues, and has power to remove them, begging his pardon and seeking for healing from him. And hereby give him the glory of his power in conquering you, who seemed to have conquered him; of his justice in punishing you; and of his goodness if he relieve you. For this is the signification of this phrase in a similar case, (Rev. xvi. 9,) where St. John complains that after many plagues men did not repent. *To give glory unto God*—That is, to acknowledge his sovereign authority, power, justice, and other attributes.

Verse 6. *Wherefore then do ye harden your hearts*—They express themselves thus, either because some opposed the sending home the ark, though most had consented to it; or because they thought they would hardly send it away in the manner pre-

A. M. 2864. hearts? when he had wrought ² wonderfully among them, ¹ did they not let ³ the people go, and they departed?

7 Now therefore make ^m a new cart, and take two milch-kine, ⁿ on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put ^o the jewels of gold which ye return him for a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to ^p Beth-shemesh, then ⁴ he hath done us this great evil: but if not, then ^q we shall know that *it is* not his hand *that* smote us; *it was* a chance *that* happened to us.

10 ¶ And the men did so; and took two milch-kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon

A. M. 2864. the cart, and the coffer with the ^q mence of gold and the images of their ^q emerods.

12 And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside *to* the right hand or *to* the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they of* Beth-shemesh *were* reaping their wheat-harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was* a great stone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the

^m Or, reproachfully.—Exodus xii. 31.—³ Hebrew, *them*.
ⁿ 2 Sam. vi. 3.

ⁿ Num. xix. 2.—^o Verses 4, 5.—^p Josh. xv. 10.—^q Or, *it*.
^q Verse 3.

scribed, by giving glory to God, and taking shame to themselves.

Verse 7. *Make a new cart, &c.*—It was in honour of the ark that they employed nothing about it that had ever served for any other use. And there was another reason for choosing such kine as are here mentioned; that it might be more manifest that they were led by the God of Israel, if they went directly into his country. For untamed heifers are apt to run back, or to wander, and keep no certain and constant paths, as oxen accustomed to the yoke do; and therefore were very unlikely to keep the direct road to the land of Israel. And the taking their calves from them would excite natural affection in them, and cause them rather to return home to their calves than to go into a strange country.

Verse 8. *In a coffer by the side thereof*—They had either heard, or by their present sufferings were made to fear, that it was dangerous to look into the ark; and therefore they did not open it to put their present within it.

Verse 9. *And see if it goeth up by his own coast*—Without any guide; *to Beth-shemesh*—A city in the tribe of Judah, in the confines of both countries. *Then he hath done this great evil*—Hath inflicted this sore calamity upon us. This they might well conclude, if such heifers should, contrary to their custom and natural instinct, go into a strange path, and regularly and constantly proceed in it, without being guided by any one.

Verse 12. *The kine took the straight way to Beth-shemesh*—Though they had no driver, nor visible director, and had such strong attractives to draw them back, and there were so many other ways in

which they might have gone. *Lowling as they went*—After their calves, which had been taken from them; and hereby evidencing at once both their natural and vehement inclination to their calves, and the supernatural power which overruled them to a contrary course. *The lords went*—To prevent all imposture, and to get assurance of the truth of the event. All which circumstances tended to the greater illustration of God's glory.

Verse 14. *The cart came into the field of Joshua, and stood there*—This was another marvellous thing, that the kine went no further, but stood, as soon as they were come into the territory of a city belonging to the priests, (for such Beth-shemesh was,) whose office it was to take care of the ark. *Where there was a great stone*—Which seems to have been the boundary of the two countries. *They offered the kine*—That is, the Beth-shemites, the priests, did this, and not the lords of the Philistines. The great stone probably served for an altar, and on it they offered a whole burnt-offering, in praise to God for his goodness. But was there not a double error in this act? 1st, In that they offered females for a burnt-offering, contrary to Lev. i. 3. 2d, In that they did it in a forbidden place? See Deut. xii. 5, 6. To this it must be answered, that a case so singular is not to be brought to the test of the general rules. These regulations respected only ordinary offerings, and not such as an extraordinary occasion, like this, might require. Besides, the ark being here, and God having not yet appointed any place for its future residence, now Shiloh was destroyed, they thought in reason their sacrifice might be here acceptable to him. And they the rather chose to offer these cows

A. M. 2864. great stone: and the men of Beth-
B. C. 1140. shemesh offered burnt-offerings and
sacrificed sacrifices the same day unto the
LORD

16 And when ^r the five lords of the Philistines
had seen *it*, they returned to Ekron the same
day.

17 ^a And these *are* the golden emerods which
the Philistines returned *for* a trespass-offering
unto the LORD; for Ashdod one, for Gaza one,
for Askelon one, for Gath one, for Ekron one;

18 And the golden mice, *according* to the
number of all the cities of the Philistines *belong-
ing* to the five lords, *both* of fenced cities, and
of country villages, even unto the ⁵ great stone
of Abel, whereon they set down the ark of the

^r Josh. xiii. 3.—^a Verse 4.—⁵ Heb. *Abel the great*.

to God, because they considered them as belonging
to him, as having drawn his ark, and been partic-
ularly directed by him, and therefore to be his
sacrifices.

Verse 18. *Both of fenced cities and country vil-
lages*—This is added, either to show, that under the
name of the five cities were comprehended all the
villages and territories belonging to them, in whose
name, and at whose charge, these presents were
made; or to express the difference between this
and the former present, the emerods being only
five, according to the five cities mentioned verse 17;
the cities, perhaps, being chiefly afflicted with that
disorder; and the mice being many more, according
to the number of all the cities and villages, as here
expressed. *Abel*—This is mentioned as the utmost
border of the Philistines' territory, to which the
plague of mice extended. And this place is here
called Abel by anticipation, from the great mourn-
ing mentioned in the following verse. It is de-
sirable to see the ark in its habitation, in all the
circumstances of solemnity. But it is better to have
it on a great stone, and in the fields of the wood,
than to be without it. The intrinsic grandeur of di-
vine ordinances ought not to be diminished in our
eyes, by the meanness and poverty of the place
where they are administered.

Verse 19. *Because they had looked into the ark*
—Which God had forbidden, not only to the com-
mon people, but to the sons of Levi also, Num. iv.
20. But the people, having now an opportunity
which they had not had before, were moved with a
vehement curiosity to see the contents of the ark,
forgetting the divine prohibition and their duty.
Perhaps they were desirous to see whether the Phi-
listines had taken out the tables of the covenant; or
to have a view of such an ancient, sacred monu-
ment, written with God's own hand. *Even he smote
of the people*—In and near Beth-shemesh, and
coming from all parts on this occasion. *Fifty thou-
sand threescore and ten men*—This translation is
made by an unaccountable transposition of the

LORD: *which stone remaineth* unto A. M. 2864
this day in the field of Joshua the B. C. 1140
Beth-shemite.

19 ¶ And ^t he smote the men of Beth-shemesh,
because they had looked into the ark of the
LORD, even he smote of the people fifty thousand
and threescore and ten men: and the people
lamented, because the LORD had smitten *many*
of the people with a great slaughter.

20 And the men of Beth-shemesh said, ^u Who
is able to stand before this holy LORD God?
and to whom shall he go up from us?

21 ¶ And they sent messengers to the in-
habitants of ^x Kirjath-jearim, saying, The Phi-
listines have brought again the ark of the LORD;
come ye down, *and* fetch it up to you.

^t Exod. xix. 21.—^u 2 Sam. vi. 9.—^x Josh. xviii. 14.

words; which, in the Hebrew, lie exactly thus. *He
smote of the people threescore and ten men, fifty
thousand men*; the most probable sense of which
is this: *He smote threescore and ten men, fifty out
of a thousand men*. That is, God was so merciful
as not to slay all that were guilty, but only seventy
of them, observing this proportion, that out of a
thousand offenders he smote only fifty persons, or
a twentieth part. And this interpretation is very
easy, by only supplying the letter *mem* before
אלפ *eleph*, a thousand, making the sense to be, *out
of a thousand*. And there are many passages of
Scripture where this particle is manifestly wanting
to make out the true meaning. This translation
was long ago proposed by Bochart, and approved
by Dr. Waterland, who renders the passage, *He
smote of the people threescore and ten men out of
fifty thousand*: which, he says, "is a juster render-
ing of the Hebrew, and is well defended by Le
Clerc upon the place." Josephus, it must be ob-
served, mentions only seventy Beth-shemites as
smitten on this occasion; *Antiq.*, book 6, cap. 2. And
Dr. Kennicott appeals to three Hebrew MSS., in
confirmation of this sense of the clause. *A great
slaughter*—It was a great slaughter, considering
the smallness of this place, probably only a village.

Verse 20. *Who is able to stand?* &c.—That is,
to minister before the ark, where the Lord is pre-
sent. Since God is so severe to mark what is amiss
in his servants, who is sufficient to serve him? They
seem by this to have been made sensible of their
rashness, and brought to acknowledge the holiness
of God to be such that they were not worthy of his
divine presence among them, and therefore they
desired that the ark might be placed elsewhere.
And to whom shall he go up from us?—Who will
dare to receive the ark with so much hazard to
themselves? Thus when the word of God works
with terror on men's consciences, instead of taking
the blame to themselves, they frequently quarrel
with the word, and endeavour to put it from them.

Verse 21. *Kirjath-jearim*—Whither they sent,

either because the place was not far off from them, and so it might soon be removed: or, because it was a place of eminence and strength, and somewhat farther distant from the Philistines, where therefore it was likely to be better preserved from

any new attempts of the Philistines, and to be better attended by the Israelites, who would more freely and frequently come to it at such a place than in Beth-shemesh, which was upon the border of their enemies' land.

CHAPTER VII.

The ark remains at Kirjath-jearim twenty years, 1, 2. Samuel reforms Israel from idolatry, and judges Israel, 3-6.

The Philistines come up against Israel, are overthrown, and restore the cities they had taken, 7-14. Samuel administers justice through all the land, 15-17.

A. M. 2864.
B. C. 1140.

AND the men of ^a Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of ^b Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

B. C. 1120. 3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do ^c re-

^a Chapter vi. 21.—^b 2 Samuel vi. 4.—^c Deuteron. xxx. 2, 10.
^d Gen. xxxv. 2.

NOTES ON CHAPTER VII.

Verse 1. *The men of Kirjath-jearim fetched up the ark*—That is, by the priests appointed to that work. *Into the house of Abinadab*—As the care of the ark belonged to the Levites, doubtless Abinadab was of that tribe, otherwise, indeed, he could not have consecrated, that is, set apart, or solemnly appointed his son to *keep*, or to attend it, and see that no rudeness was offered to it; to keep the place, where it was, clean, and to guard it that none might touch it but such as God had allowed so to do. *In the hill*—This place they chose, both because it was a strong place, where it would be most safe; and a high place, and therefore visible at some distance, which was convenient for them, who were at that time to direct their prayers and faces toward the ark. And for the same reason David afterward placed it on the hill of Zion. If it be inquired why they did not carry the ark to Shiloh, its ancient seat; the answer is, that the Philistines had destroyed that place; and the tabernacle, upon the death of Eli, was removed from thence unto Nob; where it remained till the death of Samuel.

Verse 2. *For it was twenty years*—It is not said that this space of twenty years was all the time of the ark's abode there, for it continued there from Eli's time till David's reign, (2 Sam. vi. 2,) which was forty-six years; but that it was so long there before the Israelites were sensible of their sin and misery. *And all the house*—Or rather, as Dr. Lightfoot translates the words, *Then all the house of Israel lamented after the Lord*—That is, followed after God

turn unto the LORD with all your ^a hearts, *then* ^d put away the strange ^b gods, and ^e Ashtaroth, from among you, and ^f prepare your hearts unto the LORD, and ^g serve him only: and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away ^h Baalim, and Ashtaroth, and served the LORD only.

5 And Samuel said, ⁱ Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

^a Judges ii. 13.—^f 2 Chron. xxx. 19.—^g Deut. vi. 13; ^h 20.
^b Judg. ii. 11.—ⁱ Judg. xx. 1.

with lamentations for his departure, and prayers for his return. Their idolatry had taken such deep root in them, that neither the loss of the ark, nor the slaughter of so many Israelites, wrought upon their hearts; but it was twenty years before they were brought to a proper sense of their sinfulness and guilt, and so humbled as to deplore their apostacy with genuine godly sorrow, and seek after the favour of God, and reconciliation with him.

Verse 3. *Samuel spake to all the house of Israel*—To all the rulers and people too, as he had occasion in his circuit, described below, mixing exhortations to repentance with his judicial administrations. *If ye return unto the Lord*—If you do indeed what you profess, if you be resolved to go on in that which you seem to have begun; *with all your heart*—Sincerely and in good earnest; *put away the strange gods*—Out of your houses, where some of you keep them; and out of your hearts, where they still have an interest in many of you; and *Ashtaroth*—Especially Ashtaroth, whom they, together with the neighbouring nations, did more eminently worship. *Prepare your hearts*—By purging them from all sin, and particularly from all inclinations to other gods.

Verses 4, 5. *Then the children of Israel did put away Baalim, &c.*—Samuel's reproofs and instructions, and the representations he made of their sin and danger, touched their hearts, and induced them to break off their sins by repentance. *Gather all Israel to Mizpeh, and I will pray for you*—He could have prayed for them himself alone in private.

A. M. 2884. 6 And they gathered together to
B. C. 1120. Mizpeh, ^k and drew water, and poured
it out before the LORD, and ^l fasted on that day,
and said there, ^m We have sinned against the
LORD. And Samuel judged the children of
Israel in Mizpeh.

7 ¶ And when the Philistines heard that the
children of Israel were gathered together to
Mizpeh, the lords of the Philistines went up
against Israel. And when the children of
Israel heard *it*, they were afraid of the Phi-
listines.

8 And the children of Israel said to Samuel,
¹ Cease ^o not to cry unto the LORD our God
for us, that he will save us out of the hand
of the Philistines.

9 ¶ And Samuel took a sucking lamb, and

offered *it* for a burnt-offering wholly A. M. 2884.
unto the LORD: and ^q Samuel cried B. C. 1120.
unto the LORD for Israel; and the LORD
² heard him.

10 And as Samuel was offering up the burnt-
offering, the Philistines drew near to battle
against Israel: ^r but the LORD thundered with
a great thunder on that day upon the Philis-
tines, and discomfited them; and they were
smitten before Israel.

11 And the men of Israel went out of Mizpeh,
and pursued the Philistines, and smote them,
until *they came* under Beth-car.

12 Then Samuel ^s took a stone, and set *it*
between Mizpeh and Shen, and called the
name of it ³ Eben-ezer, saying, Hitherto hath
the LORD helped us.

^k 2 Sam. xiv. 14.—^l Neh. ix. 1.—^m Judges x. 10.—¹ Heb.
be not silent from us from crying.—^o Isa. xxxvii. 4.

^q Psalm xcix. 6.—² Or, answered.—^r Josh. x. 10.—^s Gen.
xxviii. 18.—³ That is, *The stone of help*, Chap. iv. 1.

but he knew it would tend to perfect the repentance
and reformation begun among them, and to establish
them in God's service, to engage them to unite with
him in that duty; and it was well worth while for
them to come from the most distant part of the country
to join with Samuel in seeking God's favour.
Doubtless Samuel prayed both that they might, by
the grace of God, be separated from their idols, and
then, by the providence of God, delivered from the
Philistines.

Verse 6. *They drew water and poured it out*—As
an external sign, whereby they testified both their
own filthiness and need of washing by the grace and
Spirit of God, and the blood of the covenant, and
their sincere desire to pour out their hearts before
the Lord, in true repentance, and to cleanse them-
selves from all filthiness of flesh and spirit. *Before
the Lord*—That is, in the public assembly, where
God is in a special manner present. *Samuel judged*
—That is, governed them, reformed all abuses against
God or man, took care that the laws of God should
be observed, and wilful transgressions punished.

Verse 7. *The lords of the Philistines went up*—
With an army, suspecting the effects of their general
convention, and intending to nip them in the bud.
They were afraid—Being a company of unarmed
persons, and unfit for battle. When sinners begin to
repent and reform, they must expect Satan will mus-
ter all his forces against them, and set his instru-
ments at work to the uttermost, to oppose and dis-
courage them.

Verse 8. *Cease not to cry unto the Lord, &c.*—We
are afraid to look God in the face, because of our
great wickedness: do thou therefore intercede for
us, as Moses did for his generation. They had reason
to expect this, because he had promised to pray
for them, had promised them deliverance from the
Philistines, and they had been observant of him, in
all that he had spoken to them from the Lord. Thus

they who receive Christ as their lawgiver and judge,
need not doubt of their interest in his intercession.
O what a comfort it is to all believers, that he never
ceaseth, is never silent, but *always appears in the
presence of God* for us.

Verse 9. *Samuel took a sucking lamb*—For after
a lamb was eight days old, it was fit to be sacrificed
to God, Exod. xxii. 30; Lev. xvii. 27. *And offered
it for a burnt-offering*—For though he was not a
priest, nor this place appointed for sacrifice, yet as a
prophet he had authority from God to build an altar
anywhere and offer sacrifices. Thus other holy men,
Gideon and Manoah, were warranted to offer extra-
ordinary sacrifices, in places which God had not be-
fore appointed. And thus we read of an altar he built
in another place, ver. 17, as Elijah did in following
times. *And Samuel cried unto the Lord*—He made
intercession with the sacrifice. So Christ intercedes
in virtue of his satisfaction. And in all our prayers
we must have an eye to his great oblation, depend-
ing on him for audience and acceptance. *And the
Lord heard him*—Probably God answered Samuel
as he did Manoah, by sending fire from heaven to
consume the sacrifice, in testimony of his acceptance
of it.

Verse 11. *The men of Israel pursued the Philis-
tines, &c.*—This victory was the more wonderful,
since it does not appear that the Israelites came pro-
vided with any weapons to Mizpeh, but probably
smote the Philistines with their own weapons, which
they threw away when they fled, affrighted by this
uncommon tempest, or which were found among
those that were slain by the lightning.

Verse 12. *Then Samuel took a stone*—A rude, un-
polished stone, which was not prohibited by that law,
Lev. xxvi. 1, there being no danger of worshipping
such a stone, and this being set up only as a monu-
ment of the victory. *Eben-ezer*—That is, *the stone
of help*. And this victory was gained in the very

A. M. 2884. 13 ¶ [†] So the Philistines were sub-
B. C. 1120. [‡] dued, and they [¶] came no more into the
coast of Israel: and the hand of the LORD was
against the Philistines all the days of Samuel.

14 And the cities which the Philistines had
taken from Israel were restored to Israel, from
Ekron even unto Gath; and the coasts
thereof did Israel deliver out of the hands
of the Philistines: and there was peace be-

[†] Judges xiii. 1.—[‡] Chap. xiii. 5.—[¶] Verse 6.

tween Israel and the Amorites. A. M. 2884.
B. C. 1120. 15 ¶ And Samuel [×] judged Israel
all the days of his life.

16 And he went from year to year [‡] in circuit
to Beth-el, and Gilgal, and Mizpeh, and judged
Israel in all those places.

17 And ^γ his return *was* to Ramah; for there
was his house; and there he judged Israel; and
there he [×] built an altar unto the LORD.

[×] Heb. *and he circuited*.—^γ Chap. viii. 4.—[×] Judg. xxi. 4.

same place where the Israelites received their former fatal loss. *Helped us*—He hath begun to help us, though not completely to deliver us. By which wary expression, he excited both their thankfulness for the mercy received, and their holy fear and care to please and serve the Lord, that he might help and deliver them effectually.

Verse 13. *Came no more*—That is, with a great host, but only molested them with straggling parties, or garrisons. *All the days of Samuel*—That is, while Samuel was their sole judge, or ruler; for in Saul's time they did come.

Verse 14. *There was peace*—An agreement for the cessation of all acts of hostility. *Between Israel and the Amorites*—That is, the Canaanites, often called Amorites, because these were formerly the most valiant of all those nations, and the first enemies which the Israelites met with, when they went to take possession of their land. They made this peace with the Canaanites, that they might be more at leisure to oppose the Philistines, now their most potent enemies.

Verse 15. *Samuel judged Israel, &c.*—For though Saul was king in Samuel's last days, yet Samuel did not cease to be a judge, being so made by God's ex-

traordinary call, which Saul could not destroy; and therefore Samuel did sometimes, upon great occasions, though not ordinarily, exercise the office of judge after the beginning of Saul's reign; and the years of the rule of Saul and Samuel are joined together, Acts xiii. 20, 21.

Verse 16. *Judged Israel in all those places*—He went to those several places, in compliance with the people's desire, whose convenience he was willing to purchase with his own trouble, as an itinerant judge and preacher; and by his presence in several parts, he could the better observe and rectify all sorts of miscarriages and abuses.

Verse 17. *Built an altar*—That, by joining sacrifices with his prayers, he might the better obtain direction and assistance from God upon all emergencies. And this was done by prophetic inspiration, as appears by God's acceptance of the sacrifices offered upon it. Indeed, Shiloh being now laid waste, and no other place yet appointed for them to bring their offerings to, the law which obliged them to one place was for the present suspended. Therefore, as the patriarchs did, he built an altar where he lived; and that not only for the use of his own family, but for the good of the country, who resorted to it

CHAPTER VIII.

Samuel's decay, and the degeneracy of his sons, 1-3. The people petition him for a king, and he refers it to God, 4-6. God directs him what answer to give, 7-18. They insist upon their petition, 19, 20. Which he promises shall be granted, 21, 22.

A. M. 2884.
B. C. 1120.

AND it came to pass, when
Samuel was old, that he

[¶] Deut. xvi. 18.

^a made his ^b sons judges over Israel. A. M. 2884.
B. C. 1120. 2 Now the name of his firstborn

^b Judg. x. 4, compared with Judg. v. 10.

NOTES ON CHAPTER VIII.

Verse 1. *Samuel was old*—And so unfit for his former travels and labours. He is not supposed to have been now above sixty years of age; but he had spent his strength and spirits in the fatigue of public business; and now if he thinks to *shake himself as at other times*, he finds he is mistaken; age has cut his hair. They that are in the prime of their years, ought to be busy in doing the work of life; for as

they go into years, they will find themselves less disposed to it, and less capable of it. *He made his sons judges*—Not supreme judges, for of such there was to be but one, and that of God's choosing; and Samuel still kept that office in his own hands, (chap. vii. 15;) but his deputies, to go about and determine matters, with reservation, however, of a right of appeal to himself. He had doubtless instructed them in a singular manner, and fitted them for the highest

A. M. 2884. was ¹ Joel; and the name of his
B. C. 1120. second, Abiah: *they were judges in Beer-sheba.*

3 And his sons ^o walked not in his ways, but turned aside ^d after lucre, and ^e took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

B. C. 1095. 5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now ^f make us a king to judge us like all the nations.

6 ¶ But the thing ² displeased Samuel, when they said, Give us a king to judge us: and Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, Harken unto the voice of the people in all that they

¹ Vashni, 1 Chron. vi. 28.—^c Jer. xxii. 15.—^g Exod. xviii. 21.—^e Deut. xvi. 19.—^f Verses 19, 20.—² Heb. *was evil in the eyes of Samuel.*—^g Exod. xvi. 8.—^h Chap. x. 19.

employments; and he hoped that the example he had set them, and the authority he still had over them, would oblige them to diligence and faithfulness in their trust.

Verse 2. *They were judges in Beer-sheba*—In the southern borders of the land of Canaan, which were very remote from his house at Ramah; where, and in the neighbouring places, Samuel himself still executed the office of judge.

Verse 3. *Took bribes*—Opportunity and temptation discovered that corruption in them which, till now, was hid from their father, and, it may be, from themselves. It has often been the grief of holy men, that their children did not tread in their steps. So far from it, that the sons of eminently good men have been often eminently wicked.

Verse 5. *Make us a king*—Their desires exceed their reasons, which extended no farther than the removal of Samuel's sons from their places, and the procuring some other just and prudent assistance to Samuel's age. Nor was the grant of their desire a remedy for their disease, but rather an aggravation of it. For the sons of their king were likely to be as corrupt as Samuel's sons; and, if they were, would not be so easily removed. *Like other nations*—That is, as most of the nations about us have. But there was not the like reason; because God had separated them from all other nations, and cautioned them against the imitation of their examples, and had taken them under his own immediate care and government; which privilege other nations had not.

Verse 6. *The thing displeased Samuel*—Because God was hereby dishonoured, through that distrust of him, and that ambition, and itch after changes, which were the manifest causes of this desire; and because of that great misery which he foresaw the

say unto thee: for ^g they have not
rejected thee, but ^h they have rejected
me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore ³ hearken unto their voice: ⁴ howbeit, yet protest solemnly unto them, and ⁱ show them the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, ^k This will be the manner of the king that shall reign over you: ¹ He will take your sons, and appoint *them* for himself,

³ Or, obey.—⁴ Or, notwithstanding when thou hast solemnly protested against them, then thou shalt show, &c.—ⁱ Verse 11. ^k Deut. xvii. 16, &c.—¹ Chap. xiv. 52.

people would hereby bring upon themselves. *Prayed*—For the pardon of their sin, and direction and help from God in this great affair.

Verse 7. *The Lord said, Harken unto the people, &c.*—He grants their desire in anger, for their punishment. For these, it is plain, are the words of displeasure, being as much as to say, Let them have their will. Samuel took it very ill that they should be dissatisfied with his government: but God tells him that he himself had more reason to be angry. For, in truth, they had thrown off his authority who was their king, as Samuel tells them afterward, chap. xii. 12; and who had governed them by judges, whom he raised up and extraordinarily inspired when he saw occasion; as he had before conducted them by Moses and Joshua, who never ordained any thing of moment without a special command from God. *They have not rejected thee*—Merely or chiefly. *They have rejected me*—This injury and contumely reflects chiefly upon me and my government. *Should not reign*—By my immediate government, which was the great honour, safety, and happiness of this people, if they had had hearts to prize it.

Verses 8, 9. *So do they also unto thee*—Thou farest no worse than myself. This he speaks for Samuel's comfort and vindication. *Yet protest solemnly unto them*—That, if it be possible, thou mayest yet prevent their sin and misery. *Show them the manner of the king*—That is, of the kings which they desire, like those of other nations. Show them at large into what a state of servitude they are going to throw themselves by casting off the government of judges, set over them by myself, and subjecting themselves to the power of such kings as rule in other nations.

Verse 11. *He will take your sons*—Injuriouly,

A. M. 2909. for his chariots, and to be his horse-
B. C. 1095. men; and some shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

14 And ^m he will take your fields, and your vineyards, and your olive-yards, even the best of them, and give them to his servants.

15 And he will take the tenth of your seed,

^m 1 Kings xxi. 7.—ⁿ Heb. *eunuchs*, Gen. xxxvii. 36.

and by violence. And appoint them for himself—To attend him as the guards of his body, and in other offices. This shows that he speaks of the arbitrary power which the kings in those days used. And therefore Samuel doth not say absolutely, *I will show you the manner* (Heb. מִשְׁפָּט, *mispeth*, judgment, or right) of a king, as if it were a right belonging to all kings, but, *This will be the manner of the king that shall reign over you*: or, such will be the consequence of your having kings. They will indeed be like those of the neighbouring nations, puffed up with their authority, haughty, arbitrary, and tyrannical: and you will find yourselves in a state of oppression and servitude. For his chariots, and to be his horsemen—To look after his chariots and his horses. Some shall run before his chariots—As his footmen.

Verse 12. *He will appoint him*—Hebrew, *To or for himself*; for his own fancy, or glory, and not only when the necessities of the kingdom require it. *Captains over thousands, and captains over fifties*—Will dispose of them to military offices, higher or lower as he pleases, (chap. xiv. 52,) to be perfectly subject to him, and placed or displaced as he thinks fit. And though this might seem to be no disadvantage, but an honour to the persons so advanced; yet even in them that honour was accompanied with great dangers, and pernicious snares of many kinds, for which those faint shadows of glory could not recompense them; and as to the public, their pomp and power proved very burdensome to the people, whose lands and fruits were taken from them, and bestowed upon these, for the support of their state. *And will set them to ear his ground, &c.*—Will make them his husbandmen, to plough his ground and reap his corn, at his own pleasure, and on his own terms, when, perhaps, their labour is necessary about their own fields. *To make his instruments of war, &c.*—Others he will make artificers: which was not very agreeable to that nation, who were inclined, from their first rise, rather to employ themselves in attending to the breeding of cattle, and in looking after their flocks and herds.

Verse 13. *He will take your daughters, &c.*—He

and of your vineyards, and give to his ^o officers, and to his servants. A. M. 2909. B. C. 1095.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD ^p will not hear you in that day.

19 ¶ Nevertheless, the people ^o refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be ^p like all the nations;

ⁿ Prov. i. 25.—^o Jer. xlv. 16.—^p Verse 5.

will exercise as arbitrary a power over the women as over the men; whom he will make to serve in such employments as he shall think fit; either for nothing, or such wages as he shall please to give them. To have their daughters taken in this manner would be peculiarly grievous to the parents, and dangerous to themselves, because of the tenderness of their sex, and their liableness to many injuries.

Verses 14, 15. *He will take your fields*—By fraud or force, as Ahab did from Naboth. *And give them to his servants*—He will not only take the fruits of your lands for his own use, but will take away your possessions to give to his servants. *The tenth*—Besides the several tenths which God hath reserved for his service, he will when he pleaseth, impose another tenth upon you. *And give to his officers*—Hebrew, *to his eunuchs*, which may imply a further injury, that he should, against the command of God, make some of his people eunuchs; and take those into his court and favour whom God would have cast out of the congregation.

Verses 16–18. *He will take your men-servants*—By constraint, and without sufficient recompense. *Your goodliest young men*—The most beautiful and proper person she can find; and your asses, and put them to his work—Either at the plough, or for carriage, or any other employment wherein he shall think they will be useful. *And ye shall be his servants*—So subject to him, that if he please ye shall be no better than slaves, deprived of that liberty which you now enjoy. *And ye shall cry out in that day*—Ye shall bitterly mourn for the sad effects of this inordinate desire of a king. This shows that in the foregoing verses Samuel describes the uncontrollable power which the eastern princes exercised over their subjects, who were obliged patiently to bear whatever their kings imposed upon them, without any power to help themselves. *The Lord will not hear you in that day*—Because you will not hear nor obey his counsel in this day; but he will leave you under this heavy yoke.

Verses 19, 20. *Nevertheless the people refused to obey*—This description of kingly government, as then exercised in the East, did not deter them from

A. M. 2909. and that our king may judge us, and
B. C. 1095. go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

persisting in their desires. But they still peremptorily demanded a king, although Samuel told them that this demand was, in effect, throwing off the government of God. *That we also may be like all other nations*—Strange blindness and stupidity, that they could not see it was their singular felicity that they were not like other nations! Num. xxiii. 9; Deut. xxxiii. 28; as in other glorious privileges, so especially in this, that they had God for their king and governor, who never failed in time of need to raise up men of wonderful worth to be their deliverers. But they wanted a king to go out before them, and to fight their battles—Could they desire a battle better fought for them than the last was, by Samuel's prayers and God's thunders? Were they fond to

22 And the LORD said to Samuel, ^{A. M. 2909.}
^{B. C. 1095.} ^a Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

^a Verse 7.

try the chance of war at the same uncertainty that others did? And what was the issue? Their first king was slain in battle; and so was Josiah, one of the last and best.

Verse 21. *He rehearsed them in the ears of the Lord*—He repeated them privately between God and himself, for his own vindication and comfort, and as a foundation for his prayers to God for direction and assistance.

Verse 22. *Go ye every man unto his city*—Be-take yourselves to your several homes and employments, till you hear more from me in this matter. Thus he bade them leave the business unto him, intimating, that he doubted not but God would set a king over them.

CHAPTER IX.

A short account of Saul, 1, 2. Seeking his father's asses, he is advised to consult Samuel, 3-10. He is directed to him, 11-14. Samuel, being informed of God concerning him, treats him with respect, and prepares him for the news that he must be king, 15-27.

A. M. 2909. **N**OW there was a man of Ben-
B. C. 1095. jamin whose name was ^a Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, ¹ a Benjamite, a mighty man of ² power.

2 And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: ^b from his shoulders and upward he was higher than any of the people.

3 And the asses of Kish, Saul's father, were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

^a Chap. xiv. 51.—¹ Or, the son of a man of Jemini.—² Or, sub-

4 And he passed through mount ^{A. M. 2909.}
^{B. C. 1095.} Ephraim, and passed through the land of ^c Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

5 And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.

6 And he said unto him, Behold now, there is in this city ^d a man of God, and he is an

stance.—^b Ch. x. 23.—^c 2 Kings iv. 42.—^d Deut. xxxiii. 1

NOTES ON CHAPTER IX.

Verses 1, 2. *A mighty man of power*—This seems not to be meant of his wealth or interest in his country, for Saul himself says he was of a mean family, verse 21; but of his great strength, courage, and fortitude. *A choice young man and goodly*—Comely and personable. *Higher than any of the people*—A tall stature was much valued in a king in ancient times, and in the eastern countries.

Verse 3. *The asses of Kish were lost*—Asses were there of great price, because of the scarcity of horses, and therefore were not thought unworthy to be sought by Saul, especially in these ancient times, when simplicity, humility, and industry were in fashion among persons of quality.

Verse 6. *A man of God and an honourable man*—One of great reputation for his skill and faithfulness. Acquaintance with God and serviceableness to the

A. M. 2909. honourable man; * all that he saith
B. C. 1095. cometh surely to pass: now let us go
thither; peradventure he can show us our way
that we should go.

7 Then said Saul to his servant, But behold,
if we go, ^f what shall we bring the man? for
the bread ³ is spent in our vessels, and *there* is
not a present to bring to the man of God: what
⁴ have we?

8 And the servant answered Saul again, and
said, Behold, ⁵ I have here at hand the fourth
part of a shekel of silver: *that* will I give to the
man of God, to tell us our way.

9 (Beforetime in Israel, when a man ⁸ went
to inquire of God, thus he spake, Come, and let
us go to the seer: for *he that is now called* a
Prophet was beforetime called ^h a Seer.)

10 Then said Saul to his servant, ⁶ Well
said; come, let us go: so they went unto the
city where the man of God *was*.

11 ¶ And as they went up ⁷ the hill to the

city, ⁱ they found young maidens go- A. M. 2909.
ing out to draw water, and said unto B. C. 1095.
them, Is the seer here?

12 And they answered them, and said, He
is; behold, *he is* before you: make haste now,
for he came to-day to the city; for ^k *there is* a
⁸ sacrifice of the people to-day ¹ in the high
place:

13 As soon as ye be come into the city, ye
shall straightway find him, before ye go up
to the high place to eat: for the people will
not eat until he come, because he doth bless
the sacrifice; *and* afterward they eat that be
bidden. Now therefore get you up: for about
⁹ this time ye shall find him.

14 And they went up into the city: *and* when
they were come into the city, behold, Samuel
came out against them, for to go up to the high
place.

15 ¶ Now the LORD had ¹⁰ told Samuel in
his ear a day before Saul came, saying,

* Chap. iii. 19.—^f Judg. vi. 18.—^h Heb. *is gone out of*, &c.
¶ Heb. *is with us*.—⁵ Heb. *there is found in my hand*.—⁸ Gen.
xxv. 22.—^h 2 Sam. xxiv. 11.—⁶ Heb. *thy word is good*.

⁷ Heb. *in the ascent of the city*.—ⁱ Gen. xxiv. 11.—^k Gen.
xxxi. 54.—⁸ Or, *feast*.—¹ 1 Kings iii. 2.—⁹ Heb. *to-day*.
¹⁰ Chap. xv. 1.—¹⁰ Heb. *revealed the ear of Samuel*, Chap. xx. 2.

kingdom of God make men truly honourable. *He can show us our way*—The course we should take to find the asses. He saith *peradventure*, because he doubted whether so great a prophet would seek, or God would grant him, a revelation concerning such mean matters; although sometimes God was pleased herein to condescend to his people, to cut off all pretence or occasion of their seeking to heathenish divination.

Verses 7, 8. *Behold, if we go, what shall we bring the man*—It was a part of the honour they did great men, in those countries, to make them a present when they had occasion to address themselves to them. Particularly their prophets were thus honoured; being *men of God*, before whom they judged they ought not to appear empty, but to bring them presents, either as a testimony of respect, or as a grateful acknowledgment, or for the support of the prophets themselves, or of the sons of the prophets, or of other persons in want known to them. Thus, also, it was usual to show their respect to their king, chap. x. 27. *The fourth part of a shekel of silver*—A small present, but as acceptable as the widow's mite, being all they had left on their journey.

Verse 9. *Come, let us go to the seer*—So termed, because he discerned and could discover things secret and unknown to others. And these are the words, either of some later sacred writer, who, after Samuel's death, inserted this verse, or of Samuel, who, being probably fifty or sixty years old at the time of writing this book, and speaking of the state of things in his first days, might well call it *before time*.

Verses 12, 13. *He came to-day to the city*—He

had been travelling abroad, and was now returned to his own house in Ramah. *High place*—Upon the hill mentioned verse 11, and near the altar which Samuel built for this use. *Ye shall straightway find him*—At home and at leisure. *Before he go up to eat*—The relics of the sacrifices. *Because he doth bless the sacrifice*—This was a peace-offering or a thank-offering, and the blessing of it, no doubt, consisted both of thanksgiving to God for mercies received, and of prayer to him that this sacrifice might be accepted. But perhaps it was not what was offered upon the altar, but what the people ate afterward, that he blessed. We may observe here, that by blessing of victuals in Scripture, is meant, chiefly, the giving thanks to God for the food before it be eaten. Instances of which we have in abundance in the New Testament, our Lord and his apostles being continually said to give thanks before any thing was eaten. And here it is said, *He doth bless the sacrifice, and afterward they eat that be bidden*—It is probable, however, that Samuel both prayed for God's blessing on what they ate, and gave thanks that they had it to eat. We see here how ancient the custom has been of praying to God, and giving thanks at our meals, and how blameable they are that neglect it.

Verses 14, 15. *Behold, Samuel came out against them*—Met them directly in his way to the sacrifice. For so God, in his providence, had disposed things, as it follows in the next words. *The Lord had told Samuel in his ear*—That is, secretly, perhaps by a small, still voice. In the Hebrew it is, *He revealed, or uncovered the ear of Samuel*.

A. M. 2909. B. C. 1095. 16 To-morrow about this time I will send thee a man out of the land of Benjamin, ^a and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have ^o looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the LORD said unto him, ^p Behold the man whom I spake to thee of! this same shall ¹¹ reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

19 And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that is in thy heart.

20 And as for ^q thine asses that were lost ¹² three days ago, set not thy mind on them; for they are found. And on whom ^r is all the

desire of Israel? Is it not on thee, and on all thy father's house? A. M. 2909. B. C. 1095.

21 And Saul answered and said, ^s Am not I a Benjamite, of the ^t smallest of the tribes of Israel? and ^u my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou ¹³ so to me?

22 And Samuel took Saul, and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up ^x the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is ¹⁴ left! set it before thee, and eat; for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And when they were come down from

^a Chap. x. 1.—^o Exod. ii. 25.—^p Chap. xvi. 12.—¹¹ Heb. restrain in.—^q Verse 3.—¹² Heb. to-day, three days.—^r Ch. viii. 5, 19.

^s Chapter xv. 17.—^t Judges xx. 46, 48.—^u Judges vi. 15.
¹³ Heb. according to this word.—^x Lev. vii. 32; Ezek. xxiv. 4.
¹⁴ Or, reserved.

Verse 16. *To-morrow I will send thee a man, &c.*—This shows still that all was done by God's direction. *Out of the hand of the Philistines*—Though driven out of the country by Samuel, they were now ready, as appears by the following history, to invade it again; and being the constant and nearest enemies of the Israelites, they were most dreaded by them. And from these did Saul in some measure save them, and would have saved them much more, if his and the people's sins had not hindered. *For I have looked upon my people, because their cry is come unto me*—Though he would not hear their cry to relieve them from the oppressions of their kings, (chap. viii. 18,) yet he was so gracious as to make those kings instruments of their deliverance from the oppression of their cruel neighbours.

Verse 17. *The Lord said unto him*—Most probably, by a divine, silent suggestion, or secret notification to his mind, without any voice, verse 15. *This same shall reign over my people*—The phraseology in the original is peculiar, the word rendered *reign*, implying coercion and restraint; *יַעֲזֵר בָּעֵץ*, *janzor begnammi*, He shall rule my people sternly and rigidly, with an absolute, uncontrollable power. So the eastern monarchs ruled.

Verse 20. *As for thine asses that were lost, &c.*—This must have satisfied Saul that he was a prophet, as he hereby showed that he knew for what Saul came to him, though he had not told him. *And on whom is all the desire of Israel?*—That is, all Israel desire a king, and there is no one more fit for such an office than thyself. *On all thy father's*

house—That honour is designed for thee, and after thy death for thy family and posterity, if by thy sin thou dost not cut off the entail.

Verse 21. *Of the smallest of the tribes of Israel*—Such indeed the tribe of Benjamin was, having been all cut off except six hundred, (Judg. xx.) which blow they never recovered, and therefore they were scarce reckoned as an entire tribe, but as a remnant of a tribe; and being ingrafted into Judah, in the division between the ten tribes and the two, they in some sort lost their name, and together with Judah were accounted but one tribe.

Verse 22. *In the chiefest place*—Thereby to raise their expectation, and to prepare them for giving that honour to Saul which his approaching dignity required.

Verses 23, 24. *Bring the portion*—The master of the house was wont to distribute to every one his portion. And Samuel had commanded the cook, before they sat down, not to set one dish upon the table, but to keep it till he called for it. *And set it before Saul*—As the principal place was given him at the feast, so the principal dish also was set before him, to express still the great regard he had to his person. *Behold that which is left*—Or rather, reserved. *For unto this time it hath been kept, since I said, &c.*—That is, when I first signified that I had invited the people to join with me in my sacrifice, and afterward to partake with me of the feast, I then ordered the cook to reserve this part for thy use.

Verse 25. *Samuel communed with Saul*—Concerning the kingdom designed for him by God, and

A. M. 2909. the high place into the city, *Samuel*
B. C. 1095. communed with Saul upon ^r the top
of the house.

26 And they arose early: and it came to
pass about the spring of the day that Samuel
called Saul to the top of the house, saying, Up,
that I may send thee away. And Saul arose

^r Deut. xxii. 8.

his administration of the government; *upon the top
of the house*—For coolness in the evening, and pri-
vacy. The Vulgate adds here, *Saul prepared him
a bed on the top of the house, and slept*, an addition
which Houbigant approves, accounting very plausi-
bly for the deficiency of the Hebrew. The Seventy
also understood the passage in a similar way, trans-
lating it, *And they spread a bed for Saul on the top
of the house, and he slept*.

Verse 27. *Samuel said, Bid the servant pass on*

and they went out both of them, he A. M. 2909
and Samuel, abroad. B. C. 1095

27 And as they were going down to the end
of the city, Samuel said to Saul, Bid the servant
pass on before us, (and he passed on,) but stand
thou still ¹⁵ a while, that I may show thee the
word of God.

¹⁵ Heb. to-day.

before us—That thou and I may speak privately of
the matter of the kingdom. Which Samuel hitherto
endeavoured to conceal, lest he should be thought
now to impose a king upon them, as before he de-
nied one to them: and that it might appear by the
lot mentioned in the next chapter, that the kingdom
was given to Saul by God's destination, and not by
Samuel's contrivance. *That I may show thee the
word of God*—That is, a message delivered to me
from God, which now I shall impart to thee.

CHAPTER X.

*The anointing of Saul, 1. Samuel gives him signs and instruction, 2-8. The signs accomplished, 9-13. His return to
his father's house, 14-16. He is elected, solemnly inaugurated, and returns to his own city, 17-27.*

A. M. 2909. **THEN** ^a Samuel took a vial of oil,
B. C. 10 5. and poured it upon his head,
^b and kissed him, and said, *Is it* not because
the ^c LORD hath anointed thee *to be captain*
over ^d his inheritance?

2 When thou art departed from me to-day,
then thou shalt find two men by ^e Rachel's
sepulchre in the border of Benjamin ^f at Zel-

^a Chapter ix. 16.—^b Psa. ii. 12.—^c Acts xiii. 21.—^d Deut.
xxxii. 9.

NOTES ON CHAPTER X.

Verse 1. *And poured it upon his head*—We do
not read of any order of God, given for the anoint-
ing of kings. But it was the usual rite in the desig-
nation, as of prophets and priests, so also of kings,
as appears from the parable of Jotham, recorded
Judges ix. 8, and delivered two hundred years before
this time. By using this ceremony Samuel signified
the pouring forth of the gifts and graces of God's
Spirit upon Saul, to fit him for the administration of
his office. These sacred unctions then used, pointed
at the great Messiah, or anointed One, the King of
the church, and *High-Priest of our profession*, who
was anointed with the oil of the Spirit without mea-
sure, above all the priests and princes of the Jewish
Church. *Kissed*—As a testimony of his sincere
friendship and affection to him. *His inheritance*—
That is, over his own peculiar people. Whereby he
admonisheth Saul, that this people were not so much
his, as God's; and that he was not to rule them ac-

zah; and they will say unto thee, A. M. 2909.
The asses which thou wentest to seek B. C. 1095.
are found: and lo, thy father hath left ¹ the care
of the asses, and sorroweth for you, saying,
What shall I do for my son?

3 Then shalt thou go on forward from thence,
and thou shalt come to the plain of Tabor, and
there shall meet thee three men going up ² to

^a Genesis xxxv. 19.—^f Josh. xviii. 28.—¹ Heb. the business.
² Gen. xxviii. 22.

cording to his own will, but according to the will of
God. This sudden and unexpected elevation of
Saul to the royal dignity was a thing not easy to be
believed, and therefore Samuel gives him three or
four signs in the following verses to assure him that
God called him to this high office, and to confirm his
faith in the divine appointment.

Verse 2. *By Rachel's sepulchre*—In the way to
Beth-lehem, which city was in Judah; her sepulchre
might be either in Judah, or in Benjamin; for the
possessions of those two tribes were bordering one
upon another. The first place he directs him to
was a sepulchre, the sepulchre of one of his ances-
tors. There he must read a lecture of his own mor-
tality, and, now he had a crown in his eye, must
think of his grave, in which all his honour would be
laid in the dust.

Verse 3. *Thou shalt come to the plain*—Not that
at the foot of mount Tabor, which was far from
these parts; but another, belonging to some other

A. M. 2909. God to Beth-el, one carrying three
B. C. 1095. kids, and another carrying three loaves

of bread, and another carrying a bottle of wine:

4 And they will ² salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.

5 After that thou shalt come to ^h the hill of God, ⁱ where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down ^k from the high place with a psaltery, and a tabret, and a pipe,

^a Heb. ask thee of peace, as Judges xviii. 15.—^b Verse 10. ^c Chap. xiii. 3.—^d Chap. ix. 12.—^e Exod. xv. 20.—^f Num. xi. 25.—^g Verse 10.

place. *Beth-el*—Properly so called, which was in Ephraim, where there was a noted high place, famous for Jacob's vision there, (Gen. xxviii. 19,) and where it is probable they offered sacrifices, in this confused state of things, when the ark was in one place, and the tabernacle in another.

Verse 4. *They will salute thee, &c.*—This may be considered as a third sign, or an appendix to the second. And it is the more remarkable, because this present, which they made him, was a figure of that honour which the people did him when he was declared their king.

Verse 5. *Thou shalt come to the hill of God*—So called, either because they were wont to sacrifice here; or, because here was a school of the prophets, who were called *men of God*. *A company of prophets*—By prophets here, he understands persons that wholly devoted themselves to religious studies and exercises. For the term of *prophesying* is not only given to the most eminent act of it, foretelling things to come, but also to preaching, and to the making or singing of psalms, or songs of praise to God. And they that wholly attended upon these things are called *sons of the prophets*, who were commonly combined into companies or colleges, that they might more conveniently assist one another in God's work. This institution God was pleased so far to honour and bless, that sometimes he communicated unto those persons the knowledge of future things. *Coming down from the high place*—Probably from a sacrifice which they had offered in the high place: and now they praised God for his benefits in the following manner: *With a psaltery*—Such instruments being then used by the prophets and other persons, to compose their minds, and render them fit to receive divine communications, as well as to raise their affections to God, and to the contemplation of things spiritual and heavenly. *They shall prophesy*—Either sing God's praises, as he word sometimes signifies, (Exod. xv. 21; 1 Chron. xxv. 3,) or speak of the things of God by a peculiar impulse of his Spirit.

Verse 6. *The Spirit of the Lord will come upon thee*—Hebrew, צלחה, *tsalcha*, irruet in te, (Buxtorf,) shall rush upon thee. This was the highest

and a harp before them; ¹ and they shall prophesy:

6 And ^m the Spirit of the Lord will come upon thee, and ⁿ thou shalt prophesy with them, and shalt be turned into another man.

7 And ³ let it be, when these ^o signs are come unto thee, ⁴ that thou do as occasion shall serve thee; for ^p God is with thee.

8 And thou shalt go down before me ^q to Gilgal; and behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings: ^r seven days shalt

³ Heb. it shall come to pass that when these signs, &c.—^o Exod. iv. 8.—⁴ Heb. do for thee as thy hand shall find, Judg. ix. 33. ^p Judg. vi. 12.—^q Chap. xi. 14.—^r Chap. xiii. 8.

assurance of all the rest, that Samuel anointed him by God's authority. *Thou shalt prophesy with them*—Shalt break forth into the praises of God, and utter divers truths and even predictions by the inspiration of his Spirit. *Shalt be turned into another man*—That is, thou shalt be suddenly endowed with another spirit, filled with skill in divine things, with courage, and wisdom, and magnanimity, and other qualifications befitting thy dignity.

Verse 7. *Do as occasion shall serve thee*—Hebrew, *Do what thy hand findeth to do*; that is, a thou shalt have a call and opportunity. As if he had said, I cannot give thee particular directions about every thing that is to be done by thee: but God's Spirit shall guide thee to do that which the present occasion requires. He does not intend that he should take the kingly government upon him, before his call to it was owned by the people, but that he should dispose his mind to a readiness of undertaking any public service when he should be called to his office.

Verse 8. *Seven days shalt thou tarry till I come*—This, though now mentioned and commanded, was not immediately to be performed; as is evident, partly from the whole course of the story, (which shows that Saul and Samuel, and the people, first met at Mizpeh, verse 17, &c., where Saul was chosen of God, and accepted by the people as king; and afterward went to Gilgal once before the time here spoken of, chap. xi. 14, 15,) and partly by comparing this place with chap. xiii. 8, &c., where we find Saul charged with the violation of this command, two years after the giving of it. It seems this was given as a standing rule for Saul to observe while Samuel and he lived; that in case of any great future difficulties, as the invasion of enemies, Saul should resort to Gilgal, and call the people thither, and tarry there seven days, which was but a necessary time for gathering the people, and for the coming of Samuel thither. And Gilgal was chosen for this purpose, because that place was famous for the solemn renewing of the covenant between God and Israel, (Josh. iv.,) and for other eminent instances of God's favour to them, the remembrance whereof was a confirmation of their faith; and because it was

A. M. 2909. thou tarry, till I come to thee, and
B. C. 1095. show thee what thou shalt do.

9 ¶ And it was so, that when he had turned his ⁵ back to go from Samuel, God ⁶ gave him another heart: and all those signs came to pass that day.

10 And ^a when they came thither to the hill, behold, ^a a company of prophets met him; and ^a the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said ⁷ one to another, What *is* this *that* is come unto the son of Kish? ^a *Is* Saul also among the prophets?

12 And one ⁸ of the same place answered and said, But ⁹ who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him and to

^a Heb. *shoulder*.—⁶ Heb. *turned*.—⁷ Verse 5.—^t Chap. xix. 20.—^a Verse 6.—⁷ Heb. *a man to his neighbour*.

a very convenient place for the tribes within and without Jordan to assemble in, and consult, and unite their forces together upon such occasions.

Verses 9, 10. *God gave him another heart*—He immediately fulfilled the last and chief of these signs: for Saul was no sooner gone from Samuel than he felt another spirit coming into him, a spirit of holiness, wisdom, and fortitude, to qualify him for the government of God's people; which afterward God took from him because of his sins, chap. xvi. 14. See Psa. li. 12. *He prophesied among them*—The accomplishment of the two former signs is supposed, and this only is expressed, because this was more eminent than the former; the others were only transient acts, which passed in private, between two or three persons meeting together; but this was a more permanent and notorious sign, done in a more solemn manner, and before many witnesses.

Verse 11. *Is Saul also among the prophets?*—A man never instructed, nor exercised in, nor inclined to these matters. It begat wonder in all those who knew his education, that he should, on a sudden, be inspired as those were, who were bred up in the school of the prophets. For, though it was in the power of God alone to bestow the gift of prophecy upon men, yet it would seem that commonly he endowed none with it, but such as were trained up in those studies which might dispose them for it.

Verse 12. *And one answered and said, But who is their father?*—This wonder was presently satisfied by a prudent person among them asking, Who is the father of all those prophets among whom Saul

his servant, Whither went ye? And A. N. 2909.
he said, To seek the asses: and B. C. 1095.
when we saw that *they were* nowhere, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together ^a unto the LORD ^a to Mizpeh;

18 And said unto the children of Israel, ^b Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:

19 ^c And ye have this day rejected your God, who himself saved you out of all your adversities, and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

^a Ch. xix. 24.—^b Heb. *from thence*.—⁷ Isa. liv. 13.—⁷ Judg. xi. 11.—^a Ch. vii. 5.—^b Judg. vi. 8.—^c Ch. viii. 7, 19.

was now one? Who is it that instructs and inspires them but God? They have not this gift from their parents, nor from their education, but by inspiration from God, who, when he pleases, can bestow it on Saul or any other man, and thereby make him a prophet without the help of any other master; as he did Amos, who was *no prophet, nor prophet's son, but a herdsman, and a gatherer of sycamore fruit*. And therefore wonder not at this matter, but give God the glory. Hence *it became a proverb*—Used when any strange or unexpected thing happened.

Verse 13. *When he had made an end of prophesying*—Herein he differed from the prophets who met him, in that he prophesied but for a short time, this not being his office. And when he had done he went up to the high place from which they came down, they probably returning with him, to praise God for these wonderful favours, and to beg counsel and help from him in this high business.

Verse 16. *He told him not*—In obedience to Samuel, who enjoined him to keep it secret, and from an humble modesty.

Verse 19. *Your God, who himself saved you, &c.*—By raising up judges whenever you cried to him for help, who never failed to conquer your enemies. *Ye have said unto him, Nay, &c.*—When he desired you to continue under his government you refused, and would not be denied in what you asked. *Now, therefore, &c.*—He puts them upon choosing their king by lot, that all might know God had chosen Saul, (for the disposal of the lot is of the Lord,) and to prevent all dispute and exception.

A. M. 2909. 20 And when Samuel had ^d caused
B. C. 1095. all the tribes of Israel to come near,
the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they ^e inquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, ^f he was higher than any of the people from his shoulders and upward.

^d Joshua vii. 14, 16.—^e Chapter xxiii. 2.—^f Chapter ix. 2.
^g 2 Samuel xxi. 6.—^h 1 Kings i. 25, 39.—ⁱ Hebrew, *Let the king live*.

Verse 20. *Benjamin was taken*.—Which tribe was now preferred before Judah, because the kingdom was freely promised by God to Judah, and was to be given to him in love; but now the kingdom was in a manner forced from God, and given them in anger, and therefore conferred upon an obscure tribe.

Verse 21. *When they sought him, he could not be found*.—Having withdrawn himself, either out of feebleness of spirit, as some think, or rather out of modesty, he declined so high an authority unless imposed upon him. Or perhaps he was discouraged, and even affrighted, when he heard Samuel still representing God as offended with them for asking a king; which he might think was to reject his government.

Verse 22. *They inquired of the Lord*.—Either by Urim and Thummim, which was the usual way of inquiry; or by Samuel, who by his prayer procured an answer. *He hath hid himself among the stuff*.—Among the carriages or baggage of the people there assembled. This he probably did from a sense of his own unworthiness.

Verse 24. *Samuel said, See ye him whom the Lord hath chosen?*.—Though the people were resolutely bent on having a king, yet they were sensible only God could make one. And therefore they came in the beginning of this business, to ask one of his prophet. But Samuel could not constitute one without divine direction and appointment, as appears by the first verse of this chapter, where he says to Saul, *The Lord hath anointed thee*; and the lot whereby he was publicly chosen was cast before the Lord, verses 19, 23. Accordingly he here tells them, *The Lord hath chosen him*. Thus afterward the Lord commanded David to be anointed, chap. xix. 1, 3; and of all his sons, Solomon was particularly appointed by God to succeed him, 1 Chron. xxix. 5. *There is none like him among all the people*.—As to his aspect and the height of his bodily stature, which was in itself desirable in a king, and some kind of indi-

24 And Samuel said to all the ^{A. M. 2909.}
^{B. C. 1095.} people, See ye him ^g whom the LORD hath chosen, that *there is none like him among all the people?* And all the people shouted, and said, ^h God ⁱ save the king.

25 Then Samuel told the people ⁱ the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home ^k to Gibeah; and there went with him a band of men, whose hearts God had touched.

27 ^l But the ^m children of Belial said, How shall this man save us? And they despised him, ⁿ and brought him no presents. But ^o he held his peace.

ⁱ Deuter. xvii. 14.—^k Judges xx. 14.—^l Chapter xi. 12.
^m Deut. xiii. 13.—ⁿ 2 Sam. viii. 2.—^o Or, *he was as though he had been deaf*.

cation of great endowments of mind. *God save the king*.—Hebrew, *Let the king live*; that is, long and prosperously. The same form was used in after ages when they made kings, 1 Kings i. 34, 39; 2 Kings xi. 12; 2 Chron. xxiii. 11. Hereby they accepted him for their king, and, in effect, promised subjection to him. None will be losers in the end by their humility and modesty. Honour, like the shadows, follows them that flee from it, but flees from them that pursue it.

Verse 25. *The manner of the kingdom*.—The laws and rules by which the kingly government was to be managed; agreeably to those mentioned Deut. xvii. 16, &c. *Before the Lord*.—Before the ark, where it was kept safe from depravation.

Verse 26. *Saul went home to Gibeah*.—Not being actually inaugurated into his kingdom, he thought fit to retire to his former habitation, and to live privately till he had an occasion to show himself in a more illustrious manner. *There went with him a band of men*.—A company, probably, of stout, valiant men, of great resolution, who went as his guard, to afford him safe and honourable conduct to his house, although, as it appears, not to abide with him there, which would not have suited his present circumstances. *Whose hearts God had touched*.—Who were moved by a divine influence to do their duty in this instance. Thus the Holy Scriptures teach us to acknowledge God to be the author of all the good that is in us, or done by us.

Verse 27. *But the children of Belial said, &c.*.—Some wicked men, who hated all government, and being, it is probable, men of some rank and quality, were proud, and despised a person of such a mean family. *How shall this man save us?*.—They would not vouchsafe so much as to call him by his name, but insolently contemned him, as a person of no note, who had no power to deliver them. *They brought him no presents*.—As subjects in those times, and in the eastern countries, used to do to their kings

when they first tendered their service to them. *But he held his peace*—Which was an evidence both of his great humility, and of the mercifulness of his disposition. At the same time, to dissemble his knowledge of the scorn they put upon him was an act of

great prudence; for if he had taken notice of it he must have punished it, and it would not have been safe to have begun his reign with an act of severity. Thus Christ held his peace in the day of his patience, but there is a day of recompense coming.

CHAPTER XI.

The distress of Jabesh-gilead, 1-3. Saul's readiness to relieve them, and success, 4-11. His tenderness to them that had opposed him, 12-13. He is confirmed in his kingdom, 14, 15.

A. M. 2909. **THEN** ^a Nahash the Ammonite
B. C. 1095. came up, and encamped against

^b Jabesh-gilead: and all the men of Jabesh said unto Nahash, ^c Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this *condition* will I make a covenant with you, that I may thrust out all your right eyes, and lay it *for* ^d a reproach upon all Israel.

3 And the elders of Jabesh said unto him, ^e Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

^a Chap. xii. 12.—^b Judg. xxi. 8.—^c Gen. xxvi. 8.—^d Gen. xxxiv. 14.—^e Heb. *forbear us*.

NOTES ON CHAPTER XI.

Verse 1. *Then*—That is, about that time; for that this happened before, and was the occasion of their desire of a king, may seem from chap. xii. 12; although it is possible that Nahash's preparation might cause that desire, and that he did not actually come till their king was chosen. *Will serve*—The occasion of this offer was, that they saw no likelihood of relief from their brethren in Canaan.

Verse 2. *And lay it for a reproach upon all Israel*—That is, disgrace the whole Hebrew nation, by serving some of their people in this opprobrious manner; for it must necessarily have reflected great dishonour upon the whole state, that they should suffer any of their people to be served so. He probably meant also to disable them for war, in which the right eye was of most use, their shields, which they carried in their left hands, in ^a great measure covering their left eyes. He proposes, however, to leave them one eye, that they might be fit to serve in any mean and base office.

Verse 3. *Give us seven days respite*—It may seem strange, either that they should propose to submit so soon to such base conditions, if they did not receive help, or that Nahash should grant them so much respite when he saw them so abject and inclined to yield to him. But the reason of both is evident; for the elders of Jabesh thought Saul was not able to

4 ¶ Then came the messengers ^a to A. M. 2909.
Gibeah of Saul, and told the tidings B. C. 1095.

in the ears of the people: and ^f all the people lifted up their voices, and wept.

5 And behold, Saul came after the herd out of the field; and Saul said, What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh.

6 ^g And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and ^h hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, ⁱ Whosoever cometh not forth after

^a Chapter x. 26.—^f Judg. ii. 4.—^g Judg. iii. 10.—^h Judg. xix. 29.—ⁱ Judg. xxi. 5, 8, 10.

help them, having not yet taken upon him the government, but living privately, verse 5; and Nahash, it is probable, was loath to drive them to desperation by denying them this short space wherein to expect relief, which he thought they could not possibly obtain in the time, even if Saul should endeavour to levy an army and come to their aid, for that, he would naturally suppose, could not be done in so few days.

Verses 4, 5. *To Gibeah of Saul*—So called, because it was the place where Saul was born and brought up, and where he had hitherto dwelt. *Behold Saul came after the herd*—For, being only anointed king, and not publicly inaugurated, nor having yet had opportunity of doing any thing worthy of his place, he thought fit to forbear all royal state, and to retire to his former private life, which, howsoever despised in these latter ages, was anciently in great esteem. *Saul said, What aileth the people that they weep?*—Let me know, that if it be a grievance that can be redressed, I may endeavour to help them. "Good magistrates," says Henry, "are in pain if their subjects be in tears."

Verse 7. *Sent them throughout all the coasts*—Wisely considering that the sight of men's eyes does much more affect their hearts than what they only hear with their ears. *After Saul and after Samuel*—He joins Samuel with himself, both because he was present with him, and that hereby he might gain

A. M. 2909. Saul and after Samuel, so shall it be
B. C. 1095. done unto his oxen. And the fear of the LORD fell on the people, and they came out with one consent.

8 And when he numbered them in ^k Bezek, the children ^l of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by *that time* the sun be hot, ye shall have ³ help. And the messengers came and showed *it* to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, To-morrow ^m we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was so on the morrow, that ⁿ Saul put the people ^o in three companies; and they came into the midst of the host in the morning-

^a Heb. as one man, Judg. xx. 1. — ^k Judg. i. 5. — ^l 2 Sam. xxiv. 9. — ³ Or, deliverance. — ^m Verse 3. — ⁿ Chap. xxxi. 11. — ^o Judg. vii. 16.

the more authority. *The fear of the Lord fell on the people*—A fear was sent upon them by God, so that they did not dare to deny their help. The fear of God will make men good subjects, good soldiers, and good friends to their country. They that fear God will make conscience of their duty to all men, particularly to their rulers. They will honour the king, and all that are in authority under him. *They came out with one consent*—God, who put courage into Saul, and now induced him to assert his royal authority over the people, influenced them with a fear of offending him, so that they readily came and joined him at his call.

Verse 8. *The men of Judah thirty thousand*—They were numbered apart to their honour, to show how readily they, to whom the kingdom was promised, (Gen. xlix. 10,) submitted to their king, though of another tribe, and how willing they were to hazard themselves for their brethren, although they might have excused themselves from the necessity of defending their own country from their dangerous neighbours the Philistines.

Verse 10. *To-morrow we will come out unto you*—They spoke this by way of stratagem, to make the Ammonites easy and secure.

Verses 12, 13. *The people said unto Samuel*—Who, it appears from hence, accompanied Saul in this expedition, to encourage him with hopes of good success. *Saul said, There shall not a man be put to death this day*—Saul had prudently dissembled his knowledge of their despising him before the kingdom was confirmed to him. But the moderation which

watch, and slew the Ammonites until ^p the heat of the day: and it came to ^q pass, that they which remained were scattered, so that two of them were not left together.

12 ¶ And the people said unto Samuel, ^r Who is he that said, Shall Saul reign over us? ^s bring the men, that we may put them to death.

13 And Saul said, ^t There shall not a man be put to death this day: for to-day ^u the LORD hath wrought salvation in Israel.

14 ¶ Then said Samuel to the people, Come, and let us go ^v to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king ^w before the LORD in Gilgal: and ^x there they sacrificed sacrifices of peace-offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

^p Chapter x. 27. — ^q Luke xix. 27. — ^r 2 Samuel xix. 22. — ^s Exodus xiv. 13, 30. — ^t Chapter x. 8. — ^u Chapter x. 17 — ^v Chapter x. 8.

he now manifested, after he had been so wonderfully victorious, argued still greater nobleness of mind, and benevolence, and mildness of disposition. For nothing is more glorious than to be humble and meek in the height of power.

Verse 14. *Then said Samuel*—While the people were together by Jabesh-gilead. *Come, and let us renew the kingdom*—That is, confirm our former choice, and more solemnly and unanimously inaugurate Saul for our king. Herein Samuel's great prudence and fidelity to Saul appeared. He suspended the confirmation of Saul at first, while the generality of the people were disaffected, and now, when he had given such eminent proof of his princely virtues, and when the people's hearts were eagerly set upon him, he takes this as the fittest season for that work.

Verse 15. *There they made Saul king*—Owned and accepted him for their king. Saul had been anointed in Ramah, and chosen by lot in Mizpeh; but still some disdained to acknowledge him for their king, which made him content himself for a time with a private life. But now, after this signal token of God's presence with him, in the late victory, he was, by common consent, received by all the people for their king. *Before the Lord*—Not before the ark, the symbol of God's presence, as the expression sometimes means; for the ark was now at Kirjath-jearim, and not at Gilgal; but in a solemn manner, as in God's presence, appealing to him as a witness of their sincerity in this transaction, and with solemn sacrifices and prayers for his blessing upon it.

CHAPTER XII.

Samuel clears himself from all imputation of abusing the power which he now resigns to Saul, 1-5. He reminds them of the great things God had done, 6-13. He sets before them the blessing and the curse, 14, 15. He calls upon God for thunder, 16-19. He encourages and exhorts them, 20-25.

A. M. 2909.
B. C. 1095. **AND** Samuel said unto all Israel,

Behold, I have hearkened unto
^a your voice in all that ye said unto me, and
^b have made a king over you.

2 And now, behold, the king ^c walketh before you: ^d and I am old and gray-headed; and behold, my sons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, here I *am*: witness against me before the LORD, and before ^e his anointed; ^f whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* ^g bribe ^h to ⁱ blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not defrauded us,

^a Chap. viii. 5, 19.—^b Chap. x. 24.—^c Numbers xxvii. 17.
^d Chapter viii. 1, 5.—^e Verse 5; Chapter x. 1.—^f Numbers xvi. 15.—^g Heb. ransom.—^h Or, that I should hide mine eyes at him.—ⁱ Deut. xvi. 19.

NOTES ON CHAPTER XII.

Verse 1. *Samuel said unto all Israel*—While they were assembled together in Gilgal. And this is another instance of Samuel's great wisdom and integrity. He would not reprove the people for their sin, in desiring a king, while Saul was unsettled in his kingdom; lest, through their accustomed levity, they should as hastily cast off their king, as they had passionately desired him; and therefore he chooseth this season for it, because Saul's kingdom was now confirmed by an eminent victory, and because the people *rejoiced greatly*, applauded themselves for their desires of a king, and interpreted the success which God had given them as a divine approbation of those desires. Samuel, therefore, thinks fit to temper their joys, and to excite them to that repentance which he saw wanting in them, and which he knew to be necessary to prevent the curse of God upon their new king and the whole kingdom.

Verse 2. *The king walketh before you*—Ruleth over you. To him I have fully resigned my power, and own myself one of his subjects. *I am old*—And therefore unable to bear the burden of government. *My sons are with you*—Or, among you, in the same state, private persons, as you are; if they have injured any of you, the law is now open against them; any of you may accuse them, your king can punish them, I do not intercede for them. *Walked before you*—That is, been your guide and governor; partly, as a prophet; and partly, as a judge.

Verse 3. *Behold, here I am*—I here present myself before the Lord, and before your king, ready to give an account of all my administrations. And this

nor oppressed us, neither hast thou ^{A. M. 2909} taken aught of any man's hand. ^{B. C. 1095}

5 And he said unto them, The LORD *is* witness against you, and his anointed *is* witness this day, ⁱ that ye have not found aught ^k in my hand. And they answered, *He is* witness.

6 ¶ And Samuel said unto the people, ^l *It is* the LORD that ^m advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may ⁿ reason with you before the LORD of all the ^o righteous acts of the LORD, which he did ^p to you and to your fathers.

8 ^q When Jacob was come into Egypt, and your fathers ^r cried unto the LORD, then the LORD ^s sent Moses and Aaron, which brought

ⁱ John xviii. 38.—^k Exod. xxii. 4.—^l Mic. vi. 4.—^m Or, made.—ⁿ Isa. i. 11.—^o Heb. righteousness, or, benefits, Judg. v. 11.—^p Heb. with.—^q Genesis xlii. 5.—^r Exodus ii. 23.
^s Exod. iii. 10.

protestation Samuel makes of his integrity, not out of ostentation, but for his own just vindication, that the people might not hereafter, for the defence of their own irregularities, reproach his government; and that, being publicly acquitted from all faults in his government, he might more freely reprove the sins of the people, and particularly that sin of theirs in desiring a king, when they had so little reason for it.

Verse 5. *The Lord is witness*—There cannot be a stronger or more amiable picture of integrity than we have in this speech of Samuel. Who can read it without feeling his heart touched with admiration of his character? Happy Samuel, who could thus call a whole kingdom to bear witness to his uprightness! Strange, infatuated people, that could wish to change such a governor for a king possessed of absolute power!

Verse 7. *Now, therefore, stand still*—Having obtained an honourable testimony from them as to his own conduct, he would not dismiss them till he had represented to them the great benefits which they had received from God, and their ingratitude to him. *Of all the righteous acts of the Lord*—Heb. the righteousnesses; that is, mercies or benefits, the chief subject of the following discourse; some of their calamities being but briefly named, and that for the illustration of God's mercy in their deliverances.

Verse 8. *Made them dwell in this place*—In this land: in which Moses and Aaron are said to settle them; because they brought them into, and seated them in part of it, that without Jordan; because they were, under God, the principal authors

A. M. 2909. forth your fathers out of Egypt, and
B. C. 1095. made them dwell in this place.

9 And when they ^aforgot the LORD their God, ^rhe sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of ^sthe Philistines, and into the hand of the king ^tof Moab, and they fought against them.

10 And they cried unto the LORD, and said, ^uWe have sinned, because we have forsaken the LORD, ^xand have served Baalim and Ash-taroath: but now ^ydeliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent ^zJerubbaal, and Bedan, and ^aJephthah, and ^bSamuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that ^cNahash the king of the children of Ammon came against you,

^dye said unto me, Nay; but a king ^eshall reign over us: when ^fthe LORD your God *was* your king.

13 Now therefore, ^gbehold the king ^hwhom ye have chosen, *and* whom ye have desired! and behold, ⁱthe LORD hath set a king over you.

14 If ye will ^jfear the LORD, and serve him, and obey his voice, and not rebel against the ^kcommandment of the LORD, then shall both ye, and also the king that reigneth over you, ^lcontinue following the LORD your God.

15 But if ye will ^mnot obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, ⁿas it *was* against your fathers.

16 Now therefore ^ostand and see this great thing, which the LORD will do before your eyes.

^a Judges iii. 7. — ^r Judg. iv. 2. — ^s Judg. x. 7. — ^t Judges iii. 12. — ^u Judges x. 10. — ^x Judges ii. 13. — ^y Judges x. 25. — ^z Judges vi. 14, 32. — ^a Judges xi. 1. — ^b Chapter vii. 13. — ^c Chap. xi. 1.

^d Chapter viii. 3, 19. — ^e Judges viii. 23; Chapter viii. 7. — ^f Chapter x. 24. — ^g Chapter viii. 5; ix. 20. — ^h Hos. xiii. 11. — ⁱ Josh. xxi. 14. — ^j Hebrew, *mouth*. — ^k Heb. *be after*. — ^l Lev. xxvi. 14. — ^m Verse 9. — ⁿ Exod. xiv. 13, 31.

of their entering into the land of Canaan; inas-much as they brought them out of Egypt, con-ducted them through the wilderness, and there, by their prayers to God, and counsels to them, preserved them from ruin, and gave command from God for the distribution of the land among them, and encour-aged them to enter into it. And, lastly, Moses sub-stituted Joshua in his stead, and commanded him to seat them there, which he did.

Verse 9. *They forgot the Lord*—That is, they re-volted from him, and carried themselves as if they had wholly forgotten his innumerable favours. This he says to answer an objection, that the reason why they desired a king was, because in the time of the judges they were at great uncertainties, and often exercised with sharp afflictions: to which he an-swereth by concession that they were so; but adds, that they themselves were the cause of it, by their forgetting God: so that it was not the fault of that kind of government, but their transgressing the rules of it. *Fought*—With success, and subdued them.

Verse 11. *And Bedan*—We have no mention of Bedan in the book of Judges or elsewhere before, and therefore many commentators think this is another name for Barak. Others, however, think Samson to be the person here meant, being here called *Ben-Dan*, the son of Dan, or *Be-Dan*, that is, *in* or *of Dan*, because he was of that tribe, and to signify that they had no reason to distrust God, who could raise so eminent a saviour out of so obscure a tribe. *And ye dwelled safe*—So that it was not necessity, but mere wantonness, that made you desire a change.

Verse 12. *When ye saw that Nahash came against you, &c.*—From this it appears that Nahash had levied war against them some time before he

came against Jabesh-gilead, as mentioned in the foregoing chapter; and that they took occasion from thence to demand a king, as being fearful and impa-tient of staying till God should raise them up a de-liverer, or command Samuel, who was their judge, to go out to fight against him. *When the Lord your God was your king*—That is, when God was your immediate king and governor, who was both able and willing to deliver you, if you had cried to him, whereof you and your ancestors have had plentiful experience; so that you did not at all need any other king; and your desire of another was a manifest reproach against God.

Verse 13. *Behold the king whom ye have chosen*—Though God chose him by lot, yet the people are said to choose him; either generally, because they chose that form of government; or particularly, be-cause they approved of God's choice, and confirmed it. *The Lord hath set a king over you*—He hath yielded to your inordinate desire.

Verse 14. *Then, &c.*—Hebrew, *then shall ye be* (that is, walk, or go) *after the Lord*; that is, God shall still go before you, as he hath hitherto done, as your leader or governor, to direct, protect, and de-liver you; and he will not forsake you, as you have given him just cause to do. Sometimes this phrase of *going after the Lord*, signifies a man's obedience to God; but here it is otherwise to be understood, and denotes not a duty to be performed, but a privi-lege to be received upon the performance of their duty; because it is opposed to a threatening de-nounced in case of disobedience, in the next verse.

Verse 15. *As it was against your fathers*—Who lived under the judges; and you shall have no ad-vantage by the change of government, nor shall

A. M. 2909. 17 *Is it not* ^a wheat-harvest to-day?
B. C. 1095.

^o I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that ^p your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king.

18 ¶ So Samuel called unto the LORD; and he LORD sent thunder and rain that day; and ^q all the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, ^r Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the

^a Proverbs xxvi. 1. — ^o Joshua x. 12. — ^p Chapter viii. 7.
^q Exod. xiv. 31. — ^r Exod. ix. 28. — ^s Deut. xi. 16. — ^t Jer. xvi. 19. — ^u 1 Kings vi. 13. — ^x Josh. vii. 9. — ^y Deut. vii. 7.
^z Heb. *from ceasing*.

your kings be able to protect you against God's displeasure. We mistake, if we think we can evade God's justice by shaking off his dominion. If we will not let God rule us, yet he will judge us.

Verse 17. *Is it not wheat-harvest to-day?*—At which time it was a rare thing in those parts to have thunder or rain; the weather being more constant in its seasons than it is with us, and the rain being wont to fall periodically, only in the autumn and the spring, called the former and latter rain. *He shall send thunder and rain*—That you may understand that God is displeased with you, and see how foolishly and wickedly you have acted, in rejecting the government of that God at whose command are all things, both in heaven and in earth.

Verse 18. *The Lord sent thunder and rain*—Such was the power and favour with God that this man of God possessed! By this thunder and rain, God showed them their folly in desiring a king to save them, rather than God or Samuel, expecting more from an arm of flesh than from the arm of God, or from the power of prayer. Could their king *thunder with a voice like God?* Could their prince command such forces as the prophet could by his prayers? Likewise he intimates, that how serene soever their condition was now, (like the weather in wheat-harvest,) yet if God pleased he could soon change the face of the heavens, and *persecute them with his storms*.

Verses 19-21. *The Lord thy God*—Whom thou hast so great an interest in, while we are, ashamed and afraid to call him our God. *Fear not*—With a desponding fear, as if there are no hope left for you. *But turn not ye aside*—After idols, as they had often done before, and, notwithstanding this

LORD, but serve the LORD with all ^{A. M. 2909}
your heart; ^{B. C. 1095.}

21 And ^e turn ye not aside: ^f for *then should ye go* after vain *things*, which cannot profit nor deliver; for they *are* vain.

22 For ^g the LORD will not forsake his people ^x for his great name's sake: because ^y it hath pleased the LORD to make you his people.

23 Moreover as for me, God forbid that I should sin against the LORD ^h in ^z ceasing to pray for you: but ^a I will teach you the ^b good and the right way:

24 ^c Only fear the LORD, and serve him in truth with all your heart: for ^d consider ^e how ^f great *things* he hath done for you.

25 But if ye shall still do wickedly, ^g ye shall be consumed, ^h both ye and your king.

^z Acts xii. 5. — ^a Psalm xxxiv. 11. — ^b 1 Kings viii. 36
^c Ecclesiastes xii. 13. — ^d Isaiah v. 12. — ^e Or, *what a great thing*, &c. — ^f Deut. x. 21. — ^g Joshua xxiv. 20. — ^h Deut. xxviii. 36.

warning, did afterward. *Vain things*—So idols are called Deut. xxxii. 21, Jer. ii. 5; and so they are, being mere *nothings*, having no power in them, no influence upon us, nor being of any use or benefit to us.

Verse 22. *His name's sake*—That is, for his own honour, which would suffer much among men, if he should not preserve and deliver his people in imminent dangers. And this reason God allegeth, to take them off from all conceit of their own merit; and to assure them, that if they did truly repent of all their sins, and serve God with all their hearts, yet even in that case their salvation would not be due to their merits, but the effect of God's free mercy. *To make you his people*—Out of his own free grace, without any desert of yours, and therefore he will not forsake you, except you thrust him away.

Verse 24. *Only fear the Lord, and serve him with truth, &c.*—Otherwise neither my prayers nor counsels will stand you in any stead. Thus we see that amidst all the changes of the Hebrew state, their prophets steadily inculcated one and the same great principle, namely, that of fearing and serving the one true and living God, in spirit and in truth. Whether Moses or Joshua, the elders, or judges, or kings, were their governors, this great point was kept in view, and pursued still. And this indeed was the end of the Divine Providence in selecting this people: to preserve and spread among mankind the knowledge and worship of the true God, and obedience to his will, was the great point in view, in the divine counsels, in all that was done to and for the Israelites. And this great purpose, notwithstanding all their revolts and rebellions, was still carried on, at least in a measure, and accomplished.

CHAPTER XIII.

Saul and Jonathan's life-guard, 1, 2. Jonathan smites a garrison, and the people are called together, 3, 4. The Philistines come up, and the Israelites are terrified, 5-7. Saul's sacrifices, 8-10. Is reproved by Samuel, 11-14. The people diminished, plundered, and disarmed, 15-23.

A. M. 2903. B. C. 1095. SAUL¹ reigned one year; and when he had reigned two years over

Israel,

B. C. 1093. 2 Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in^a Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 ¶ And Jonathan smote^b the garrison of the Philistines that was in² Geba; and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

4 And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also³ was had in abomination with the Philistines: and the people were called together after Saul to Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea-shore

¹ Heb. the son of one year in his reigning.—^a Chapter x. 26. ^b Chap. x. 5.—² Or, the hill.

NOTES ON CHAPTER XIII.

Verses 3, 4. *Jonathan smote the garrison of the Philistines*—The Philistines, though subdued by Samuel at Ebene-zer, and driven out of the country, yet still retained possession of some strong-holds. *Saul blew the trumpet*—That is, he sent messengers to tell them all what Jonathan had done, and how the Philistines were enraged at it, and therefore what necessity there was of gathering themselves together for their own defence. *Israel heard that Saul had smitten, &c.*—Perhaps contrary to some treaty. *That Israel was held in abomination with the Philistines*—That is, that they were highly incensed to take revenge.

Verse 5. *Thirty thousand chariots*—The Syriac and Arabic copies mention only three thousand chariots, which seems to be the true reading; for there is no foundation for believing that the Philistines could bring into the field thirty thousand chariots of war. Indeed we read of nothing like it in all history. Or, we may suppose that most of them were but carriages for the baggage of the army.

Verse 6. *Israel saw that they were in a strait*—Though their wonderful success against the Ammonites had encouraged them to obey the summons of such a prosperous leader as Saul had been; yet

in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

6 ¶ When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people^c did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people⁴ followed him trembling.

8 ¶ And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might⁵ salute him.

³ Heb. did stink, Genesis xxxiv. 30.—^c Judg. vi. 2.—⁴ Heb. trembled after him.—^d Chap. x. 8.—⁵ Heb. bless him.

when they saw the vast army of the Philistines, how well they were appointed, and themselves unprovided, their hearts failed them, and they slunk away from him as fast as they had flocked to him. *The people were distressed*—Notwithstanding their former presumption, that if they had a king they would be free from all such difficulties and distresses. Hereby God intended to teach them the vanity of confidence in men; and that they did not one jot less need his help now than they did when they had no king. And probably they were the more discouraged, because they did not find Samuel with Saul. Sooner or later men will be made to see that God and his prophets are their best friends.

Verses 7, 8. *Some of the Hebrews went over Jordan*—They fled as far as they could from the present danger, even into the country of the two tribes and a half. *All the people followed him trembling*—That is, all that were left, who, it appears, were not many. *He tarried seven days*—Not seven complete days, for the last day was not finished. *According to the set time that Samuel had appointed*—This seems to refer to the command given two years before, and recorded chap. x. 8: see the note on that verse. *But Samuel came not to Gilgal*—So soon as Saul expected him.

A. M. 2911. B. C. 1093. 11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash;

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not ⁶made supplication unto the LORD: I forced myself therefore, and offered a burnt-offering.

13 And Samuel said to Saul, ^eThou hast done foolishly: ^fthou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

14 ^gBut now thy kingdom shall not continue:

A. M. 2911. B. C. 1093. ^hthe LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* ⁷present with him, ⁱabout six hundred men.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in ⁸Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* ^kOphrah, unto the land of Shual:

^a Heb. *entreated the face*.—² Chron. xvi. 9.—^f Chap. xv. 11. ^g Chap. xv. 28.

^b Psa. lxxxix. 20.—⁷ Heb. *found*.—ⁱ Chap. xiv. 2.—⁸ Heb. *Gebah*, Verse 3.—^k Josh. xviii. 23.

Verses 11, 12. *I saw that thou camest not*—When the seventh day was come, and a good part of it was past, I concluded thou wouldst not come that day. *I have not made supplication*—Hence it appears that sacrifices were accompanied with solemn prayers. *I forced myself*—I did it against my own mind and inclination: I offered a burnt-offering lest my enemies should attack me before I had commended myself and my cause to God, and entreated his aid and blessing.

Verse 13. *The Lord would have established thy kingdom for ever*—The phrase, *for ever*, in Scripture, often signifies only a long time. And this declaration would have been abundantly verified, if the kingdom had been enjoyed by Saul, and by his son, and by his son's son; after whom the kingdom might have come to Judah.

Verse 14. *A man after his own heart*—That is, such a man as will fulfil all the desires of his heart, and not oppose them as thou dost. *The Lord hath commanded*—That is, hath appointed, as the word *commanded* is often used. But although God threatened Saul with the loss of his kingdom for his sin, yet, it is not improbable, there was a tacit condition implied, namely, if he did not repent of this, and of all his sins; for the full, and final, and peremptory sentence of Saul's rejection is plainly ascribed to another cause, chap. xv. 11, 23–29; and, till that second offence, neither the Spirit of the Lord departed from him, nor was David anointed in his stead. But, “was not this a severe sentence now passed on Saul? Was it not hard to punish so little a sin with the loss of his kingdom?” Not to mention that no sin is little, because God, against whom all sin is committed, is a being of infinite majesty; and not to insist that what to men seems a small offence, to him, who knows the heart, may appear a heinous crime; this sin of Saul certainly can in no point of view be thought little, being an act of mani-

fest disobedience to a known and express command of God; and disobedience to God, though in a small matter, is a great provocation. “Samuel expressly says, *Thou hast not kept the commandment of the Lord thy God, which he commanded thee*. What was this commandment? Why, not only to wait seven days till Samuel came to assist at the sacrifice, but to receive God's direction, by the prophet, *what he should do*, or what measures he was to take upon the invasion of the Philistines, and not to act in so critical a conjuncture without his orders. Saul, under a pretence of piety, and *making supplication to the Lord*, absolutely contradicts the command, thinks himself above waiting for the prophet, takes upon himself the ordinance of an affair that no way belonged to him; and, as though God's direction by the prophet was of no consequence to him, resolves to act for himself, and deal with the Philistines as well as he could. Let any inferior prince thus violate the orders of his sovereign, and act in any affair of importance directly contrary to his instructions and duty, and no one will scruple to pronounce him guilty of rebellion, or think he was too hardly treated by being removed from his dignity and government.”—Dodd and Chandler.

Verses 15–17. *Saul numbered the people, about six hundred men*—A strange alteration since the last year, when, going out against the Ammonites, he had three hundred thousand with him, besides those of Judah, chap. xi. 6. *Saul, and the people, abode in Gibeah*—This was a strong place, in which they could defend themselves better than in the open field. *The spoilers came out, in three companies*—The Philistines sent out parties three several ways, to ravage the country, there being none to oppose them. This, we find from sundry instances, was the method which the enemies of Israel usually took to distress them,

A. M. 2917. 18 And another company turned
B. C. 1087. the way to ¹Beth-horon: and another company turned to the way of the border that looketh to the valley of ^mZeboim toward the wilderness.

19 ¶ Now ⁿthere was no smith found throughout all the land of Israel: (for the Philistines said, Lest the Hebrews make *them* swords or spears:)

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

¹ Joshua xvi. 3.—^m Nehemiah xi. 34.—ⁿ 2 Kings xxiv. 14.
^o Heb. ⁿ file with mouths.

Verse 19. *There was no smith found throughout all the land of Israel*—To this miserable condition the Philistines had reduced them during the forty years' tyranny which they exercised over them, as we read Judges xiii. 1. But after Samuel had put an end to that tyranny, by the great overthrow which he gave the Philistines at Eben-ezer, it seems something strange they had not restored their artificers. But the sloth of the Israelites appears in their whole story: and it was not easy, in so short a time, for men to learn this trade, which the Philistines wisely destroyed, as the Chaldeans, when they took Jerusalem, carried away all the smiths to Babylon, that they who remained in the land might not arm themselves again, 2 Kings xxiv. 14.

Verses 20, 21. *The Israelites went down to the Philistines*—Not to the country of the Philistines, for that was too far from many parts of the land of Israel; but to their garrisons, which they held among them even after Samuel had driven the main body of them out of the country. In these, it seems, the Philistines kept all the smiths, and there they allowed them to exercise their art for the uses following. *Yet they had a file, &c.*—They were allowed some proper instruments and tools for sharpening their implements of husbandry, in some degree; but no other.

Verse 22. *There was neither sword nor spear*—

21 Yet they had ^aa file for the A. M. 2917
B. C. 1087. mattocks, and for the coulters, and for the forks, and for the axes, and ¹⁰to sharpen the goads.

22 So it came to pass in the day of battle, that ^othere was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 ^pAnd the ¹¹garrison of the Philistines went out to the passage of Michmash.

¹⁰ Heb. *to set*.—^o Judges v. 8.—^p Chapter xiv. 1, 4.—¹¹ Or, *standing camp*.

This, it seems, must be restrained to the six hundred that were with Saul and Jonathan; for there were, no doubt, a considerable number of swords and spears among the Israelites, but they generally hid them, as now they did their persons, from the Philistines. And the Philistines had not yet attained to so great a power over them as wholly to disarm them, but thought it sufficient to prevent the making of new arms, knowing that the old ones would shortly be decayed and useless. There were likewise other arms more common in those times and places than swords and spears; to wit, bows and arrows, and slings and stones. And besides these, people anciently often used clubs, wherewith to beat down their enemies; and, before the invention of spears with iron points, they had sharp stakes hardened in the fire, as many authors inform us.

Verse 23. *And the garrison of the Philistines went out*—This probably refers to the garrison mentioned in the beginning of the next chapter. And Michmash seems to have been the name of the garrison, not of the passage: as if it had been said, *The garrison of the Philistines in Michmash went out to the passage*. For Michmash, it appears, was upon a high hill, as Gibeah was, between which places was a valley, called here a passage, into which the garrison descended to invite the Israelites to battle.

CHAPTER XIV.

Jonathan proposes to his armour-bearer the attacking of the Philistines' army, 1–10. They make the attack; the Philistines are terrified, 11–15. They slay one another, and are pursued by the Israelites, 16–23. Saul adjures the people eat nothing till night; Jonathan eats honey, 24–30. The people smite the Philistines, and eat the spoil with the blood, 31, 32. Saul remedies this, 33–35. Dooms Jonathan to death, who is rescued by the people, 36–46. A general account of Saul's exploits and family, 47–52.

A. M. 2917.
B. C. 1087.

NOW ¹ it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison that *is* on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gibeah under a pomegranate-tree which *is* in Migron: and the people that *were* with him *were* ^a about six hundred men;

3 And ^b Ahiah, the son of Ahitub, ^c I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, ^d wearing an ephod. And the people knew not that Jonathan was gone.

4 And between the passages by which Jonathan sought to go over ^a unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The ² forefront of the one *was* situate north-

^a Or, *there was a day*.—^a Chap. xiii. 15.—^b Chap. xxii. 9, 11, 20; called *Ahimelech*.—^c Chap. iv. 21.

NOTES ON CHAPTER XIV.

Verse 2. *Saul tarried in the uttermost part of Gibeah*—In the outworks of the city, where he had intrenched himself to observe the motions of the Philistines. *Under a pomegranate-tree*—A grove of pomegranate-trees. *Which is in* (or toward) *Migron*—A place near Gibeah.

Verse 3. *And Ahiah, the son of Ahitub*—The high-priest, who was here to attend upon the ark, which had been brought hither, verse 18. *The son of Eli, the Lord's priest in Shiloh*—These last words manifestly belong not to Ahiah, but to Eli, who was high-priest while the tabernacle was at Shiloh. *Wearing an ephod*—Or rather, *the ephod*; that is, the high-priest's ephod, comprehending the breast-plate with the *Urim* and *Thummim*, which were inseparable from it. These Ahiah, being high-priest, now wore. Saul, being now in great distress, probably had sent for Ahiah, that he might consult God for him, as there should be occasion.

Verse 4. *Between the passages*—Two passages, both which Jonathan must cross, to go to the Philistines, and between which the following rocks lay; but the words may be rendered, in *the middle of the passage*; the plural number being put for the singular. *There was a sharp rock*—Which is not to be understood, as if in this passage one rock was on the right hand, and the other on the left; for so he might have gone between both, and there was no need of climbing up to them. But the meaning is, that *the tooth* (or prominence) *of one rock* (as it is in the Hebrew) *was on the one side*; that is, northward, looking toward Michmash, (the garrison of the

ward over against Michmash, and <sup>A. M. 2917
B. C. 1087</sup> the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for *there is* no restraint to the LORD ^f to save by many or by few.

7 And his armour-bearer said unto him, Do all that *is* in thy heart: turn thee; behold, *I am* with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

9 If they say thus unto us, ³ Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand; and ^h this *shall be* a sign unto us.

^d Chap. ii. 28.—^e Chap. xiii. 22.—^g Heb. *tooth*.—^f Judges vii. 4, 7.—^h Heb. *be still*.—^b Gen. xxiv. 14.

Philistines,) and *the tooth of the other rock was on the other side*; that is, southward, looking toward Gibeah, (where Saul's camp lay,) and Jonathan was forced to climb over these two rocks, because the common ways from one town to the other were obstructed.

Verse 6. *The garrison of these uncircumcised*—So he calls them, to strengthen his faith by this consideration, that his enemies were enemies to God; whereas he was circumcised, and therefore in covenant with God, who was both able and engaged to assist his people. *It may be*—He speaks doubtfully; for though he felt himself stirred up by God to this exploit, and was assured that God would deliver his people, yet he was not certain that he would do it at this time, and in this way. *That the Lord will work*—Great and wonderful things. *There is no restraint to the Lord to save by many or few*—From this it appears that Jonathan had a true faith in the power of God, being fully persuaded that he could do every thing, and needed not the help or co-operation of natural causes.

Verse 10. *This shall be a sign unto us*—Jonathan, not being assured of the success of this intended exploit, desires a sign, and by the instinct of God's Spirit pitches on this. He could upon no good ground have spoken in this manner without an impulse from God, who often suggested such thoughts and resolutions unto good men's minds in ancient times, as we see in the example of Abraham's servant, Gen. xxiv. 14, &c. God, we must observe, has the governing of the hearts and tongues of all men, even of those that know him not, and serves his own purposes

A. M. 2917. B. C. 1087. 11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, Come up to us, and we will show you a thing. And Jonathan said unto his armour-bearer, Come up after me: for the LORD hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer slew after him.

14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were ⁴a half acre of land, which a yoke of oxen might plough.

⁴Or, half a furrow of an acre of land, Judg. vii. 21.—¹2 Kings vii. 7.—^kChap. xiii. 27.—²Heb. a trembling of God.

by them, though they mean not so, neither do their hearts think so.

Verses 11, 12. *Both of them discovered themselves*—At the bottom of the rocks. *Come up to us, &c.*—A speech of contempt and derision. *The Lord hath delivered them, &c.*—Jonathan, hearing those of the garrison make use of the very words which he had fixed on as a sign of victory, immediately concluded that God had influenced their minds and tongues, and thereby caused them to use the words, and would certainly render his designed attempt successful. And he piously and modestly ascribes the success, which he now foresees, to God only. And he does not say, *into our hand, but into the hand of Israel*; for he sought not his own glory, but the public good. His faith being thus strengthened, nothing can stand against him: he climbs the rock upon all-four, though he had nothing to cover him, none to second him, nor any probability of any thing but death before him.

Verse 13. *They fell before Jonathan*—It is probable that the garrison, after they had spoken to Jonathan and his armour-bearer, concerned themselves no further about them, so that they climbed up unperceived, and fell upon the Philistines unawares, and perhaps when they were unarmed. And being endowed with extraordinary strength and courage, and having, with incredible boldness, killed the first they met with, it is not strange if the Philistines were both astonished and intimidated; God also struck them with a panic; and withal, infatuated their minds, and possibly put an evil spirit among them, which in this universal confusion made them conceive that there was treachery among themselves, and therefore caused them to sheath their swords in one another's bowels.

Verses 14, 15. *Within a half acre of land*—The

15 ¶ And ⁱthere was trembling in A. M. 2917. the host, in the field, and among all B. C. 1087. the people: the garrison, and ^kthe spoilers, they also trembled, and the earth quaked: so it was ⁵a ¹very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and behold, the multitude melted away, and they ^mwent on beating down one another.

17 ¶ Then said Saul unto the people that were with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer were not there.

18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

19 And it came to pass while Saul ⁿtalked unto the priest, that the ⁶noise that was in the

¹Gen. xxxv. 5.—^mVerse 20.—ⁿNum. xxvii. 21.—⁶Or, tumult.

garrison seems to have been divided into several bands, and posted upon several craggy eminences; for this first party that Jonathan attacked seems to have been quite separate from the rest. *There was a trembling in the host*—That is, in the whole host which was in the field. The Philistines, hearing of this slaughter of the twenty men, undoubtedly concluded that they had been attacked by a considerable number of Israelites, which put them into a great consternation. *Among all the people*—That is, among all the rest of their forces, as well as those in the garrison at Michmash, and the spoilers, mentioned chap. xiii. 17; the report of this prodigy, and with it the terror of God, speedily passing from one to another. The Hebrew is, *a trembling of God*, signifying not only a very great trembling, but such as was supernatural, and came immediately from the hand of God. He that made the heart knows how to make it tremble. To complete their confusion, even the earth quaked; it shook under them, and made them fear it was just going to swallow them up. Those who will not fear the eternal God, he can make afraid of a shadow.

Verses 16, 17. *Behold the multitude melted away*—Were discomfited and scattered; so that fewer and fewer were seen in a company together. *They went on beating down one another*—Not being able in this confusion to distinguish their friends from their enemies. *Then said Saul, Number now, &c.*—Saul, upon the report of the watchmen concerning the seeming confusion in the army of the Philistines, concluded that some of his people had gone out unknown, and attacked them. He therefore ordered them to be numbered, to see who were missing.

Verses 18, 19. *Saul said, Bring hither the ark of God*—Finding only Jonathan and his armour-bearer missing, Saul did not know what to conclude, and

A. M. 2917. host of the Philistines went on, and
B. C. 1087. increased: and Saul said unto the priest, Withdraw thy hand.

20 And Saul and all the people that *were* with him ⁷ assembled themselves, and they came to the battle: and behold, ⁸ every man's sword was against his fellow, *and there was* a very great discomfiture.

21 Moreover, the Hebrews *that were* with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which ⁹ had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 ^a So the LORD saved Israel that day: and the battle passed over ^r unto Beth-aven.

24 ¶ And the men of Israel were distressed that day: for Saul had ^s adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on

mine enemies. So none of the people ^{A. M. 2917.}
tasted *any* food. ^{B. C. 1087.}

25 ^t And all *they* of the land came to a wood; and there was ^u honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped: but no man put his hand to his mouth; for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in a honey-comb, and put his hand to his mouth; and his eyes were enlightened.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were ⁸ faint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

⁷ Heb. *were cried together*.—⁸ Judg. vii. 22.—^r Chap. xiii. 6.
⁹ Exod. xiv. 30.

^t Chap. xiii. 5.—^s Josh. vi. 26.—^t Deut. ix. 28.—^u Exod. iii. 8.—⁸ Or, *weary*.

therefore called in all haste for Ahiah the priest, to inquire of the Lord concerning it, and in what manner he and the people with him were to act. But before the priest had performed his office, the rout and flight of the Philistines were perceived so plainly that Saul called to the priest to desist, or, as it is expressed, to *withdraw his hand*, as there was no occasion for further inquiry, it being plain what the matter was, and what they had to do.

Verses 20, 21. *There was a very great discomfiture*—Namely, in the army of the Philistines; which, it is likely, consisted of various nations, and in the confusion into which they were thrown, they fell upon one another, not distinguishing friends from enemies. *The Hebrews that were with the Philistines*—Having gone with their army, either by constraint, as servants, or in policy, to gain their favour and protection. *They also turned to be with the Israelites*—In the midst of this battle they went over to their own countrymen.

Verse 23. *The Lord saved Israel that day*—Their deliverance was evidently effected by him, and that by means very extraordinary, and such as could have produced no such effect without his almighty power working thereby. *The battle passed over unto Beth-aven*—That is, the warriors that were engaged in the battle, and were pursuing the Philistines.

Verse 24. *The men of Israel were distressed that day*—With hunger, and weakness, and faintness, and all by reason of the following rash and inconsiderate oath, whereby Saul had foolishly adjured them, and to which, it is probable, they had consented, *Say-*

ing, Cursed be the man that eateth any food until evening—Saul's intention in putting this oath was undoubtedly to save time, lest the Philistines should gain ground of them in their flight. But the event showed it was a false policy; for the people were so faint and weak for want of food, that they were less able to follow and slay the Philistines than if they had stopped to take a moderate refreshment. *That I may be avenged of mine enemies*—As Saul's intention was good, so the matter of the obligation was not simply unlawful, if it had not been so rigorous in excluding all food, and in obliging the people to it under pain of an accursed death, which was a punishment far exceeding the fault.

Verse 25. *All they of the land*—The six hundred that were with Saul, and who were now engaged in the pursuit of the Philistines, are chiefly intended here. Many others, however, from different parts of the neighbouring country, had begun to flock in, and join them as soon as they understood that their enemies fled. *There was honey upon the ground*—Which had dropped, as was usual, from the hollow trees, or the clefts of rocks, where bees were wont to make their combs in that country, as they also use to do in many others, and even upon the very ground.

Verses 27, 28. *His eyes were enlightened*—He was refreshed, and recovered his lost spirits. This cleared his sight, which was grown dim by hunger and faintness. *Then answered one of the people*—One of them that came with Saul, whose forces were now united with Jonathan's.

A. M. 2917. 30 How much more, if haply the
B. C. 1087. people had eaten freely to-day of the
spoil of their enemies which they found? for
had there not been now a much greater slaughter
among the Philistines?

31 ¶ And they smote the Philistines that day
from Michmash to Ajalon: and the people were
very faint.

32 And the people flew upon the spoil, and
took sheep, and oxen, and calves, and slew
them on the ground: and the people did eat
them ^x with the blood.

33 Then they told Saul, saying, Behold, the
people sin against the LORD, in that they
eat with the blood. And he said, Ye have
⁹ transgressed: roll a great stone unto me
this day.

34 And Saul said, Disperse yourselves among
the people, and say unto them, Bring me hither
every man his ox, and every man his sheep,
and slay *them* here, and eat; and sin not against
the LORD in eating with the blood. And all
the people brought every man his ox ¹⁰ with
him that night, and slew *them* there.

35 ¶ And Saul ^y built an altar unto the LORD:

^x Lev. iii. 17.—⁹ Or, *dealt treacherously*.—¹⁰ Heb. *in his hand*.—^y Chap. vii. 17.—¹¹ Heb. *that altar he began to build unto the LORD*.

Verse 30. *How much more if the people had eaten freely*—They would have been able to pursue them more swiftly, and to have done greater execution upon them, than they could when they were faint. Thus men, by their rashness, hinder what they most desire.

Verse 32. *The people flew on the spoil*—Like ravenous birds. They were so faint and hungry that, in the evening, when the pursuit was given over, they seized upon and devoured what was eatable of the spoil, and had not patience to wait the killing and draining of the blood from the beasts, in the manner it ought to have been done according to the law. *But did eat them with (or rather in) the blood*—Thus they who made conscience of obeying the king's commandment, for fear of the curse, made no scruple of transgressing God's command.

Verses 33, 34. *Ye have transgressed*—He sees their fault, but not his own, in giving the occasion of it. *Disperse yourselves among the people*—Saul sends out his officers to charge the people that, when any more beasts were to be killed by or for any of them, they should bring them to a particular place, where he had fixed a stone for the purpose, and slay them under the inspection of proper officers.

Verses 36, 37. *Let us go down after the Philistines by night*—Having thus refreshed themselves in the evening, Saul proposes to them to renew the

¹¹ the same was the first altar that he
built unto the LORD:

36 And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 ¶ And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But ^a he answered him not that day.

38 ¶ And Saul said, ^a Draw ye near hither all the ¹² chief of the people: and know and see wherein this sin hath been this day.

39 For ^b as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him.

40. Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, ¹³ Give ^c a perfect lot. ^d And Saul

^a Chap. xxviii. 6.—^a Josh. vii. 14.—¹² Heb. *corners*, Judg. xx. 2.—^b 2 Sam. xii. 5.—¹³ Or, *Show the innocent*.—^c Prov. xvi. 33.—^d Josh. vii. 16.

pursuit, hoping to cut off the whole army of the Philistines when they were asleep in the night. *Then said the priest, Let us draw near hither unto God*—To the ark, in order to inquire of God. It is probable he stood before the altar, and wished to remind them that it was dangerous to undertake any thing without God's direction. *He answered him not that day*—Though the priest, it seems, often asked an answer, yet he received none.

Verse 39. *As the Lord liveth*—Here again we have a proof of Saul's rashness and folly, and of the violence and impetuosity of his temper. As he had before adjured the people, and exposed them to an execration uttered most inconsiderately; so now he lays himself under an execration to put to death, as it turned out, even his son Jonathan, who had been the first and almost sole instrument of effecting this glorious deliverance for Israel, and that for no other fault than tasting a little honey, without knowing that he had thereby exposed himself to his father's curse. *But not a man answered him*—None of those that saw Jonathan eating informed against him; because they were satisfied that his ignorance excused him; and from their great love to Jonathan, whom they would not expose to death for so small an offence.

Verses 41, 42. *Give a perfect lot*—Or, *Declare the perfect, or guiltless person*. That is, O Lord

A. M. 2917. and Jonathan were taken: but the
B. C. 1087. people ¹⁴ escaped.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, * Tell me what thou hast done. And Jonathan told him, and said, † I did but taste a little honey with the end of the rod that *was* in my hand, *and* lo, I must die.

44 And Saul answered, ‡ God do so, and more also; ^h for thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: ⁱ *as* the LORD liveth, there shall not one hair of his head fall to the

ground; for he hath wrought with
God this day. So the people rescued
Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of ^k Ammon, and against Edom, and against the kings of ^l Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*.

48 And he ¹⁵ gathered a host, and ^m smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

¹⁴ Heb. *went forth*.—* Josh. vii. 19.—† Verse 27.—‡ Ruth i. 17.—^h Verse 39.

ⁱ 2 Sam. xiv. 11.—^k Chap. xi. 11.—^l 2 Sam. x. 6.—¹⁵ Or, wrought mightily.—^m Chap. xv. 3, 7.

so guide the lot, that it may discover who is guilty in this matter, and who innocent. *The people escaped*—They were pronounced guiltless. *Jonathan was taken*—God so ordered the lot; not that he approved Saul's execration, (verse 24,) or his oath that the transgressor should die, (verse 39,) nor that he would expose Jonathan to death; but that Saul's folly might be chastised, when he saw what danger it had brought upon his eldest and most excellent son; and that Jonathan's innocence might be cleared.

Verses 44, 45. *Thou shalt surely die, Jonathan*—This again was most rashly spoken. Saul, however, seems to have been influenced by a real fear of God, and certainly is to be commended for having a greater regard to his oath than to his kindred and natural affection. *The people said, Shall Jonathan die?*—Hitherto they had expressed themselves in a way that manifested their obedience to Saul, and acquiesced in what seemed good to him. But now that Jonathan is in danger, Saul's word is no longer a law to them; but with the utmost zeal they oppose the execution of his sentence. *Who hath wrought this great salvation in Israel*—Shall that life be sacrificed which was so bravely exposed for the public service, and to which we owe our lives and triumphs? No, we will never stand by and see him thus treated whom God has delighted to honour. *As the Lord liveth, there shall not one hair of his head fall to the ground*—Saul had sworn that he should die; but they oppose their oath to his, and swear he shall not die. They did not rescue him by violence, but by reason and resolution. And Josephus says, "They offered prayers to God that he would forgive Jonathan's sin," and that he might be loosed from the curse. *He hath wrought with God this day*—It is plain the blessing and favour of God have been with him. It has been in concurrence with God that he has wrought this salvation. And God is so far from being offended with Jonathan, that he hath graciously owned him in the great services of

this day. We may suppose Saul had not so perfectly forgot the relation of a father, but that he was willing enough to have Jonathan rescued, and well pleased to have that done which yet he would not do himself; and he that knows the heart of a father, knows not how to blame him.

It may be edifying to the reader, and therefore not improper to copy here, the following important observations of a late but anonymous writer, on the foregoing verses: "It may, at first sight, appear strange that the Divine Providence should so order things, by giving no answer to the high-priest, and causing the lots so to fall, that Jonathan, who appears entirely guiltless, should be brought into imminent danger of his life. If we consider this *only* in respect to Jonathan, it does indeed appear unaccountable; but if we take in his father Saul, it will appear to have been an act of divine wisdom. It is manifest, as well from the unnecessary and unprofitable oath that Saul here exacted from the people, as from many other passages of his life, that Saul was of a hasty, precipitate temper. What better lesson then could God give to him, and to all of such hasty, precipitate tempers, than to bring him into the grievous strait of either breaking a solemn oath or putting his own son to death? That this was the main intention of all that happened on this occasion appears evident, in that God inspired the people with such a courage and love for Jonathan, that they would not, upon any terms, permit even a hair of his head to fall to the ground. For we cannot suppose, if God had intended to punish Jonathan, as guilty of any crime, that the disposition of the people could have prevented his purposes, though they did those of Saul, which had no foundation in justice."

Verses 47, 48. *Saul took the kingdom*—That is, resumed the administration of it, after he had, in a manner, lost it by the Philistines, who had almost got the entire possession of it, and enslaved Israel. *And fought against all his enemies on every side*—

A. M. 2917. 49 ¶ Now ^a the sons of Saul were
B. C. 1087. Jonathan, and Ishui, and Melchishua: and the names of his two daughters were these; the name of the firstborn Merab, and the name of the younger Michal:

50 And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was ¹⁶ Abner,

^a Chap. xxxi. 2.—¹⁶ Heb. Abiner.

He did not invade them, as may be gathered from the next verse, but repelled them, and kept them within their own limits. He gathered a host, and smote the Amalekites; which war is described at large in the next chapter.

Verse 49. *And Ishui*—Called also Abinadab, chap. xxxi. 2. Ish-bosheth, Saul's other son, is here omitted because the sacred historian intended to mention

the son of Ner, Saul's uncle. A. M. 2917.
B. C. 1087. 51 ^o And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, ^p he took him unto him.

^o Chap. ix. 1.—^p Chap. viii. 11.

only those of Saul's sons who went with him into the battles here recorded, and who were afterward slain with him.

Verse 52. *When Saul saw any strong man, he took him*—That is, when he saw any one behave well in battle, or of great strength, he took him into his band to be near to him on all occasions, and to go out to battle with him.

CHAPTER XV.

God commands Saul utterly to destroy the Amalekites, 1-3. He destroys them, but not utterly, 4-9. Samuel pronounces sentence upon him for his disobedience, yet consents to honour him before the people, 10-31. Slays Agag, 32, 33. Takes his leave of Saul, yet mourns for him, 34, 35.

A. M. 2925. SAMUEL also said unto Saul, ^a The
B. C. 1079. LORD sent me to anoint thee to be king over his people, over Israel: now therefore

^a Chap.

hearken thou unto the voice of the A. M. 2925.
words of the LORD. B. C. 1079.

2 Thus saith the LORD of hosts, I remember

ix. 16.

NOTES ON CHAPTER XV.

Verses 1, 2. *Hearken thou unto the voice of the Lord*—Thou hast erred already; now regain God's favour by thy exact obedience to what he commands. *Thus saith the Lord, I remember, &c.*—Now I will avenge those old injuries of the Amalekites on their children, who continue in their parents' practices. God here refers to that most notorious instance of cruelty, inhumanity, and impiety, their invading and destroying, as far as in them lay, by treachery and surprise, and that uninjured and unprovoked, the people of Israel, when they were coming out of Egypt, and were manifestly under the immediate and miraculous protection of Almighty God. "This was a sin," says Dr. Delaney, "at once so inhuman and so atheistical, as perhaps cannot be paralleled in any one instance from the foundation of the world, and therefore it is no wonder if this flagrant act of villany and impiety produced that dreadful decree against them, recorded Exod. xvii. 14, *I will utterly put out the remembrance of Amalek from under heaven*: and again, verse 16, *The Lord hath sworn that he will have war with Amalek, from generation to generation*. To reconcile this

severe decree with the principles of justice, and God's own declaration, (Ezek. xviii.,) of his limiting the vengeance of guilt to the person of the offender, we need only to reflect upon one plain observation, with which every day's experience sufficiently furnishes us, that nothing is more common than for children to be unrepentant, and, it may be, improved and inveterate in the sins of their ancestors: and that nothing is more easy to the divine prescience than to foresee this, and to pronounce upon it. And that this was the case of the Amalekites, sufficiently appears from their history. For, as their fathers attempted upon the Israelites, when under the manifest protection of God, their sons continued to do the same upon every occasion, though the same protection became every day more and more conspicuous by many and repeated instances." *When he came out of Egypt*—When he was newly come out of cruel and long bondage, and was now weak, and weary, and faint, and hungry, Deut. xxv. 18; and therefore it was barbarous, instead of that pity which even nature prompted them to afford, to add affliction to the afflicted; it was also horrid impiety to fight against God himself, and to lift up *their hand*

A. M. 2925. *that* which Amalek did to Israel, B. C. 1079.

^b how he laid *wait* for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and ^e utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and ¹ laid wait in the valley.

6 ¶ And Saul said unto ^d the Kenites, ^e Go, depart, get you down from among the Ama-

^b Exod. xvii. 8, 14.—^c Leviticus xxvii. 28.—¹ Or, *fought*.
^d Num. xxiv. 21.—^e Gen. xviii. 25.—^f Exod. xviii. 10, 19.
¶ Chap. xiv. 48.

in a manner, against the Lord's throne, while they struck at that people which God had brought forth in so stupendous a way.

Verse 3. *Go and smite Amalek, and utterly destroy all that they have, &c.*—This heavy sentence was pronounced against them long before, (Exod. xvii. 14.) and renewed at the Israelites' entrance into Canaan, with a charge not to forget it, (Deut. xxv. 19.) and now ordered to be put in execution. *Slay both man and woman, infant and suckling*—We are to consider these orders of God, given in Scripture, for the slaying the innocent with the guilty, even children and sucklings, who could have done no harm, in the same light as we do a plague or earthquake, or any other of God's judgments in the earth, whereby the guiltless are cut off with the guilty; the reason of which, perhaps, may be, that the guilty, in such calamities, are more grievously afflicted and punished, by the cutting off their harmless children, than they would be by any thing that could befall themselves. And God can, and certainly does, crown elsewhere the innocent with happiness, great enough to reward them amply for the evils that fall upon them here. And, without doubt, every infant, however much its death may be lamented by its parents, receives a great favour and blessing from God by having death bestowed upon it in its infancy; as it is taken away from all the miseries of this life, in order to be made perfectly and eternally happy.

The reason, perhaps, of God's ordering the beasts to be all killed, upon this and some other occasions of this sort, was, that the neighbouring nations might know that these terrible executions of the Israelites upon some particular nations, did not proceed from any views of profit or interest to themselves, but were done in obedience to the commands of the Lord of all, to punish those whose iniquity was full. For, had the Israelites been allowed to spare the cattle (which were then the chief riches of the nations) on these occasions, they would have appeared rather as the murderers of these people, for the sake of their riches, than the ministers of God's wrath,

lekites, lest I destroy you with them: A. M. 2925. for ^f ye showed kindness to all the B. C. 1079 children of Israel when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 ¶ And Saul smote the Amalekites from ^h Havilah, until thou comest to ⁱ Shur, that is over against Egypt.

8 And ^k he took Agag the king of the Amalekites alive, and ¹ utterly destroyed all the people with the edge of the sword.

9 But Saul and the people ^m spared Agag, and the best of the sheep, and of the oxen, and ² of the fatlings, and the lambs, and all

^h Genesis ii. 11; xxv. 18.—ⁱ Genesis xvi. 7.—^k 1 Kings xx. 34, &c.—¹ Chapter xxx. 1.—^m Verses 3, 15.—² Or, of the second sort.

to punish nations whose abominations made them ripe for destruction.

Verse 5. *Saul came to a city of Amalek*—Or, to the city of Amalek. For the metropolis of the kingdom seems to be here meant, the name of which some have thought was Amalek. *And laid wait in the valley*—Or fought them in the valley; for they came out to give him battle.

Verse 6. *Saul said unto the Kenites*—A people descended from, or nearly related to, Jethro, who anciently dwelt in rocks near the Amalekites, (Num. xxiv. 21,) and afterward some of them dwelt in Judah, (Judges i. 16,) whence it is probable they removed (which, dwelling in tents, they could easily do) and retired to their old habitation, because of the wars and troubles wherewith Judah was annoyed. *Ye showed kindness*—Some of your progenitors did so, and, for their sakes, all of you shall be spared and kindly treated. You were not guilty of that sin for which Amalek is now to be destroyed. When destroying judgments are abroad, God takes care to separate the precious from the vile. It is then especially dangerous to be found in the company of God's enemies. The Jews have a saying, *Wo to a wicked man and to his neighbour.*

Verses 7, 8. *To Shur*—That is, from one end of their country to the other; he smote all that he met with: but a great number of them fled away upon the noise of his coming, and secured themselves in other places, till the storm was over. *Destroyed all*—Whom he found. Now they paid dear for the sins of their ancestors. They were themselves guilty of idolatry and numberless sins, for which they deserved to be cut off. Yet, when God would reckon with them, he fixes upon this as the ground of his quarrel.

Verse 9. *Would not utterly destroy them*—As they had been commanded of God, but took them as a prey to themselves. *Every thing that was vile, they destroyed*—All that was not worth the keeping. Thus they obeyed God as far as they could, without inconvenience and loss to themselves, which is ■

A. M. 2925. *that was good, and would not utterly*
B. C. 1079. destroy them: but every thing *that*
was vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 ^a It repenteth me that I have set up Saul to be king: for he is ^o turned back from following me, ^p and hath not performed my commandments. And it ^q grieved Samuel; and he cried unto the LORD all night.

12 ¶ And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to ^r Carmel, and behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, ^s Blessed be thou of the LORD: I have performed the commandment of the LORD.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: ^t for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, A. M. 2925.
Stay, and I will tell thee what the B. C. 1079.
LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, ^u When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until ^v they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, ^x I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 ^y But the people took of the spoil, sheep and oxen, the chief of the things, which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, ^z Hath the LORD *as great* delight in burnt-offerings and sacrifices,

^a Verse 35.—^o Josh. xxii. 16.—^p Chap. xiii. 13.—^q Verse 35.—^r Josh. xv. 55.—^s Gen. xiv. 19.

striking instance of the baseness of human nature, when governed by covetousness, or any such like grovelling affection or appetite.

Verse 11. *It repenteth me that I have set up Saul to be king*—Repentance, properly speaking, implies grief of heart, and a change of counsels. Understood in which sense, it can have no place in God. But it is often ascribed to him in the Scriptures when he alters his method of dealing with persons, and treats them as if he did indeed repent of the kindness he had shown them. *He is turned back from following me*—Therefore he did once follow God, otherwise it would have been impossible he should *turn back from following him*. *He cried unto the Lord all night*—To implore his pardoning mercy for Saul and for the people.

Verses 12, 13. *Behold, he set him up a place*—That is, a monument or trophy of his victory; perhaps a column, or barely a large heap of stones, as was the custom of those early ages. *I have performed the commandment of the Lord*—He makes so little account of the fault he had committed, that he even boasts of his performance.

Verse 15. *They*—That is, the people; *have brought them from the Amalekites*—Thus he lays the blame upon the people, whereas they could not do it without his consent, and he should have used his power to overrule them. *To sacrifice unto the Lord thy*

^t Verses 9, 21.—^u Chapter ix. 21.—^v Heb. *they consume*.
^x Verse 13.—^y Verse 15.—^z Psa. i. 8.

God—This was a plausible pretence; but as the Lord had given express command that nothing should be saved, no more for himself than for them, this excuse could be no more than an instance of mean hypocrisy.

Verses 18, 19. *The Lord sent thee on a journey*—So easy was the service, and so certain the success, that it was rather to be called a journey than a war. *Wherefore didst thou not obey the voice of the Lord?*—The command was as plain as words could make it; and there was no reason but his own base covetousness why it was not obeyed.

Verses 20, 21. *Have brought Agag the king*—To be dealt with as God pleaseth. Strange stupidity! to imagine such a partial obedience could be pleasing unto God. *But the people took of the spoil*—It was a mean thing to throw all the blame on the people, whom he ought to have governed better; and it was worst of all to pretend religion for his disobedience. *The things which should have been utterly destroyed*—Here he shows that he was conscious he had not done as he was commanded.

Verse 22. *Behold, to obey is better than sacrifice*—A most divine admonition this, and inculcated by all the following inspired writers, by David, Solomon, and the prophets; as the reader may see by consulting the margin. Obedience to God is a moral duty, constantly and indispensably necessary; but

A. M. 2925. as in obeying the voice of the LORD?
B. C. 1079.

Behold, ^a to obey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion *is as* the sin of ⁴witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, ^b he hath also rejected thee from *being* king.

24 ¶ ^c And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I ^dfeared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, I will not return with thee: ^e for thou hast rejected the word

^a Eccles. v. 1; Hosea vi. 6; Matt. v. 24; ix. 13; xxii. 7; Mark xii. 33.—^b Heb. *divination*, Deut. xviii. 10.—^c Chap. xiii. 14.

sacrifice is but a ceremonial institution, sometimes unnecessary, as it was in the wilderness; and sometimes sinful, when it is offered by a polluted hand, or in an irregular manner. Therefore thy gross disobedience to God's express command is not to be compensated with sacrifice. *To hearken*—That is, to obey. *The fat of rams*—Then the choicest part of all the sacrifice.

Verse 23. *For rebellion*—Disobedience to God's command; *is as the sin of witchcraft*—Or the using divinations, and consulting familiar spirits, is as plainly condemned, and as certainly damnable and destructive. *Stubbornness*—Contumacy, persisting in sin, justifying it, and pleading for it; *is as iniquity and idolatry*—Or, rather, *the iniquity of idolatry*, the highest degree of wickedness. The meaning is, that as Saul had wilfully disobeyed the command of God, he was guilty of rebellion against him; and that wilful, peremptory disobedience to any command of God is, for the nature of it, a most heinous sin, though the matter in which it is manifested be ever so small. *The Lord hath rejected thee from being king*—That is, hath pronounced the sentence of rejection; for that he was not now actually deposed by God, plainly appears in that not only the people, but even David, after this, owned him as king. Indeed, he continued to be king till the day of his death. He was only actually rejected and deposed when he was slain in battle. But the expression may chiefly respect his posterity, to whom God would not suffer the kingdom to descend.

Verses 24, 25. *I have sinned*—It does by no means appear that Saul acts the hypocrite herein, in assigning a false cause of his disobedience. Rather, he nakedly declares the thing as it was. *Pardon my sin*—Neither can it be proved that there was any hypocrisy in this. Rather, charity requires us to

of the LORD, and the LORD hath re- A. M. 2925.
jected thee from being king over Israel. B. C. 1079.

27 And as Samuel turned about to go away, ^f he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, ^g The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine *that is better than thou*.

29 And also the ^h Strength of Israel ⁱ will not lie nor repent: for he *is* not a man, that he should repent.

30 Then he said, I have sinned: *yet* ^j honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

^e 2 Samuel xii. 13.—^d Exodus xxiii. 2.—^c Chapter ii. 30.
^f 1 Kings xi. 30.—^g Chap. xxviii. 17.—^h Or, *eternity*, or, *victory*.—ⁱ Num. xxiii. 19.—^j John v. 44.

believe, that he sincerely desired pardon, both from God and man, as he now knew he had sinned against both.

Verse 26. *I will not*—This was no lie, though he afterward returned, because he spoke what he meant; his words and his intentions agreed together, though afterward he saw reason to change his intentions. Compare Gen. xix. 2, 3. This may relieve many perplexed consciences, who think themselves obliged to do what they have said they would do, though they see just cause to change their minds. *Hath rejected thee, &c.*—But he does not say, he *"hath rejected thee from salvation."* And who besides hath authority to say so?

Verses 28, 29. *The Lord hath rent the kingdom from thee*—Hath declared his firm resolution of laying aside thy family, and will soon actually take away thy life and thy kingly power. *Also the Strength of Israel*—Who is perfectly able to bring to pass all his purposes, and to make good all his declarations; *will not lie*—He gives God his title, to show the reason why he neither can nor will lie. For lying generally proceeds from a man's weakness and inability to accomplish his designs, as he thinks, without it. But God needs no such artifices: he can do whatsoever he pleaseth by his absolute power. *Nor repent*—Change his counsel and purpose, which is also an effect of weakness and imperfection, either of wisdom or power. So that this word is not here used in the sense it is verse 11, and in several other passages, as Gen. vi. 6; Exod. xxxii. 14; 2 Sam. xxiv. 16; Jer. xxvi. 19; in all which, and many others, it signifies a change of God's proceedings, and of his method of dealing with persons.

Verse 31. *So Samuel turned again*—1st, That the people might not, upon pretence of this sentence of rejection, withdraw their obedience from their

A. M. 2925. 32 ¶ Then said Samuel, Bring ye
B. C. 1079. hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, ^kAs thy sword hath made women childless, so shall thy mother be childless among women. And Samuel

^k Exod. xvii. 11.—^l Chap. xi. 4.—^m Chap. xix. 24.

sovereign; whereby they would both have sinned against God, and have been as sheep without a shepherd. 2d, That he might rectify Saul's error, and execute God's judgment upon Agag.

Verses 32, 33. *Agag came unto him delicately*—Hebrew, בעָרָרָה, *magnadannoth, in delights, or ornaments*; that is, he came not like an offender, expecting the sentence of death, but in the garb, and gesture, and majesty of a king. *And Agag said—Or, For Agag said*; this being mentioned as the reason why he came so. *Surely the bitterness of death is past*—I, who have escaped death from a warlike prince and his soldiers in the fury of battle, shall certainly not suffer it from a prophet in time of peace. *As thy sword hath made women childless*—By this it appears that he had been a *tyrant*, and guilty of many bloody actions; and was now cut off, not merely for the sins of his ancestors four hundred years ago, but also for his own merciless cruelty. *Samuel hewed Agag in pieces*—This he doubtless did by a divine instinct, and in pursuance of God's express command, which had been sinfully neglected and disobeyed by Saul, but is now executed by Sa-

hewed Agag in pieces before the LORD in Gilgal. A. M. 2925. B. C. 1079.

34 ¶ Then Samuel went to Ramah; and Saul went up to his house to ¹ Gibeah of Saul.

35 And ^mSamuel came no more to see Saul until the day of his death: nevertheless Samuel ⁿmourned for Saul: and the LORD ^orepented that he had made Saul king over Israel.

ⁿ Verse 11.—^o Verse 11.

muel. It is not said that Samuel cut Agag in pieces with his own hand; perhaps he only commanded him to be slain by proper officers. In those days, however, it was no unusual thing for the greatest persons to perform these executions. But no private persons are authorized to make such instances as these precedents for taking the sword of justice into their own hands. For we must be governed in our own conduct by the laws of God, and not by extraordinary examples. *Before the Lord in Gilgal*—That is, before the altar of the Lord, where they had been praying and offering sacrifices.

Verse 35. *Samuel came no more to see Saul*—That is, to visit him, in token of respect or friendship; or, to seek counsel from God for him. Otherwise he did see him afterward, chap. xix. 24. Though indeed it was not Samuel that came thither with a design to see Saul, but Saul went thither to see Samuel, and that accidentally. *Nevertheless Samuel mourned for Saul*—For his impenitence and rejection. He still had so much love to him, or to his country, as to lament the sad condition into which he was fallen.

CHAPTER XVI.

Samuel is appointed to anoint one of the sons of Jesse king, 1-5. The elder sons are passed by, and David anointed, 6-13. Saul, growing melancholy, is eased by David's music, 14-23.

A. M. 2941. AND the LORD said unto Samuel,
B. C. 1063. ^aHow long wilt thou mourn for Saul, seeing ^bI have rejected him from reigning over Israel? ^cFill thy horn with oil, and

^a Chap. xv. 35.—^b Chap. xv. 23.

NOTES ON CHAPTER XVI.

Verse 1. *How long wilt thou mourn for Saul?*—And pray for his restoration, which the following words imply he did. *Fill thy horn with oil*—Which was used in the inauguration of kings. But here it was used in the designation of a king; for David was not actually made king by it, but still remained a subject. And the reason of this anticipation was the comfort of Samuel, and other good men, against their fears in case of Saul's death, and the assurance of David's title, which otherwise would

go, I will send thee to Jesse the Beth-lehemite: for ^dI have provided me a king among his sons. A. M. 2941. B. C. 1063.

2 And Samuel said, How can I go? if Saul

^c Chap. ix. 16.—^d Psa. lxxviii. 70.

have been doubtful. *I have provided me a king*—This phrase is very emphatical, and implies the difference between this and the former king. Saul was a king of the people's providing; he was the product of their sinful desires; but this is a king of my own providing, *to fulfil all my will*, and to serve my glory.

Verse 2. *How can I go?*—That is, with safety. *Say, I am come to sacrifice to the Lord*—Which he, being a prophet, might do anywhere, all the ritual laws being subject to the prophets. What the Lord

A. M. 2941. hear *it*, he will kill me. And the B. C. 1063.

LORD said, Take a heifer ¹ with thee, and say, ^e I am come to sacrifice to the LORD.

3 And call Jesse to the sacrifice, and ^f I will show thee what thou shalt do: and ^g thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town ^h trembled at his ² coming, and said, ⁱ Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: ^k sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

¹ Heb. in *thy hand*.—^e Chapter ix. 12.—^f Exodus iv. 15. ^g Chapter ix. 16.—^h Chapter xxi. 1.—² Hebrew, *meeting*. ⁱ 1 Kings ii. 13.—^k Exodus xix. 10, 14.—Chapter xvii. 13, called *Eliab*, 1 Chron. xxvii. 18.

commanded him to say was a truth, though not the whole truth.

Verses 3, 4. *Call Jesse to the sacrifice*—To the feast upon the sacrifice, to which they might invite their neighbours and friends. *The elders trembled at his coming*—Because it was strange and unexpected to them, this being but an obscure town, and remote from Samuel, and therefore they justly thought there was some extraordinary reason for it. They might fear lest he came to denounce some judgment against them, or to shun Saul's displeasure, in which case it might have been dangerous for them to entertain him. *Peaceably*—The Hebrew phrase, *Comest thou in peace?* was as much as to say, (in our phrase,) *Is all well?*

Verse 5. *I am come to sacrifice unto the Lord*—That was one intention of his coming; and though there was another, namely, to anoint one of Jesse's sons to be king, he was not bound to declare it. For where there are two ends of any action, a person may, without any injury to truth, declare the one and conceal the other. Thus Moses did when he told Pharaoh they must go and sacrifice to God in the wilderness; but suppressed their intention to march to the land of Canaan. This is set in a clear light by Dr. Waterland:—"As to Samuel pretending a sacrifice, it was a just pretence, and a true one; for he did offer sacrifice, as God had commanded him, verse 5. And what if he had a further intention? was he bound to declare all he knew, or to disclose to every man the whole of his errand? Secrecy is of great use in all important business; and the concealing one design by going upon another, to prevent giving offence, or doing other worse mischief, is as righteous and as laudable a practice as the drawing a curtain to keep off spies. The making one good design the cover for a better is doing two good things at once; and both in a proper way; and though men have been blamed, and very justly, for using acts of

6 ¶ And it came to pass, when A. M. 2941. they were come, that he looked on B. C. 1063.

¹ Eliab, and ^m said, Surely the LORD's anointed is before him.

7 But the LORD said unto Samuel, Look not on ⁿ his countenance, or on the height of his stature; because I have refused him: ^o for *the LORD seeth* not as man seeth; for man ^p looketh on the ³ outward appearance, but the LORD looketh on the ^q heart.

8 Then Jesse called ^r Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made ^s Shammah ⁴ to pass by. And he said, Neither hath the LORD chosen this.

^m 1 Kings xii. 26.—ⁿ Psalm cxlvii. 10.—^o Isaiah lv. 8. ^p 2 Cor. x. 7.—^q Heb. *eyes*.—^r 1 Kings viii. 39.—^s Chapter xvii. 13.—³ Chapter xvii. 13.—⁴ *Shimeah*, 2 Samuel xiii. 3, *Shimma*, 1 Chron. ii. 13.

religion as a cloak for iniquity, yet I have never heard that there could be any thing amiss in performing one act of obedience toward God in order to facilitate the performance of another."—See *Scrip. Vind.*, p. 95.

He sanctified Jesse and his sons—It seems evident that there was something peculiar in Jesse's invitation. For, first, both he and his sons were invited, whereas the others were only invited for their own persons. Secondly, the different phrase here used, that *he sanctified* these, when he only bade the others sanctify themselves, argues a singular care of Samuel in their sanctification. Which makes it probable that the rest were only to join with them in the act of sacrificing; but these, and only these, were invited to feast upon the remainders of the sacrifices.

Verse 6. *He looked on Eliab, and said, Surely the Lord's anointed, &c.*—Struck with the gracefulness and dignity of his person, he immediately concluded that this was the person whom God designed for his anointed; wherein, however, he was mistaken, as other prophets sometimes were, when they hastily spake their own thoughts, before they had consulted God. *Before him*—That is, in this place, where God is now present. For it is observable, that not only the sacrifice is said to be offered, but even the feast upon the remainders of it, is said to be eaten *before the Lord*, Deut. xii. 7; that is, before, or near his altar, where God was present in a special manner.

Verses 7, 8. *The Lord said unto Samuel*—By a secret inward suggestion. *Look not on his countenance*—All have not a noble spirit who have a noble aspect, as appeared by Saul; which should have prevented Samuel's concluding so hastily from Eliab's appearance that he was the person whom God had chosen. *Neither hath the Lord chosen this*—God suggested to him, as he did concerning the former that this was not the man of his choice.

A. M. 2941. 10 Again, Jesse made seven of his
B. C. 1063. sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 ¶ And Samuel said unto Jesse, Are here all *thy* children? And he said, 'There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, "Send and fetch him: for we will not sit ^s down till he come hither.

12 And he sent, and brought him in. Now he *was* ^x ruddy, and withal ⁶ of a beautiful countenance, and goodly to look to. ^y And the LORD said, Arise, anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and

¹ Chap. xvii. 12.—² Sam. vii. 8.—³ Heb. *round*.—^x Chap. xvii. 42.—⁶ Heb. *fair of eyes*.—^y Chap. ix. 17.

Verse 10. *Again* (or rather, *Thus*) *Jesse made seven of his sons to pass before Samuel*—Not all at once, but seven in all, one after another, in order, David being the eighth. See chap. xvii. 12. Probably, however, one of these was either only an adopted son, or was born of a concubine, and therefore is not noticed 1 Chron. ii. 13, 15, where only seven of Jesse's sons are named, and David is said to have been the seventh. *Samuel said unto Jesse, The Lord hath not chosen these*—These words show that Samuel had acquainted Jesse with his business.

Verse 11. *Behold, he keepeth sheep*—And consequently is the most unfit of all my sons for that high employment. Either, therefore, he did not understand David's wisdom and valour, or he judged him unfit, by reason of his mean education. And God so ordered it by his providence, that the choice of David might plainly appear to be God's work, and not Samuel's or Jesse's. David signifies *beloved*; a fit name for so eminent a type of God's beloved Son. It is supposed David was now about twenty years old. If so, his troubles by Saul lasted near ten years; for he was thirty years old when Saul died. Samuel, having done this, went to Ramah. He retired to die in peace, since his eyes had seen the salvation, even the sceptre brought into the tribe of Judah.

Verses 12, 13. *The Lord said, &c.*—Spoke secretly by his Spirit to Samuel's heart; for it is not probable that any audible voice was uttered. *Samuel anointed him in the midst of his brethren*—This is a perfectly literal translation of the Hebrew, confirmed by the Seventy; and the words seem evidently to imply that he was anointed publicly among his brethren. But though they saw his unction, it is probable they had no idea that he was anointed to the kingdom, but were only told by Samuel that it was to some great service, which they should be informed of hereafter. Samuel certainly was afraid to have it known at present that he was anointed to be king, and therefore would not tell it out among his brethren. And by Eliab's treatment of David after this, (chap. xvii. 28,) it appears that he did not

^z anointed him in the midst of his A. M. 2941.
brethren: and ^a the Spirit of the LORD B. C. 1063.
came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 ¶ ^b But the Spirit of the LORD departed from Saul, and ^c an evil spirit from the LORD ⁷ troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, *which are* ^d before thee, to seek out a man *who is* a cunning player on a harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall ^e play with his hand, and thou shalt be well.

^z Chap. x. 1.—^a Num. xxvii. 18.—^b Chap. xi. 6.—^c Judges ix. 23.—⁷ Or, *terrified*.—^d Gen. xli. 46.—^e Verse 23.

know him to be the king elect of God's people. Thus Jesse only and David understood the whole business; but his brethren would be able to bear witness to the fact of Samuel's anointing him, which, with other collateral evidences, would be abundantly sufficient to prove David's right to the kingdom, if need should be. Dr. Waterland proposes to translate the words, *from the midst*, instead of *in the midst*; but Houbigant approves of our reading, and thinks the anointing was made publicly, as has just been stated, but that Samuel did not signify, unless to Jesse, the purpose for which he was anointed. *The Spirit of the Lord came upon David, &c.*—That is, he was immediately endowed with extraordinary gifts of God's Spirit, as strength, and courage, and wisdom, and other excellent qualities, which prepared him for, and excited him to, noble attempts.

Verse 14. *The Spirit of the Lord departed from Saul*—Which came upon him when he was first made king, and continued with him till this time, but which God now took away, depriving him of that prudence, courage, and alacrity, and other gifts wherewith he had qualified him for his public employment. *An evil spirit from the Lord*—That is, by God's permission, who delivered him up to be buffeted by Satan. *Troubled him*—Stirred up in him unruly passions, such as envy, rage, fear, or despair. Hence he grew fretful, peevish, and discontented, timorous and suspicious, frequently starting and trembling, as the Hebrew word here used seems to import. He therefore became very unfit for business, being sometimes melancholy, or furious and distracted, and always full of anxiety and solicitude of mind.

Verses 15, 16. *His servants said, &c.*—His courtiers could not but observe the change which had taken place in him, and the strange disturbance in his mind, and very probably ascribed it to the hand of God upon him. *When the evil spirit from God is upon thee*—When a melancholy fit seizeth thee. *He shall play with his hand, and thou shalt be well*—And the success confirmed their opinion. It is true, music

A. M. 2941. 17 And Saul said unto his servants,
B. C. 1063. Provide me now a man that can play
well, and bring *him* to me.

18 Then answered one of the servants, and
said, Behold, I have seen a son of Jesse the
Beth-lehemite, *that is* cunning in playing, and
^f a mighty valiant man, and a man of war,
and prudent in ^g matters, and a comely person,
and ^h the LORD *is* with him.

19 Wherefore Saul sent messengers unto
Jesse, and said, Send me David thy son, ^h which
is with the sheep.

20 And Jesse ⁱ took an ass *laden* with bread,

ⁱ Chap. xvii. 32.—^g Or, *speech*.—^h Ch. iii. 19.—^h Ver. 11.

cannot, of itself, have a direct influence on an evil spirit, to cause it to depart; yet because such a spirit, it seems, had not got possession of him, but only occasionally troubled him, by working on the passions of his mind, and humours of his body; and because it is manifest that music hath great power over these, frequently composing the spirits, and cheering and delighting the mind, and thereby gradually altering, qualifying, and sweetening the very juices and humours of the body; it is not strange if that evil spirit had not that power over Saul when these good effects of music had been experienced by him, which it had had before. Thus Satan had less power over lunatics in the decrease than in the increase of the moon, Matt. xvii. 15, 18. And seeing music prepared the Lord's prophets for the entertainment of the good spirit, as 2 Kings iii. 15, why might it not dispose Saul to the resistance of the evil spirit? and why might not the cheering of his heart, in some measure, strengthen him against those temptations of the devil which were encouraged and strengthened by his melancholy humour? And by this means David, without any contrivance of himself or his friends, is brought to court, soon after he was anointed to the kingdom. Those whom God designs for any service, his providence will concur with his grace to prepare and qualify them for it.

Verse 18. *Then answered one of the servants, &c.*—It is likely this was some friend or acquaintance of David, who here gives him a very high character, which he did not disgrace, but fully verified, inasmuch that Saul for a time highly esteemed him, finding him amiable in his spirit, and *prudent in matters*, and therefore useful to him in many other ways, as

and a bottle of wine, and a kid, and A. M. 2941.
sent *them* by David his son unto Saul. B. C. 1063.

21 And David came to Saul, and ^k stood before him: and he loved him greatly; and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when ^l the *evil* spirit from God was upon Saul, that David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

ⁱ Chap. x. 27.—^k Gen. xli. 46.—^l Verses 14–16.

well as by his skill in music. We need not wonder that David was so suddenly advanced from a poor shepherd to so great a reputation; for this was the effect of those graces and gifts of the Divine Spirit which he had received when he was anointed. *The Lord is with him*—Said the servant; that is, directs and prospers all his undertakings.

Verse 20. *Jesse took bread, a bottle of wine, and a kid, and sent them*—This present, though in our times it would seem contemptible, yet was very agreeable to the usage of those ages, and to the condition of Jesse, which was but mean in the world. And it was usual in those days not to come before a prince without a present, as a token of respect.

Verse 21. *David came to Saul and stood before him*—Ministered unto him among the rest of his servants. This sufficiently shows that Saul had no knowledge of the anointing of David, otherwise it cannot be supposed that he would have had him brought to his court. *And he loved him greatly*—So there was something good in Saul still; he had not lost all, though he had lost the kingdom. *He became his armour-bearer*—He had that place conferred upon him, though we do not read that he ever exercised it; for it seems he was gone back to his father upon some occasion not related; and had abode with him some considerable time before the war, described chap. xvii., happened.

Verse 23. *The evil spirit departed*—Namely, for a season. And the reason of this success might be partly natural, and partly supernatural, respecting David; whom God designed by this means to bring into favour with the king, and so to smooth the way for his advancement.

CHAPTER XVII.

Goliath challenges the armies of Israel, 1–11. David, coming into the camp, hears his challenge, 12–27. Eliab chides David, whose words are related to Saul, 28–31. David undertakes to fight Goliath, 32–37. He rejects Saul's armour, and goes with his sling, 38–40. He attacks and slays Goliath, 41–51. The Israelites pursue the Philistines, 52, 53. David returns: the notice taken of him by Saul, 54–58.

A. M. 2941.
B. C. 1063.

NOW the Philistines ^a gathered together their armies to battle, and were gathered together at ^b Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in ¹ Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and ² set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named ^c Goliath, of ^d Gath, whose height *was* six cubits and a span.

5 And *he had* a helmet of brass upon his head, and he *was* ³ armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.

6 And *he had* greaves of brass upon his legs, and a ⁴ target of brass between his shoulders.

7 And the ^e staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of

^a Chap. xiii. 5.—^b Josh. xv. 35.—¹ Or, the coast of Dammim, called *Pasdammin*, 1 Chron. xi. 13.—² Heb. *ranged the battle*.—^c 2 Sam. xxi. 19.—^d Josh. xi. 22.

NOTES ON CHAPTER XVII.

Verse 1. *The Philistines gathered together their armies*—Probably they had heard that Samuel had forsaken Saul, and that Saul himself was unfit for business. The enemies of the church are watchful to take all advantages, and they never have greater advantages than when her protectors have provoked God's Spirit and prophets to leave them.

Verse 4. *Goliath of Gath*—For to this city the Anakims fled when Joshua rooted them out of the land of Canaan, Josh. xi. 22. And here they propagated a race of giants; that is, people of great strength and stature. *Whose height was six cubits and a span*—At least nine feet nine inches. And this is not strange; for besides the giants mentioned in Scripture, Herodotus, Diodorus Siculus, and Pliny make mention of persons seven cubits high.

Verses 5-7. *He was armed with a coat of mail*—Made of plates of brass laid over one another like the scales of a fish. *Five thousand shekels of brass*—The common shekel contained a fourth part of an ounce; and so five thousand shekels made one thousand two hundred and fifty ounces, or seventy-eight pounds; which weight was not unsuitable to a man of such vast strength as his height speaks him to have been. *Greaves*—Boots. *The staff of his*

Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye ^f servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and ^g serve us.

10 And the Philistine said, I ^h defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David *was* ⁱ the son of that ^k Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had ¹ eight sons: and the man went among men *for* an old man in the days of Saul.

13 And the three eldest sons of Jesse went and followed Saul to the battle: and the ^m names of his three sons that went to the battle *were* Eliab the firstborn, and next unto him Abinadab, and the third Shammah.

14 And David *was* the youngest: and the three eldest followed Saul.

³ Heb. *clothed*.—⁴ Or, *gorget*.—⁵ 2 Sam. xxi. 19.—^f Chap. viii. 17.—^g Chap. xi. 1.—^h Ver. 26.—ⁱ Ver. 58.—^k Gen. xxxv. 19.—¹ Chap. xvi. 10.—^m Chap. xvi. 6.

spear like a weaver's beam—On which the weavers fasten their web. It was like this for thickness. And though the whole weight of Goliath's armour may seem prodigious, yet it is not so much by far as one Athanasius did manage, of whom Pliny relates that he saw him come into the theatre with arms weighing twelve thousand ounces. *A shield*—Probably for state; for he that was clad in brass little needed a shield.

Verses 8-11. *Let him come down to me*—That the battle may be decided by us two alone. *They were greatly afraid*—This may seem strange, considering the glorious promises of God, and their late experience of divine assistance. And where was Jonathan, who, in the last war, had so bravely engaged a whole army of the Philistines? Doubtless he did not feel himself so stirred up of God as he did at that time. As the best, so the bravest of men, are no more than what God makes them. Jonathan must sit still now, because this honour is reserved for David.

Verses 12-15. *David was the son of that Ephrathite, &c.*—Being chosen of God to combat with Goliath, we are here informed of whom he was descended. *The man went among men*—Was accounted; *an old man*—Therefore he went not himself

A. M. 2941. 15 But David went and returned
B. C. 1063. from Saul ^a to feed his father's sheep
at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren :

18 And carry these ten ⁵ cheeses unto the ⁶ captain of *their* thousand, and ⁷ look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him ; and he came to the ⁷ trench, as the host was going forth to the ⁸ fight, and shouted for the battle,

^a Chap. xvi. 19.—⁵ Heb. *cheeses of milk*.—⁶ Heb. *captain of a thousand*.—⁷ Gen. xxxvii. 14.—⁸ Or, *place of the carriage*, Chap. xxvi. 5.—⁹ Or, *battle array*, or, *place of fight*.

to the camp. *David was the youngest*—Being young, he was not put to the hardships of war ; but the three eldest undertook to serve their prince and their country in this time of common danger. *David went and returned from Saul*—Left his court, with his permission, for the present. Probably he returned upon his father's sending his three eldest sons into Saul's service. Having been instrumental in relieving Saul, he was not now particularly wanted at court, but probably was wanted to feed his father's sheep, and might be sent for again when occasion should require.

Verses 17, 18. *Jesse said, Take now for thy brethren, &c.*—He thought provisions might be scarce with them. But, having other sons at home with him, it was, no doubt, through a divine influence that he sent David from the sheep upon this errand. *Carry these ten cheeses unto the captain*—Whose favour might be very serviceable to them. *And take their pledge*—That is, bring me some token of their welfare. Perhaps Jesse and his sons had fixed on some pledge between them, that they might be assured the messengers they sent to each other had been with them, and executed their commission.

Verse 19. *Fighting with the Philistines*—That is, in a posture and readiness to fight with them, as it is explained verses 20, 21, being drawn up in battle array. *In the valley of Elah*—Not, strictly speaking, in the valley, but hard by it, on the side of the mountain, where they faced the Philistines, and showed themselves resolved to fight, if the latter came down from the other mountain to oppose them.

Verses 20–22. *He came to the trench*—Probably the carriages wherewith the host was surrounded.

21 For Israel and the Philistines ^{A. M. 2941.}
had put the battle in array, army ^{B. C. 1063.}
against army.

22 And David left ⁹ his carriage in the hand of the keeper of the carriage, and ran into the army, and came and ¹⁰ saluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake ² according to the same words : and David heard *them*.

24 And all the men of Israel, when they saw the man, fled ¹¹ from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up ? surely to defy Israel is he come up : and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and ³ will give him his daughter, and make his father's house free in Israel.

⁹ Heb. *the vessels from upon him*.—¹⁰ Heb. *asked his brethren of peace*, as Judg. xviii. 15.—¹¹ Verse 8.—¹² Heb. *from his face*.—¹³ Josh. xv. 16.

As the host was going forth to the fight—Jesse little thought of sending his son to the camp just at that critical juncture. But the wise God orders the time and all the circumstances of affairs so as to serve the designs of his own glory. *David left his carriage, &c.*—He left the provision which his father had sent his brethren with some proper person, it being not a time to present it to them when the armies were just going to engage. *And ran into the army*—Eager to know what was doing there, being deeply concerned for the success of Israel, and desirous of seeing and speaking with his brethren before the commencement of the battle ; for possibly it might be the last time he should ever converse with them or see them alive.

Verses 23, 24. *Behold there came up the champion*—Although the armies stood ready to engage, yet the vanity of Goliath made him once more desirous that the matter might be determined by single combat, and to challenge the whole host of Israel to produce a man to fight with him. *And all the men of Israel fled from him*—That is, none of the Israelites dared to come to an equal distance from their camp as Goliath did from that of the Philistines ; and probably some that had advanced farther than the rest, retired back when they saw him approaching. Nay, it seems wherever he advanced they fled from him. But surely one Philistine could never have thus dismayed and put ten thousand Israelites to flight, unless their Rock, being forsaken by them, had justly sold them, and *shut them up*, Deut. xxxii. 30.

Verses 25, 26. *The king will make his father's house free*—Free from all those tributes and charges which either the court or the camp required. *Who*

A. M. 2941.
B. C. 1063.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thy heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? Is there not a cause?

30 ¶ And he turned from him toward another, and spake after the same manner: and the

people answered him again after the former manner.

A. M. 2941
B. C. 1063

31 And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

32 ¶ And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:

35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall

* Chap. xi. 2.—Chap. xiv. 6.—^t Verse 10.—^u Deut. v. 26.
^z Verse 25.—^y Gen. xxxvii. 4, 8, 11.—^z Verse 17.

^a Verse 36.—¹² Heb. word.—¹³ Heb. took him.—^b Deut. xx. 1, 3.—^c Chap. xvi. 18.—^d Num. xiii. 31.—¹⁴ Or, kid.

is this uncircumcised Philistine? &c.—Thus David expresses a high indignation that they, who were the servants of the living God, and fought under his banners, should be thus terrified by the great bulk of this idolater, as if the strength of God were not greater than that of this giant.

Verse 28. *He said, Why camest thou down hither?*—His passion made him forget that David came by his father's order, in obedience to him, and out of kindness to them. *With whom hast thou left those few sheep?*—Thus he intimates that David was fitter to look after sheep than to fight a giant. *I know thy pride*—Thy false confidence, vain glory, and curiosity. See the folly and wickedness of envy! How groundless its jealousies are, how unjust its censures, how unfair its representations! May God save and preserve us from such a spirit!

Verse 29. *David said, Is there not a cause?*—Of my thus speaking? Is this giant invincible? Is our God unable to oppose him, and subdue him? However, David is not deterred from his undertaking by the hard words of Eliab. They that undertake public services must not think it strange if they be opposed by those from whom they had reason to expect assistance; but must humbly go on with their work, in the face, not only of their enemies' threats, but of their friends' slights, suspicions, and censures.

Verse 30. *He turned from him*—For, being secretly moved by God's Spirit to undertake the combat, he speaks with divers persons about it, that it might come to the king's ear.

Verses 32, 33. *Let no man's heart fail him, &c.*—It would have reflected upon his prince to say,

Let not thy heart fail; therefore he speaks in general terms, Let no man's heart fail. A young shepherd, come but this morning from keeping sheep, has more courage than all the mighty men of Israel! Thus doth God often do great things for his people by the weak things of the world. *Thou art but a youth*—Not above twenty years old; and a novice, a raw and an inexperienced soldier.

Verses 34, 35. *There came a lion and a bear*—Not both together, but at different times. *I went out after him*—I pursued the beast. *When he arose against me*—Turned again upon me; *I caught him by his beard*—I had resolution and strength enough given me to close with him, and, catching him by the hair of his beard, smote and killed him on the spot. David does not say with what instrument he did this; but probably it was with a sword or spear. It is not improbable but in that age, and in those countries, it was usual to pursue, with proper arms, those wild beasts that came to devour their flocks. And travellers tell us, that, at this day, a single Arab, that is properly instructed and armed, will pursue a lion, and, if he overtakes him, will overcome him. But that such a youth as David should have such extraordinary courage and strength cannot be accounted for but by supposing, as the Scriptures inform us, that the Spirit of the Lord was upon him, and that God intended by these things to train him up and fit him for the greater things he was to be called to perform.

Verses 36, 37. *Thy servant slew both the lion and the bear, &c.*—There is a remarkable, and never to be sufficiently admired modesty in this relation of David, which he concludes by attributing all he had

A. M. 2941. be as one of them, seeing he hath
B. C. 1063. defied the armies of the living God.

37 David said moreover, "The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and 'the LORD be with thee.

38 ¶ And Saul ¹⁵armed David with his armour, and he put a helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these, for I have not proved them. And David put them off him.

^e Psalm xviii. 16.—^f Chapter xx. 13.—¹⁶ Heb. clothed David with his clothes.

done to the goodness and power of God. And he takes encouragement from the experience which he had already had of these divine attributes being exerted on his behalf on a less important occasion, to believe that they would be exerted on this occasion also, which was much more important, as peculiarly involving the glory of God and the best interests of his people, which had not been the case in the former instances. *This uncircumcised Philistine shall be as one of them*—Goliath debased himself below a brute by his blasphemy, and therefore he now carried no more terror with him to David than a lion or a bear. *Seeing he hath defied the armies of the living God*—Here we see the foundation of David's confidence of success. The Philistine had defied the living God in defying his armies, and had openly avowed himself his enemy. And David therefore comes forward, as his friend, to espouse his cause. It is as if he had said, The lion and the bear were only enemies to me and to my sheep, and it was only in defence of them that I attacked these brute beasts; but this Philistine is an enemy to God and his people, and it is for their honour that I attack him.

Verse 38. *Saul armed David with his armour*—Not that which he was wont to wear himself, for he was so tall it would not have fitted David, but with armour taken out of his armory. The Hebrew word כְּדֹי, *madaiv*, however, here rendered armour, more properly signifies *his vestments*, or *his garments*, and is so translated chap. xviii. 4, and in most other places where it occurs. Indeed his armour is distinguished from this, and particularly described in the following words. He therefore, doubtless, speaks in this clause of some military vestments which were then used in war, and were contrived for defence, as buff coats now are.

Verse 39. *David girded his sword upon his armour*—Literally, *above, upon his vestments*. He *assayed to go*—יָאֵל לֵלֶכֶת, *joel lalecheth*. The learned translate these words different ways, but nearly

40 And he took his staff in his hand, A. M. 2941.
and chose him five smooth stones out B. C. 1063.

of the ¹⁶brook, and put them in a shepherd's ¹⁷bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

41 And the Philistine came on, and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he ^gdisdained him: for he was *but* a youth, and ^hruddy, and of a fair countenance.

43 And the Philistine said unto David, ⁱ*Am I a dog*, that thou comest to me with staves? and the Philistine cursed David by his gods.

¹⁶ Or, valley.—¹⁷ Heb. vessel.—^g Psa. cxliii. 4.—^h Chap. xvi. 12.—ⁱ Chap. xxiv. 14.

to the same sense, *Voluit ire, tentavit ire, conatus est incedere*; he *willed, wished, tried, or endeavoured to go*; that is, to walk or march. As he had never worn such things before, not being used to go armed, he wished to try how he could walk in them; and finding that they were likely rather to encumber him than facilitate his enterprise, he begged leave to lay them aside. "David marched with difficulty, as not accustomed to these; therefore he said to Saul, I cannot go with these arms, for I am not accustomed to them; and David put them off."—Houb.

Verses 40, 41. *He took his staff*—His shepherd's staff. These arms in themselves were contemptible, yet chosen by David, because he had no skill to use other arms; because he had inward assurance of the victory, even by these weapons; and because such a conquest would be more honourable to God, and most shameful and discouraging to the Philistines. *He drew near*—Probably a signal was made that the Philistine's challenge was accepted. David, however, it seems, made the first motion toward him, to show he did not fear him.

Verses 42, 43. *He disdained him*—He had looked about, expecting to meet some tall, strong man; but when he saw what a mean figure he made with whom he was to engage, he despised him, and thought it below him to enter the lists with him, fearing that the contemptibleness of the champion with whom he contended would lessen the glory of the victory. *For he was a youth of a fair countenance*—Not having so much as the countenance of a martial person. *Am I a dog?*—Dost thou think to beat me as easily as thou wouldst thy dog? *The Philistine cursed David by his gods*—Imprecating the impotent vengeance of his idols against him, wishing that Dagon, Ashtaroth, and the rest of his gods would confound and destroy David. Thus the Romans used to curse their enemies, saying, "All the gods and goddesses destroy thee."

A. M. 2941. 44 And the Philistine ^ksaid to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: ¹but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast ^mdefied.

46 This day will the LORD ¹⁸deliver thee into my hand; and I will smite thee, and take thy head from thee; and I will give ⁿthe carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth: ^othat all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD ^psaveth not with sword and spear: for

^qthe battle *is* the LORD's, and he will give you into our hands. A. M. 2941. B. C. 1063.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So ^rDavid prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off

^k 1 Kings xx. 11.—¹ 2 Samuel xxii. 33, 35.—^m Verse 10.
¹⁸ Heb. *shut thee up*.

ⁿ Deuter. xxviii. 26.—^o Joshua iv. 24.—^p Psalm xlv. 6.
^q 2 Chron. xx. 15.—^r Chap. xxi. 9.

Verses 44, 45. *Come to me, and I will give thy flesh unto the fowls of the air*—It will be a tender and delicate feast for them. With such confidence did he presume on his success! Thus the security and presumption of fools destroy them. *Then said David, I come to thee in the name, &c.*—By a commission from Him who commands all creatures in heaven and earth, and who has called me to, and animated me for, this undertaking. I rely on him as thou dost on thy sword and spear.

Verse 46. *This day will the Lord deliver thee into my hand*—He speaks with as much assurance as Goliath had done, but upon better grounds, confiding, not in his own strength, but in the divine omnipotence, and expecting, through it, certain victory, not only over Goliath, but over the whole army of the Philistines. *That all the earth may know that there is a God in Israel*—Superior to all others. Hebrew, *That God is for Israel*, or on Israel's side, and against you. Or, *that Israel hath a God*, a God indeed! one who is able to help them; and not such an impotent idol as you serve.

Verse 47. *Saveth not with sword and spear*—That is, that he can save without these arms, and with the most contemptible weapons, and that he needs not human force to effect his designs. *For the battle is the Lord's*—The events of war are wholly in his power. *And he will give you into our hands*—David speaks thus confidently, because he was assured of success, by particular inspiration. How great is the difference between the speech of Goliath and that of David! The former consists of the vain-glorious boasting words of a man proudly confiding in his own strength, and thinking of nothing but his own glory. The words of the latter, although expressing an equal assurance of victory, are humble and modest, attributing nothing to himself, but all to the power and goodness of God;

building his hopes upon, and rejoicing in, the honour that would accrue to God from his success, instead of puffing himself up with the glory that would arise to himself therefrom.

Verses 48, 49. *The Philistine arose, and came and drew nigh*—Like a stalking mountain. Having nothing but victory in his thoughts, he marched in a stately manner, pompously covered over with armour, and fearing nothing. But David, being loaded with no armour, ran nimbly toward him, so far was he from fear! *David smote the Philistine in his forehead*—Which was bare, perhaps the proud giant contemning David so much as to neglect to pull down his helmet over his face, lifting up that part of it which covered his forehead; or else the stone was thrown with such force that it pierced the helmet first, and then the forehead, or went in at the place that was left open for his eyes. However it was, the divine hand directed it. *And he fell upon his face to the earth*—"See," says Henry, "how frail and uncertain life is, even then when it thinks itself best fortified, and how quickly, how easily, and with how small a matter, the passage may be opened for life to go out and death to enter. Goliath himself *has not power over the spirit to retain the spirit*, Eccl. viii. 8: let not the strong man glory in his strength, nor the armed man in his armour. See how God resists the proud, and pours contempt upon those that bid defiance to him and his people! None ever hardened his heart against God and prospered."

Verse 51. *David took his sword*—Hence it appears that David was not a little man, as many fancy, but a man of considerable bulk and strength, because he was able to manage a giant's sword. The stone threw him down to the earth, and bereaved him of sense and motion; but there remained some life in him, which the sword took away, and so

A. M. 2941. his head therewith. And when the
B. C. 1063. Philistines saw their champion was
dead, "they fled.

52 ¶ And the men of Israel and of Judah
arose, and shouted, and pursued the Philistines,
until thou come to the valley, and to the gates
of Ekron. And the wounded of the Philistines
fell down by the way to [†]Shaaraim, even unto
Gath, and unto Ekron.

53 And the children of Israel returned from
chasing after the Philistines, and they spoiled
their tents.

54 ¶ And David took the head of the Philis-
tine, and brought it to Jerusalem; but he put
his armour in his tent.

[†] Heb. xi. 34.—[†] Josh. xv. 36.

completed the work. God is greatly glorified
when his proud enemies are cut off with their own
sword.

Verse 54. *And brought it to Jerusalem*—After he
had shown it to Saul, verse 57, and exposed it to all the
people, chap. xviii. 6. Jerusalem was now become
a noted city, which was the reason why he brought
his head thither. Some think, however, that this is
spoken of a future action, namely, that when David
was come to the kingdom, and had made Jerusalem
his royal seat, he ordered the scull of Goliath to be
fixed up in some public place there, as a monument
of this most signal victory. *But he put his armour
in his tent*—A tent which probably was set up for
David on this occasion. The sword was afterward
placed behind the ephod in the tabernacle, being
consecrated to God, and preserved as a memorial of
the victory to his honour, chap. xxi. 9.

Verse 55. *Whose son is this youth?*—It may, at
first sight, appear strange that Saul should be repre-
sented here as not knowing who David was, when
we have a relation in the foregoing chapter of his
sending for him to court, being highly pleased with
his behaviour, and much delighted with his music,
making him his armour-bearer, and sending to his
father Jesse to ask his leave for his continuance at
court. But it may be observed that Saul, in this
place, does not express an entire ignorance of David,
but only inquires *whose son he was*—A question of
the more consequence to him, as he had promised
his daughter in marriage to the conqueror of Go-

55 ¶ And when Saul saw David A. M. 2941.
B. C. 1063. go forth against the Philistine, he said
unto Abner, the captain of the host, Abner,
"whose son is this youth? And Abner said,
As thy soul liveth, O king, I cannot tell.

56 And the king said, Inquire thou whose son
the stripling is.

57 And as David returned from the slaughter
of the Philistine, Abner took him, and brought
him before Saul, [†] with the head of the Philis-
tine in his hand.

58 And Saul said to him, Whose son *art*
thou, *thou* young man? And David answered,
[†] *I am* the son of thy servant Jesse the Beth-
lehemite.

[†] Chap. xvi. 21.—[†] Verse 54.—[†] Verse 12.

liath. Either Saul had never before made any in-
quiry about his parentage, or both he and Abner
had forgotten whence he was. And this might very
easily happen to a king and a general of an army,
who daily see and have to do with so many differ-
ent faces, and who pay so little regard to things of
this sort. Nay, if Saul had entirely forgotten David,
it would not have been strange, considering that he
had been but little with him, had some time ago
been dismissed from the court, and was returned
home, where he had remained at least a year or
two, during which time Saul had not seen him. Be-
sides, the distemper of Saul's mind might make him
forgetful, and David might now be much changed,
both in his countenance and in his habit. *Abner
said, I cannot tell*—Abner's employment was gene-
rally in the camp, when David was at the court;
and when Abner was there he probably took little
notice of a youth so much inferior to him as David
was.

"We may learn from the whole of this pleasing
chapter," says Dr. Dodd, "how ready God is to help
those who trust in him; for whose defence and pro-
tection he makes use of means apparently the most
weak, to humble the pride of the wicked, and to de-
stroy the powers which seem most formidable. Some
writers have considered this destruction of
Goliath by David as a type of the victory of Jesus
Christ, in his state of weakness and humiliation, over
the strong and gigantic powers of hell and the
grave."

CHAPTER XVIII.

David becomes the friend of Jonathan, the constant attendant of Saul, and the favourite of all the people, 1-5. Saul's
envy raised, 6-9. He seeks to kill David, 10, 11. Is afraid of him, 12-16. Promises to give him his elder daughter,
and gives him the younger, hoping to destroy him thereby, but in vain, 17-27. He is more feared by Saul and esteemed
by the people, 28-30.

A. M. 2941. B. C. 1063. **AND** it came to pass, when he had made an end of speaking unto Saul, that ^a the soul of Jonathan was knit with the soul of David, ^b and Jonathan loved him as his own soul.

2 And Saul took him that day, ^c and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, and ^d behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 ¶ And it came to pass as they came, when David was returned from the slaughter of the ^e Philistine, that ^f the women came out of all the

cities of Israel, singing and dancing, ^g to meet King Saul, with tabrets, with ^h joy, and with ⁱ instruments of music.

7 And the women ^j answered *one another* as they played, and said, ^k Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and the saying ^l displeased ^m him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but ⁿ the kingdom.

9 And Saul eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that ^o the evil spirit from God came upon Saul, ^p and he prophesied in the midst of the house: and David played with his hand, as at other times: ^q and *there was* a javelin in Saul's hand.

11 And Saul ^r cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

^a Genesis xlv. 30.—^b Chapter xix. 2.—^c Chapter xvii. 15.
^d Or, prospered, Verses 14, 15, 30.—^e Or, Philistines.—^f Ex. xv. 20.—^g Heb. three-stringed instruments.

^h Exod. xv. 21.—ⁱ Chap. xxi. 11.—^j Heb. was evil in his eyes.—^k Eccles. iv. 4.—^l Chap. xv. 28.—^m Chap. xvii. 14.
ⁿ Chap. xix. 24.—^o Chap. xix. 9.—^p Chap. xix. 10.

NOTES ON CHAPTER XVIII.

Verse 1. *The soul of Jonathan was knit with the soul of David*—On account of the prudence and modesty of his discourse and behaviour after such an heroic action, and the other excellent virtues which shone forth both in his speeches and actions; for the service he had done to God and to his people; and for the similitude of their age and qualities.

Verse 2. *Saul took him that day*—By which it appears, that, before this, David had not had his constant residence at court, after he first came thither, but went home to his father when Saul was well, and had no need of him. This confirms the remarks made on the former chapter.

Verse 3. *Jonathan and David made a covenant*—Solemnly entered into an agreement of perpetual friendship. *Because he loved him, &c.*—Or rather, as Le Clerc renders it, *so that each loved the other as his own soul*. For it cannot be supposed but that David loved Jonathan as well as Jonathan loved him. Their covenant seems to have implied an engagement for mutual assistance and defence, even until death, and kindness to the posterity of each other after either of them was dead. This was wisely ordered by the providence of God, who, by this means, preserved David in that sharp persecution which shortly after rose against him at court.

Verse 4. *Jonathan stripped himself of the robe that was upon him*—This he did that he might do honour to, as well as show his affection for, David. For it is probable that David was before clothed in a rustic habit, not fit to appear in at court.

Verse 5. *David went out, &c.*—Upon military expeditions, of which that phrase is often used. *And behaved himself wisely*—Showed as much prudence in his conduct as he did courage. *Saul set him over the men of war*—Not over all, for Abner was general, as we speak, of all his forces; but he made him captain of his guard, or gave him some principal command in his army.

Verses 6-9. *The women came out of all the cities*—All the neighbouring cities. *And the women answered one another as they played*—They sang, as well as played on musical instruments. And they sang alternately, as they did Exod. xv. 21. And the burden of the song seems to have been that which follows. *And said, Saul hath slain his thousands, &c.*—To understand this it is necessary to observe, that the usual way of singing at that time was in parts. So that some of these women having taken up or begun the song with, *Saul hath slain his thousands*, another party answered them in their turn in the same strain, *And David his ten thousands*. *And Saul was very wroth*—He began to be jealous they would advance David to the throne in a little time, having so highly magnified him above their king. *And Saul eyed David*—Narrowly observed him, or looked upon him with an envious eye.

Verses 10, 11. *On the morrow the evil spirit from God*—Which had formerly troubled him, producing melancholy, (chap. xvi. 14,) was brought again upon him. The very next day after he conceived envy at David, discontent and anger, the evil spirit was permitted by God to seize him again. Such is the fruit

A. M. 2941. 12 ¶ And Saul was ^aafraid of Da-
B. C. 1063. vid, because ^othe LORD was with
him, and was ^pdeparted from Saul.

13 Therefore Saul removed him from him,
and made him his captain over a thousand;
and ^qhe went out and came in before the
people.

14 And David ^sbehaved himself wisely in all
his ways; and ^rthe LORD *was* with him.

15 Wherefore when Saul saw that he behaved
himself very wisely, he was afraid of him.

16 But ^sall Israel and Judah loved David,
because he went out and came in before them.

^a Verses 15, 29. — ^o Chapter xvi. 13. — ^p Chapter xvi. 14.
^q Verse 16. — ^s Or, *prospered*, Verse 5. — ^r Genesis xxxix. 2.
^s Verse 5.

of envy and uncharitableness! *And he prophesied in the midst of the house*—That is, he was actuated by such motions and agitations of body as the prophets sometimes were. *And David played with his hand, as at other times*—To compose and quiet his disturbed spirits. *And there was a javelin in Saul's hand*—Which he had provided on purpose, as the following words show, to despatch David. *And Saul cast the javelin*—Being now quite under the power of that evil spirit. *Twice*—Once now, and another time, on a like occasion, chap. xix. 10.

Verses 12, 13. *Saul was afraid of David*—Lest, as he had gained the favour of God, and of all the people, he should also take away his kingdom. *Saul removed him from him*—From his presence and court; which he did because he feared lest David should find an opportunity to kill him, as he had designed to kill David; because his presence now made him more sad than ever his music had made him cheerful; and principally, that hereby he might expose him to the greatest hazards. *And made him his captain over a thousand*—Instead of captain of his guard, which required his attendance at court, he gave him a command abroad; but where, or at what distance, we are not informed. This he did, hoping he might be killed in some expedition, or that an opportunity might occur for taking away his life privately. *And he went out and came in, &c.*—As the leader of those thousand men.

Verses 14, 15. *David behaved himself wisely*—He headed them in all their expeditions, with a bravery and conduct equally distinguished; greatest in command, but greater in his example. He behaved in such a manner that no exception could be taken at any of his actions. *The Lord was with him*—Made all his undertakings prosperous. Saul's fears, however, increased in proportion as he saw David still behave so well.

Verse 17. *And Saul said to David, Behold my elder daughter Merab, &c.*—He at last bethinks himself of the promise he had publicly made unto him that should kill Goliath; the performance of which David did not demand, but in modesty left it to Saul's own conscience; who now judges it would

17 ¶ And Saul said to David, Be- A. M. 2941.
hold my elder daughter Merab, ^ther B. C. 1063.
will I give thee to wife: only be thou ^uvaliant
for me, and fight ^vthe LORD's battles. For
Saul said, ^xLet not my hand be upon him, but
let the hand of the Philistines be upon him.

18 And David said unto Saul, ^yWho *am* I?
and what *is* my life, *or* my father's family in
Israel. that I should be son-in-law to the king?

19 But it came to pass at the time when Merab,
Saul's daughter, should have been given to
David, that she was given unto ^zAdriel the
^zMeholathite to wife.

^t Chapter xvii. 25. — ^u Hebrew, *a son of valour*. — ^v Num.
xxxii. 20, 27, 29. — ^x Verses 21, 25. — ^y Verse 23. — ^z 2 Sam.
xxi. 8. — ^z Judg. vii. 22.

be a proper bait to be laid for his destruction. "David had been very successful; but it did not follow that he must always be so; he had prudence, prowess, and conduct; but all these are often disappointed and defeated in their best-laid schemes. What means, then, so likely to destroy him as flattering him in his good fortune, and inflaming his vanity to yet higher and bolder attempts? What human heart is proof against flattery well conducted? and what so likely to point it right as the prospect of the king's alliance? Merab, therefore, the king's eldest daughter, is promised to him in marriage, on condition of his exerting all his fortitude in the defence of his master and his country, against the enemies of God and them."—Delaney. *Only be thou valiant for me*—Thus, at the same time that he proposed to give David his daughter, he intimated that he should first perform some other military exploits, and, to give the better colour to this request, he calls it fighting the Lord's battles. *Let not my hand be upon him*—Now he seems to have some sense of honour, and to lay aside those base thoughts of murdering him himself. *But the hand of the Philistines*—By whose hand God's just judgment so ordered things that Saul himself fell!

Verse 18. *David said, Who am I? and what is my life?*—How little is my life worth, that by the exposing of that to some hazard, I should purchase a king's daughter! In these expressions David sheweth not only his humility, but also his wisdom, in discovering so deep a sense of his own meanness, that Saul might see how far he was from aspiring at the kingdom. *Or my father's family in Israel?*—In riches, for otherwise David's family was as noble as any in Israel. *That I should be son-in-law to the king*—This was not a refusal of the honour but a modest acknowledgment how unworthy he was of it; and it indicates such modesty and prudence, that, considering David's youth, and all other circumstances, we may well conclude that nothing but the Spirit of the Lord being with him could have made him act so wisely.

Verse 19. *She was given unto Adriel*—The son of Barzillai, as he is called 2 Sam. xxi. 8. This was

A. M. 2941. 20 ¶ ^b And Michal, Saul's daughter, loved David: and they told Saul, and the thing ⁷ pleased him.

21 And Saul said, I will give him her, that she may be ^c a snare to him, and that ^d the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt ^e this day be my son-in-law, in *the one of the twain*.

22 ¶ And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you *a light thing* to be a king's son-in-law, seeing that I *am* a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, ⁸ On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any ^f dowry, but a hundred foreskins of the Philistines, to be ^g avenged of the king's enemies. But Saul ^h thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son-in-law: and ⁱ the days were not ⁹ expired.

27 Wherefore David arose and went, he and ^k his men, and slew of the Philistines two hundred men; and ^l David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife.

28 ¶ And Saul saw and knew that the Lord *was* with David, and *that* Michal, Saul's daughter, loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

^b Verse 28.—⁷ Hebrew, *was right in his eyes*.—^c Exodus x. 7.—^d Verse 17.—^e Verse 26.—⁸ Hebrew, *according to these words*.

^f Genesis xxxiv. 12.—^g Chapter xiv. 24.—^h Verse 17. ⁱ Verse 21.—⁹ Heb. *fulfilled*.—^k Verse 13.—^l 2 Samuel iii. 14.

■ act of great injustice, at the same time that it was a most high affront to David, and accordingly this marriage was accursed by God, and the children begotten in it were, by God's appointment, cut off, 2 Sam. xxi. How Jonathan resented this usage of David we are not told. It is likely his duty to his father made him entreat him to take it patiently, and to look upon Saul as sometimes beside himself, and one that did not know what he did.

Verses 20, 21. *The thing pleased him*—Not out of any love to David, or desire to perform his promise; but because he hoped, by her means, to bring his ends about of destroying David. *That she may be a snare to him*—He hoped his daughter, in obedience to him, might be persuaded to bring him into some snare that he would lay for him: or that, being exposed to great dangers, (which he was to undergo, as a condition of having her to wife,) he might perish in some of them. *Thou shalt be this day my son-in-law*—That is, shortly, within a little time. *In the one of the twain*—Saul seems in this to have told David that though some reasons of state had obliged him to give his elder daughter to Adriel, yet still he would have him for his son-in-law, by giving the other unto him.

Verses 22, 23. *Commune with David secretly*—It seems David was not forward to embrace Saul's offer, having been before so grossly abused. Therefore Saul ordered his courtiers, in private discourse, to take occasion to persuade him to it. *Seeing that I am a poor man*—Having no estate, and of small credit; and therefore unable to endow her according to her quality.

Verse 25. *The king desireth not any dowry*—It was customary in those times for the husband to give a present, or, as it is rendered, *a dowry*, to his father-in-law when he received his wife. *But a hundred foreskins of the Philistines*—Saul made this demand of David, probably thinking that the necessity he would be under of attacking the Philistines at ■ disadvantage, or, at all hazards, in order to get the proposed number of foreskins within the time limited, would bring him into such dangerous encounters, as he could scarcely escape from. It is likely that Saul required the foreskins rather than the heads of the Philistines, to take away all possibility of David's deceiving him, by bringing the heads of such of his own men as might fall in battle, and passing them on him for the heads of the Philistines.

Verses 26, 27. *The days were not expired*—That is, the time allowed by Saul to David for the execution of this exploit. *Two hundred*—He doubled the number required; to oblige Saul the more to the performance of his promise, and to show his great respect and affection to Saul's daughter.

Verses 28, 29. *Saul knew that the Lord was with David*—He was convinced of it, by the success which he constantly had in all his undertakings. *And Saul was yet the more afraid of David*—Having thus advanced him; and seeing no hope of bringing his designs to pass against him. *And Saul became David's enemy continually*—He was every day more resolved to destroy him. Such strange blindness did his anger and hatred, and such like passions, bring upon him, that he set himself against him, who he

A. M. 2941. 30 Then the princes of the Philis-
B. C. 1063. tines ^m went forth: and it came to
pass, after they went forth, *that* David ^a be-

^m 2 Sam. xi. 1.—ⁿ Verse 5.

saw and knew, had God for his friend! In what a lost condition must Saul's mind have now been!

Verse 30. *The princes of the Philistines went forth*—To fight with the Israelites: who had highly incensed them by David's late action, as well as

haved himself more wisely than all A. M. 2941.
the servants of Saul: so that his B. C. 1063.
name was much ¹⁰ set by.

¹⁰ Heb. *precious*, Chap. xxvi. 21.

by former losses. *David behaved himself more wisely than all the servants of Saul, &c.*—By discovering, it is likely, the designs of the Philistines, and preventing them. For we do not read that they came to a battle.

CHAPTER XIX.

Saul is pacified by Jonathan, 1-7. Attempts again to kill David, 8-10. Is deceived by Michal, who sends David away, 11-17. David flies to Ramah, and Saul prophesies, 18-24.

A. M. 2941. **AND** Saul spake to Jonathan his
B. C. 1063. son, and to all his servants, that
they should kill David.

2 But Jonathan, Saul's son, ^a delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out and stand beside my

^a Chap. xviii. 1.—^b Prov. xxxi. 8, 9.

NOTES ON CHAPTER XIX.

Verse 1. *Saul spake to Jonathan, and all his servants*—When he could not destroy David by craft, he declares open enmity to him; and commands his son and his whole court to make him away; some of whom he thought would obey him. It is strange he should speak to Jonathan to murder David, if he knew the friendship he had for him; and he could not well be ignorant of it, since he had so publicly declared it, as we read chap. xviii. 3, 4. But he imagined his love to a father would overcome his love to ^a friend; and there was a great providence of God in his disclosing his mind so freely to Jonathan, as by that means David came to be certainly informed of his danger.

Verse 2. *But Jonathan delighted much in David, and told David*—Jonathan disobeyed the command, and, instead of murdering David, pleads his innocence and merits, as reasons for saving him. He also discovered his father's design and fixed resolution to destroy him, and certainly in neither case acted inconsistently with his duty to his father, and king. "He," says Dr. Dodd, "who knows of a conspiracy against an innocent person's life, and doth not discover it; or, who kills such a one by another's instigation and command, is himself a murderer; and no duty to ^a father, or allegiance to a prince, can oblige any one to shed innocent blood. Jonathan was

father in the field where thou *art*, and A. M. 2941.
I will commune with my father of B. C. 1063.
thee; and what I see, that I will tell thee.

4 ¶ And Jonathan ^b spake good of David unto Saul his father, and said unto him, Let not the king ^c sin against his servant, against David; because he hath not sinned against thee, and because his works *have been* to thee-ward very good:

5 For he did put his ^d life in his hand, and

^c Gen. xlii. 22.—^d Judg. ix. 17.

therefore so far from acting contrary to his duty and allegiance, in refusing to become his father's instrument in murdering David, that he gave a noble instance of filial piety, affection, and duty, in his repeated endeavours to preserve him from so unnatural a crime; and humanity and virtue will ever applaud him for the generous concern he expressed for the honour of his father and the preservation of his friend." *Take heed to thyself until the morning*—Jonathan knew not but some of the servants might be either so obsequious to Saul, or so envious at David, as to put the orders in execution which Saul had given, if they could light on David.

Verses 3-5. *I will stand by my father in the field*—In which it is likely Saul used to walk in the morning and take the fresh air. Thereabouts he advised David to lurk in some secret place; that he might speedily acquaint him with the issue of his discourse with his father, verses 4-7. *Jonathan spake good of David unto Saul*—Which he could not do without hazard to himself. Herein, therefore, he performed the duty of a true friend and of a valiant man. *He put his life in his hand*—Or, in the greatest hazard: *And slew the Philistine*—He puts him in mind of that hazardous enterprise wherein he slew Goliath; in which David did indeed hazard his life greatly, for had he missed with his sling he must certainly have been slain.

A. M. 2941. ° slew the Philistine, and † the LORD B. C. 1063. wrought a great salvation for all Israel: thou sawest it, and didst rejoice: ° wherefore then wilt thou † sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, As the LORD liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence, † as † in times past.

B. C. 1062. 8 ¶ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from † him.

9 And † the evil spirit from the LORD was upon Saul, as he sat in his house with his

javelin in his hand: and David played with his hand. A. M. 2942. B. C. 1062.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 ¶ † Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

12 ¶ So Michal † let David down through a window: and he went, and fled, and escaped.

13 And Michal took an † image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

* Ch. xvii. 49, 50. —† 1 Sam. xi. 13. —‡ Ch. xx. 32. —§ Matt. xxvii. 4. —† Ch. xvi. 21. —† Heb. yesterday third day.

* Heb. his face. —† Ch. xvi. 14. —† Psa. lix. title. —† Josh. ii. 15. —† Heb. teraphim, Gen. xxxi. 19.

Verses 6-9. *Saul sware, As the LORD liveth*—And, without all doubt, he intended what he said, feeling a real change in himself for the present. "God," says Mr. Henry, "inclined the heart of Saul to hearken to the voice of Jonathan." From this, however, and other similar instances, it appears that Saul was of a hasty, precipitate temper; and that he had too little reverence for an oath. And as he swore inconsiderately, so he as quickly and inconsiderately broke his oath; which may be a lesson to us never to take an oath upon any occasion, but with the greatest seriousness and an inward veneration, verses 8, 9. *And there was war again*—The battles of which were only between parties, for David commanded no more than a thousand men, chap. xviii. 13. And if the whole army of the Philistines had been gathered together, Abner would have commanded the army of Israel against them; for he was captain of the host. *David went out and fought with the Philistines*—So David continues his good services, though they were ill requited. They who are ill paid for doing good, yet must not be weary of well-doing, remembering how bountiful a benefactor God is, even to the evil and unthankful. *The evil spirit was upon Saul*—David's successes against the Philistines revived his envy, and the devil watched the opportunity as he had done before. *And David played with his hand*—He did not omit his duty to Saul, though he knew his danger.

Verse 10. *Saul sought to smite David with the javelin*—"How sad and shocking a scene was this! David labouring with all his study and skill to relieve Saul's anguish; and Saul, in the same instant, meditating his destruction! sitting sullen and determined, with his javelin in his hand, watching his opportunity, and waiting, perhaps, until the power of music had so far calmed his spirits as to render his hand

steady. He then darted his spear at David with all his might, and with such force, that, he happily declining it, it pierced and stuck into the wall; and David fled."—Delaney. Saul's wrath and fury, on this occasion, made him entirely forget his oath. So dangerous it is to be possessed with such passions! It seems likely, from Saul's having a javelin in or near his hand, that it was usual for kings, in those days, to hold one in their hands, in the same manner as a sceptre in after-times, as a mark of royal authority.

Verse 11. *To slay him in the morning*—As he went out of the door of his house. By this it is apparent, when Saul missed his blow, he was the more enraged, and implacably pursued David's destruction. *And Michal, David's wife, told him*—She had intelligence either from her brother Jonathan, or some other friend at court; or, perhaps, she saw suspicious persons hovering about the house.

Verse 12. *He fled and escaped*—It seems likely that a considerable part of the eighteenth Psalm, namely, from the 1st to the 29th verse, refers to this escape of David. The 29th verse seems entirely descriptive of it, and applicable to no other event of David's life that we read of. "By thee I have run through a troop, and by my God have I leaped over a wall." Saul's messengers, that were sent to slay him in the morning, undoubtedly surrounded his house, and were upon the watch, and therefore David had reason to look upon his escaping them to be a wonderful deliverance, in which the providence of God was concerned.

Verse 13. *Michal took an image*—In the Hebrew it is *teraphim*; which teraphim, as Dr. Dodd observes, it plainly appears from hence, must have been figures of the human form; for the design of Michal was manifestly to deceive the messengers of Saul, by showing them something in a bed so far resembling

A. M. 2942.
B. C. 1062.

14 And when Saul sent messengers to take David, she said, He is sick.

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, *there was an image in the bed, with a pillow of goats' hair for his bolster.*

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; ^a why should I kill thee?

18 ¶ So David fled, and escaped, and came to

^a 2 Sam. ii. 22.—^o John vii. 32, 45, &c.

a man as to make them believe it was David himself asleep. Her intention was to procure David the longer time for escaping. And to render it still more like him, she covered the back part of the head of the image, which appeared in sight, with goats' hair of the same colour as David's was, so that any one might take it, at a slight view, especially in a sick man's room, where only a glimmering light is wont to be kept, for the back part of David's head. This is plainly the meaning of the next clause, not very properly interpreted in our translation, but which in the Vulgate is rendered, *et pellem pilosam caprarum posuit ad caput ejus; and she put the hairy skin of goats to, or upon, his head. And covered it with a cloth*—Upon pretence of his being sick, and needing some such covering. If we may believe Abarinel and Abendana, "women in those times were accustomed to have figures made in the likeness of their husbands, that when they were absent from them they might have their image to look upon." If this really be a fact, it is probable that Michal's image was one of this kind; or it was merely a statue for ornament. For we cannot suppose that any images, whether called *teraphim* or by any other name, were kept for the purposes of idolatry in David's family.

Verses 14–17. *Saul sent messengers to take David*—As he did not come out of doors, where they waited for him, Saul sent other messengers to take him in the house. *She said, He is sick*—Her affection for David, and fear for his life, induced her to tell a plain lie, in which she is neither to be justified nor imitated. She intended hereby, however, to keep Saul in suspense for a while, till David should arrive at some place of safety. *He said, Let me go; why should I kill thee?*—This was another untruth; and an untruth very injurious to David's reputation. Far was it from him either to intend or threaten to kill any one, much more his own wife. But Michal feared to enrage her father to too high a degree if she told the truth. Her weakness is to be pitied, while it is to be condemned and shunned.

Verse 18. *David escaped and came to Samuel*—Both for comfort and direction in his distress, and

Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David is at Naioth in Ramah.

20 And ^o Saul sent messengers to take David: ^p and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also ^q prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

^p 1 Cor. xiv. 3, 24.—^q Num. xi. 25.

for safety, supposing that Saul would be ashamed to execute his bloody designs in the presence of so venerable a person as Samuel. *And told him all that Saul had done to him*—Which, while it afforded relief to the mind of David amidst his distress and trouble, could not but exceedingly grieve the mind of Samuel, to be informed how low Saul had fallen. *He and Samuel went and dwelt in Naioth*—Or, as the Chaldee renders it, *The school of learning*. This was that famous school or college of the prophets, which was dedicated to the study of the Jewish law, and was in all respects a religious seminary.

Verse 20. *Saul sent messengers to take David*—His implacable hatred had abolished all respect and reverence for Samuel, (under whose protection David now was,) and for the college of the prophets, which was a kind of sanctuary to those that fled to it. *Samuel standing as appointed over them*—To instruct and direct them in their holy exercises. For though they prophesied by divine inspiration, yet they were both to prepare themselves for it beforehand, and to make good improvement of it afterward, in both which they needed Samuel's counsel and assistance. And whereas some might falsely pretend to those raptures, or the devil might transform himself into an angel of light, Samuel's presence and judgment were necessary to prevent and to detect such impostures. Besides, Samuel would, by his present conjunction with them in those holy exercises, encourage them, and stir up others to the coveting of those gifts, and to the performance of such religious duties. *The Spirit of God was upon the messengers of Saul*—That, being rapt up into an ecstasy, and no longer masters of themselves, their minds might be wholly taken off from their design of seizing David. *They prophesied*—Praised God in hymns, by a sudden impulse, which they could not resist.

Verses 21–23. *He sent other messengers*—Strange obstinacy, to contend so long with the Spirit of God. *And they prophesied likewise*—That is, they joined with the rest in praising God. "Instead," says Henry, "of seizing David, they were themselves seized." Thus God again secured David, put an honour on the sons and school of the prophets, and

A. M. 2942. 22 Then went he also to Ramah,
B. C. 1062. and came to a great well that *is* in
Sechu: and he asked and said, Where *are*
Samuel and David? And *one* said, Behold,
they be at Naioth in Ramah.

23 ¶ And he went thither to Naioth in Ramah:
and ^r the Spirit of God was upon him also, and

A. M. 2942. he went on, and prophesied, until he
B. C. 1062. came to Naioth in Ramah.

24 ^aAnd he stripped off his clothes also, and
prophesied before Samuel in like manner, and
^tlay down ^tnaked all that day and all that
night. Wherefore they say, ^u*Is Saul also among*
the prophets?

^r Chap. x. 10.—^s Isa. xx. 2.—^t Heb. *fell*, Num. xxiv. 4.

^a Mic. i. 8.—^u Chap. x. 11.

manifested his power over the spirits of men. *The Spirit of God was upon him also*—It came upon him in the way; whereas it came not upon his messengers till they came to the place. Hereby God would convince Saul of the vanity of his designs against David, and that in them he fought against God himself.

Verse 24. *And he stripped off his clothes also*—His royal robes. Perhaps this was intended to signify the taking away of his kingdom from him; *and lay down*—Hebrew, *fell down*, upon the earth; for his mind being in an ecstasy, he had not the use of his

senses; God so ordering it, that David might have an opportunity to escape; *naked*—That is, stripped of his upper garments, as the word *naked* is often used; and it is here repeated to signify how long he lay in that posture. *Day and night*—So God kept him as it were in chains, till David was got out of his reach. *Is Saul also among the prophets?*—The same proverb which was used before is here revived, as an evidence of God's wonderful care over David; he made Saul, in some sort, a prophet, that he might make David a king.

CHAPTER XX.

David complains to Jonathan, and desires his help, 1–8. Jonathan promises to give him intelligence, and confirms his friendship, 9–23. He finds his father implacable, 24–34. He gives David notice of it, in the manner they had agreed on, 35–42.

A. M. 2942. **AND** David fled from Naioth in
B. C. 1062. Ramah, and came and said before
Jonathan, What have I done? what *is* mine
iniquity? and what *is* my sin before thy father,
that he seeketh my life?

2 And he said unto him, God forbid; thou
shalt not die: behold, my father will do nothing
either great or small, but that he will ¹show it

¹ Heb. *uncover mine ear*,

A. M. 2942. me: and why should my father hide
B. C. 1062. this thing from me? it *is* not so.

3 And David sware moreover, and said, Thy
father certainly knoweth that I have found grace
in thine eyes; and he saith, Let not Jonathan
know this, lest he be grieved: but truly *as* the
LORD liveth, and *as* thy soul liveth, *there is* but
a step between me and death.

Verse 12; Chap. ix. 15.

NOTES ON CHAPTER XX.

Verse 1. *David fled, and came and said before Jonathan*—Saul's being thrown into a trance, as mentioned in the foregoing verse, gave David time to escape, and he went from Naioth to Gibeah, where Jonathan was. "It was happy for David that he had such a friend at court, when he had such an enemy on the throne."—Henry. *What have I done? What is mine iniquity?*—He appeals to Jonathan himself concerning his innocence, and endeavours to convince him that, notwithstanding he had committed no iniquity, Saul sought his life.

Verse 2. *He said, God forbid: thou shalt not die*—It appears by this that Jonathan knew nothing of his father's design, and that the messengers before named had been sent to seize David without his privacy. Hence, from a principle of filial respect to his

father, he was very loath to believe that he would do so ill a thing. *Behold, my father will do nothing, but he will show it me*—In this he was greatly mistaken. Communicative as Saul was to his son Jonathan in other things, he was ashamed to disclose to him the wicked design he had formed against the life of his friend. *Why should my father hide this thing from me?*—Why? For an obvious reason; because it was too base and shameful to be discovered to any one that had any fear of God before his eyes, or any sense of moral obligation. He was afraid too that if he should disclose his design to Jonathan, he should find means to prevent its execution. *It is not so*—Jonathan gave credit to his father's oath, mentioned chap. xix. 6.

Verse 3. *David sware moreover*—The matter being of great moment, and Jonathan doubting the

A. M. 2942. 4 Then said Jonathan unto David,
B. C. 1062. ² Whatsoever thy soul ³ desireth, I will even do it for thee.

5 And David said unto Jonathan, Behold, to-morrow is the ^a new-moon, and I should not fail to sit with the king at meat: but let me go, that I may ^b hide myself in the field unto the third day at even.

6 If thy father at all miss me, then say, David earnestly asked leave of me, that he might run ^c to Beth-lehem his city: for there is a yearly ^d sacrifice there for all the family.

7 ^d If he say thus, *It is well*; thy servant shall have peace: but if he be very wroth, then be sure that ^e evil is determined by him.

8 Therefore thou shalt ^f deal kindly with thy servant; for ^g thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, ^h if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

² Or, *Say what is thy mind, and I will do, &c.*—³ Heb. *speakeh, or, thinketh.*—^a Num. x. 10.—^b Chap. xix. 2.—^c Chap. xvi. 4.—^d Or, *feast*, Chap. ix. 12.—^e Deut. i. 23.

truth of it, he confirms his word with an oath, which follows in the end of the verse. Only he interposeth a reason why Saul concealed it from Jonathan. *Let not Jonathan know this, lest he be grieved*—What a noble and generous turn does David here give to the behaviour of Saul to Jonathan, lest he should think ill of his father, by insinuating that he had kept this a secret from him out of affection, lest it should give him pain.

Verses 4, 5. *Whatsoever thou desirest*—He does not say, *that shall be lawful and honest*; for he knew David too well to think he would ask anything that was otherwise. *I will do it for thee*—This is true friendship. Thus Christ testifies his love to us; *Whatsoever ye shall ask in my name, that will I do*. And we must testify ours to him by keeping his commandments. *Behold, to-morrow is the new-moon*—There were solemn sacrifices every new-moon, and then a feast upon them. And David being one of the king's family, by marrying his daughter, used to eat with them at these festival times. *That I may hide myself in the field till the third day*—That is, unto the next day but one after the new-moon. His meaning is not, that he would hide himself in any certain place all the three days, but that he would secure himself, either at Beth-lehem with his friends, or in some other place till the third day.

Verse 6. *Say, David earnestly asked of me*—Jonathan, being the king's son and deputy, used, it seems, to give license to military men to depart for a season upon just occasions. *There is a yearly sacrifice for all the family*—It is likely it was a custom among pious families to meet together once a

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have ⁵ sounded my father about to-morrow any time, or the third day, and behold, if there be good toward David, and I then send not unto thee, and ⁶ show it thee;

13 ⁱ The LORD do so and much more to Jonathan; but if it please my father to do thee evil, then I will show it thee, and send thee away, that thou mayest go in peace: and ^k the LORD be with thee, as he hath been with my father.

^e Chap. xxv. 17.—^f Josh. ii. 14.—^g Verse 16.—^h 2 Sam. xiv. 32.—⁵ Heb. *sounded.*—⁶ Heb. *uncover thine ear*, Ver. 2. ⁱ Ruth i. 17.—^k Josh. i. 5.

year, and praise God for his mercies toward them all.

Verse 8. *Thou shalt deal kindly with thy servant*—In giving me timely notice, and a true account of Saul's disposition and intention toward me. *A covenant of the Lord*—That is, a solemn covenant, not lightly undertaken, but seriously entered into, in the name and fear of God, and in his presence, calling him to be the witness of our sincerity therein, and the avenger of perfidiousness in him that breaks it. *Slay me*—I am contented thou shouldest kill me. *For why*—Why shouldest thou betray me to thy father, by concealing his evil intentions from me?

Verses 9-13. *Jonathan said, Far be it from thee*—Or, rather, *Far be this away*; for Jonathan is speaking of himself in this thing. *Then said David, Who shall tell me?*—Who shall bring me advice how matters stand? *They went out both into the field*—To take their measures about this matter. *Jonathan said, O Lord God of Israel*—Do thou hear and judge between us. These first words of the sentence seem to be an exclamation, or an abrupt speech, not usual in great passions, and the rest are as if he had said, Shall I, who love thee so much, be thought capable of breaking my word with thee? In all these verses the words are broken, concise, and interrupted: as the words of lovers are wont to be, especially when they are disturbed. But there are a tenderness and sincerity in this exclamation of Jonathan which are scarcely to be equalled. *If there be good toward thee*—I will show it thee, that thou mayest be easy. *If it please my father to do thee evil*—I will send thee away, that thou mayest be safe

A. M. 2942. 14 And thou shalt not only while
B. C. 1062. yet I live show me the kindness of
the LORD, that I die not :

15 But *also* ¹ thou shalt not cut off thy kindness from my house for ever : no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan ⁷ made *a covenant* with the house of David, *saying*, ^m Let the LORD even require *it* at the hand of David's enemies.

17 And Jonathan caused David to swear again, ⁸ because he loved him : ^a for he loved him as he loved his own soul.

18 ¶ Then Jonathan said to David, ^o Tomorrow *is* the new-moon : and thou shalt be missed, because thy seat will be ⁹ empty.

¹ 2 Samuel ix. 1, 3, 7.—⁷ Heb. *cut*.—^m Chapter xxv. 22.
^a Or, *by his love toward him*.—ⁿ Chap. xviii. 1.—^o Verse 5.
⁹ Heb. *missed*.—¹⁰ Or, *diligently*.

Thus he would help to deliver him from evil if it were real, and from the fear of evil if it were but imaginary. *The Lord do so and much more to Jonathan*—If I speak deceitfully, or break my word with my friend : he expresseth himself thus solemnly that David might be fully assured of his sincerity. And thus God has confirmed his promises to us, that we might have strong consolation, Heb. vi. 17, 18. *The Lord be with thee*—And protect and prosper thee. Thus, to his protestations, Jonathan adds his hearty prayers for David. *As he hath been with my father*—Formerly, though now he be withdrawn. This intimates his belief that David would be in his father's place, and his desire that he might prosper in it better than his father now did.

Verse 14. *And thou shalt show me the kindness of the Lord*—That kindness to which thou hast engaged thyself, in the covenant sworn between thee and me in God's presence. The words in the Hebrew run plainly thus : *And wilt thou not, if I be then alive, (namely, when God had advanced David to the throne as he had done Saul,) wilt thou not show me the loving-kindness of the Lord?* He made no doubt, but rather strongly affirmed his belief of it. *That I die not*—That thou do not kill me or mine, as princes of another line used to kill the nearest relations of the former line, from whom the kingdom was translated to them.

Verse 15. *Thou shalt not cut off thy kindness from my house*—The covenant they had made was not merely personal, but reached to their posterity, and was to be kept even when David should have the greatest power, and there were none to oppose his will. These verses seem strongly to indicate that Jonathan knew of David's being anointed to the kingdom ! How unspeakable a generosity is here shown by Jonathan to stipulate for his own life, and the lives of his posterity, with that man whose life, humanly speaking, was now in his power !

Verses 16, 17. *So Jonathan made a covenant*—

19 And *when* thou hast stayed A. M. 2942.
three days, *then* thou shalt go down B. C. 1062.

¹⁰ quickly, ¹¹ and come to ^p the place where thou didst hide thyself ¹² when the business was *in hand*, and shalt remain by the stone ¹³ Ezel.

20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

21 And behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them ; then come thou : for *there is* peace to thee, and ¹⁴ no hurt ; ^a as the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee ; go thy way : for the LORD hath sent thee away.

¹¹ Heb. *greatly*.—^p Chap. xix. 2.—¹² Heb. *in the day of the business*.—¹³ Or, *that sheweth the way*.—¹⁴ Heb. *not any thing*.—^a Jer. iv. 2.

The covenant which before was personal, he now extends to the whole house of David, expecting ■ reciprocal enlargement of it on David's side, which doubtless he obtained. *At the hand of David's enemies*—If either I, or any of my house, shall prove enemies to David or to his house, let the Lord, the witness of this covenant, severely punish the violators of it. *Jonathan caused David to swear again*—Hebrew, and *Jonathan added or proceeded to swear* ; that is, having himself sworn to David, or adjured David, in the foregoing verse, he here requires David's oath to him, by way of restipulation or confirmation. *For he loved him, &c.*—The greatness of his love to him induced him to use every means in his power to secure David's friendship to himself and his posterity, and to ensure the inviolable observance of this covenant through all their generations.

Verse 19. *When thou hast stayed three days, &c.*—This is commonly interpreted of his staying so long with his kindred at Bethlehem. In the Hebrew the words are, *Thou shalt three times go down to a very low place* ; and the meaning seems to be, that if Jonathan did not come to the place appointed the first day, David should take it for granted that he had no information of importance to communicate, and should come again the second day ; and if Jonathan brought him no intelligence then, he should come on the third. Houbigant interprets the words, "But on the third day thou shalt come quickly to that place, in which thou shalt hide thyself on the feast-day." *When the business was in hand*—When this same business which they were now treating about was in agitation formerly ; namely, to discover Saul's mind and purpose toward David, chap. xix. 2, 3. *By the stone Ezel*—A stone probably erected to direct travellers in the way : he was to hide himself in some cave or other convenient place near it.

Verses 21–23. *I will send a lad, &c.*—I will send him before I shoot, to find and take up the arrows

A. M. 2942. 23 And as touching [†] the matter
B. C. 1062.

which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new-moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he *is* [†] not clean; surely he *is* not clean.

27 And it came to pass on the morrow, *which was* the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day?

28 And Jonathan [†] answered Saul, David earnestly asked *leave* of me *to go* to Beth-lehem:

[†] Verses 14, 15; Verse 42.—[†] Leviticus vii. 21; xv. 5, &c.
[†] Verse 6.—[†] Or, *thou perverse rebel*.

which I shall shoot: and I shall shoot them either short of him or beyond him, as I shall see occasion. *If I say, Behold the arrows are beyond thee*—This signal seems to have been agreed on between them, in case Jonathan was so watched and followed, as not to have an opportunity of communing with David by word of mouth. *The Lord be between thee and me*—As a witness and a judge, and between our families for ever, if on either side this league of friendship be violated.

Verses 24-26. *David hid himself in the field*—Namely, at the time appointed: for it seems probable that he went first to Beth-lehem, and thence returned to the field, when the occasion required. *Jonathan arose*—He rose from his seat where he had sat next the king, and stood up at Abner's coming, to do honour to him, who was his father's cousin, and the general of the army. *Something hath befallen him*—Some accident, which has rendered him unclean, and so unfit to partake of this feast, which consisted in part of the remainders of the peace-offerings, according to the law; (Lev. vii. 20;) unfit also to come into any company, much more, into the king's company, lest he should pollute them also.

Verses 27, 28. *Wherefore cometh not the son of Jesse?*—So he calls him in contempt and scorn, to mark the meanness of his original, and as not deigning to call him by his proper name. *Neither yesterday nor to-day*—For the uncleanness that came by some accident usually lasted but for one day. *David earnestly asked leave of me*—Which he, being next to the king, it is likely, had power to grant, as appears from Saul's demanding of him what was become of David.

29 And he said, Let me go, I pray ^{A. M. 2942}
^{B. C. 1062} thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there*: and now if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, ¹⁵ Thou ¹⁶ son of the perverse rebellious *woman*, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he ¹⁷ shall surely die.

32 And Jonathan answered Saul his father, and said unto him, [†] Wherefore shall he be slain? what hath he done?

33 And Saul [†] cast a javelin at him to smite

¹⁵ Heb. *son of perverse rebellion*.—¹⁷ Heb. *is the son of death*
[†] Ch. xix. 5; Matt. xxvii. 23; Luke xxiii. 22.—[†] Ch. xviii. 11.

Verses 29, 30. *My brother, he hath commanded me to be there*—The eldest brother, it seems, was wont to let all the rest know that their company was expected. *Thou son of the perverse, rebellious woman*—Or rather, according to the Hebrew, *Thou son of perverse rebellion*; that is, a very perverse rebel. *Thou hast chosen the son of Jesse to thine own confusion*—Made him thy friend to thy utter undoing and disgrace. For men will conclude that thou hast no royal blood in thy veins, that thou canst so tamely give up thy crown to so contemptible a person. *The confusion of thy mother's nakedness*—To the reproach of her having children, as if she were an adulteress, and thou and the rest base-born, and none of you worthy to inherit the kingdom: or rather, he thus asperses Jonathan's very birth, as if so degenerate a son could not be his, but must be the offspring of his mother's guilt, the issue of a criminal commerce with some other man.

Verse 31. *Thou shalt not be established, nor thy kingdom*—Though Samuel had long before this declared to Saul, in the name of the Lord, that the kingdom should not continue with him, nor descend to his posterity; yet he seems to have had hopes that he should be able to prevent this declaration from being verified by his policy and taking proper measures.

Verses 33, 34. *Saul cast a javelin to smite him*—Saul seemed a moment before to be in great care, that Jonathan should be *established in his kingdom*: and now he himself aims at his life! What fools, what worse than savage beasts, does anger make men! *Because*—Or, *and because*, &c., for this seems to be [†] second cause of his grief; *his father had done him*

A. M. 2942. him : ⁷ whereby Jonathan knew that
B. C. 1062. it was determined of his father to slay
David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month : for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow ¹⁸ beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is not the arrow beyond thee ?*

38 And Jonathan cried after the lad, Make

⁷ Verse 7.—¹⁸ Heb. *to pass over him*.—¹⁹ Heb. *instruments*.
²⁰ Heb. *that was his*.

shame—That is, had done shame, not to David, but Jonathan, by giving him such rough words, and throwing a javelin at him. It may, however, be understood of his father's speaking so contemptuously of David.

Verse 37. *When the lad was come to the place*—That is, near to the place : or, *and the lad went ; or, was going on to the place ;* for the words following show that he was not yet come thither. The Hebrew word *בוא* *bo*, signifies either *to come* or *to go*. See Ruth iii. 7 ; and Jonah i. 3.

Verse 40. *His artillery*—His bow, and arrows, and quiver.

Verse 41. *And fell on his face to the ground, &c.*—After three bows, he fell on his face ; out of reverence to Jonathan, as the king's son, and in tenderness to him, as his most generous friend. *They kissed one another, and wept one with another*—Nothing can be imagined more generous, and, at the same time, more soft and moving, than this meeting of these two friends. Jonathan seems, out of tenderness to David, to have suppressed some part of his grief. But David, who reflected that he was now taking his last leave of a friend who had often saved his life, and was now just come from speaking in his favour, at the imminent hazard of his own life, could not restrain himself. The thought of taking a farewell of so invaluable a friend, and, at the same time,

speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing : only Jonathan and David knew the matter.

40 And Jonathan gave his ¹⁹ artillery unto ²⁰ his lad, and said unto him, Go, carry *them* to the city.

41 ¶ And as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times : and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, ² Go in peace, ²¹ forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed : and Jonathan went into the city.

² Chapter i. 17.—²¹ Or, the LORD be witness of that *which*, &c. ; Verse 23.

of leaving all his comforts, even those of God's sanctuary, was so bitter, that he could not bear it with moderation ; and therefore is said to have exceeded. Perhaps his temper was more tender, and his passions stronger, than those of Jonathan ; who, however, seems evidently to have done great violence to his feelings, and to have had no little difficulty so to restrain his grief as not to sink his friend too much, but to send him away with a calm confidence in God, and religious tranquillity and peace of mind.

Verse 42. *Jonathan said, The Lord be between thee and me, &c.*—As much as to say, Fear not but I will faithfully keep my covenant with thee ; as I doubt not of thy perpetual steadfastness in it with me and my posterity. And this must be our satisfaction in this sad separation. *And he arose and departed*—That is, David left Jonathan, that he might avoid the effects of Saul's wrath, and escape immediate destruction ; and Jonathan returned to his family and friends. And it appears that these two friends never met again on earth, except once, and that was by stealth in a wood, chap. xxiii. 16. But their spirits have long been united in the paradise of God, and they shall spend an eternity together in their complete persons, in that world of love and harmony where, the former things being passed away, friends united in heart will be separated no more !

CHAPTER XXI.

David, coming to Nob, takes the show-bread, and Goliath's sword, 1–9. Goes to Achish, and feigns himself mad, 10–13. Is dismissed by Achish, 14, 15.

A. M. 2942.
B. C. 1062.

THEN came David to Nob to ^aAhimelech the priest: and Ahimelech was ^bafraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.

3 Now therefore what is under thy hand? give

^a Chap. xiv. 3; called *Ahiah*; called also, *Abiathar*, Mark ii. 26.—^b Chapter xvi. 4.—¹ Heb. *found*.—^c Exod. xxv. 30; Lev. xxiv. 5; Matt. xii. 4.

NOTES ON CHAPTER XXI.

Verse 1. *Then came David to Nob*—A city of the priests in the tribe of Benjamin, about twelve miles from Gibeah, not far from Anathoth and Jerusalem, Neh. xi. 32; Isa. x. 32. The tabernacle, it appears, had been removed hither, and hither David now resorts, in hopes of finding shelter for a season, and a supply of his necessities, which he supposed he might obtain here without danger of being betrayed into the hands of Saul; and principally that in this great distress he might receive direction and comfort from the Lord. *To Ahimelech the priest*—Probably the chief priest. David, in his first flight from Saul, had recourse to the prophet of God, and now his next is to his priest. Ahimelech was brother to that Ahiah, mentioned chap. xiv. 3, (who was now dead,) and his successor in the priesthood, for they were both sons of Ahitub. *Ahimelech was afraid at the meeting of David*—"Lest he was forced to flee from Saul," say some commentators, "and so it might be dangerous to entertain him." But it seems evident that Ahimelech knew nothing of the circumstances that David was in, or of Saul's enmity to him, and determined purpose to destroy him. But, as David was the king's son-in-law, he was surprised to see him without any attendants, and suspected that there must be some extraordinary cause of his coming in such a manner. *Why art thou alone?*—It appears from verses 4, 5, and from Mark ii. 25, that David had some persons with him, probably servants, whom Jonathan had sent to meet him some where, and accompany him; yet David had left these at another place, as he himself affirms, (verse 2,) and he was now alone, as he was when he fled to Achish. He who had been suddenly advanced to the highest honour, is as soon reduced to the desolate condition of an exile. Such are the changes which are frequently happening in this world, and so uncertain are its smiles.

Verse 2. *The king hath commanded, &c.*—This is a plain lie, extorted from him by fear, and one that was very pernicious to all the priests there. Whence David afterward declares his repentance for it, (chap.

me five loaves of bread in my hand, A. M. 2942.
or what there is ¹present. B. C. 1062.

4 And the priest answered David, and said, *There is no common bread under my hand,* but there is ^challowed bread; ^dif the young men have kept themselves at least from women.

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the ^evessels of the young men are holy, and *the bread is* in a manner common, ²yea, though it were sanctified this day ^fin the vessel.

^d Exodus xix. 15; Zech. vii. 3.—^c 1 Thess. iv. 4.—² Or, especially when this day there is other sanctified in the vessel. ^f Lev. viii. 26.

xxii. 22,) and prays against the sin of lying, Psalm cxix. 29. *To such and such a place*—To certain places which, he insinuates, it was not proper to mention, because the whole business required concealment.

Verses 3, 4. *What is under thy hand?*—He desires to know what he was able to do for him to supply his wants. And particularly he requests some bread for himself and servants. *Or what there is present*—That is, any other victuals. *There is hallowed bread*—Here in the tabernacle. Doubtless, Ahimelech had other provisions in his house; but David was in great haste, and in fear of Doeg, whom he saw and knew, and therefore would not stay till any thing could be fetched from thence. There seemed to be a double impediment to Ahimelech's giving David and his servants this bread: 1st, Its sacredness in itself, which he intimates, and in answer to which David pleads his great necessity; an answer with which Ahimelech appears to have been satisfied. "Cases of necessity, as the Jews themselves allow, often superseded the observance of the ritual laws; and this compliance of Ahimelech is urged with great force by our Saviour, in vindication of a similar infringement, Mark ii. 25."—Dodd. 2d, It was requisite that all who ate of the holy bread, should have observed the same purity which was required of the priests, particularly in the instance of abstinence from all women; and Ahimelech suspected that David or his servants might possibly want this qualification, and therefore inquires concerning it. But out of respect to David he does not name him, but asks only concerning the young men. David's answer, however, shows that he was intended to be included in the inquiry.

Verse 5. *About these three days*—As long as the law required, Exod. xix. 15. And so long, it seems, David and his men had hid themselves for fear of Saul, whereby they were kept both from their wives and from food convenient for them. *The vessels of the young men are holy*—That is, 1st, Either their garments, or other utensils for their journey; or, 2d, Their bodies. *The bread* (Hebrew, *לחם*, *lehu*, and

A. M. 2942. 6 So the priest ^g gave him hallowed
B. C. 1062. bread: for there was no bread there
but the show-bread, ^h that was taken from before
the LORD, to put hot bread in the day when it
was taken away.

7 Now a certain man of the servants of Saul
was there that day, detained before the LORD;
and his name was ⁱ Doeg, an Edomite, the
chiefest of the herdmen that belonged to Saul.

8 ¶ And David said unto Ahimelech, And is
there not here under thy hand spear or sword?
for I have neither brought my sword nor my
weapons with me, because the king's business
required haste.

9 And the priest said, The sword of Goliath
the Philistine, whom thou slewest in ^k the val-

^g Matt. xii. 3, 4; Mark ii. 25, 26; Luke vi. 3, 4.—^h Lev. xxiv.
8, 9.—ⁱ Chap. xxii. 9; Psa. lii. title.—^k Chap. xvii. 2, 50.

this is in a manner common—That is, the bread
which had been taken away from before the Lord,
to make room for new bread to be placed there. For
though, for a season, while it stood before the Lord,
it was so holy that the priest himself might not eat
it; yet afterward it was eaten by the priest and his
whole family, and David pleads that it might be eaten
by him and his young men in their necessitous cir-
cumstances. *Yea, though it were sanctified this day
in the vessel*—This translation renders the passage
obscure. The Hebrew may be translated, as by Le
Clerc and in some other versions, *Furthermore, or,
forasmuch as it* (namely, bread) *is sanctified this
day in the vessel*; that is, there was new bread sanc-
tified to be set before the Lord; and therefore this,
which had been taken away from before him, was,
in some degree, become common. For the law or-
dained, (Lev. xxiv. 8, 9,) that the *show*, or hallowed
bread, should be removed every sabbath day from
the table before the Lord, and fresh set on.

Verse 7. *Detained before the Lord*—That is, at
the tabernacle. It is not to be imagined that he
was detained here by force, but by his own choice
he stayed there that day, either because it was the
sabbath day, on which he might not proceed on his
journey, or for the performance of some vow, or
other religious duty, to which he had obliged him-
self. *His name was Doeg, an Edomite*—His na-
tive country was Edom; but he was proselyted to
the Jewish religion.

Verses 8, 9. *The king's business required haste*
—He pretended to Ahimelech, that the reason why
he had not brought his sword or any weapon with
him was, because he had not time to go to his house;
the king pressing him to go immediately about his
business. *Wrapped in a cloth behind the ephod*—That
is, behind that holy place allotted for the keeping of
the sacred, or priestly garments; all which are here
comprehended under the *ephod*: which, as the
chief, is put for all the rest. Here it was laid up

ley of Elah, ^l behold, it is *here* wrap- A. M. 2942.
ped in a cloth behind the ephod: if B. C. 1062.
thou wilt take that, take *it*: for *there is* no
other save that here. And David said, *There
is none like that*; give it me.

10 ¶ And David arose, and fled that day for
fear of Saul, and went to ³ Achish the king of
Gath.

11 And ^m the servants of Achish said unto
him, *Is not this David the king of the land?*
did they not sing one to another of him in
dances, saying, ⁿ Saul hath slain his thousands,
and David his ten thousands?

12 And David ^o laid up these words in his
heart, and was sore afraid of Achish the king
of Gath.

^l Chap. xxxi. 10.—³ Or, *Abimelech*, Psa. xxxiv. title.—^m Psa.
lvi. title.—ⁿ Chap. xviii. 7; xxix. 5.—^o Luke ii. 19.

as a sacred monument of God's power and good-
ness. *There is none like it*—Because it not only
served him for his use, for he was a strong and tall
man, and one that could wield that sword; but it
was also a pledge of God's favour to him. When-
ever he looked upon it, it would be a support to his
faith, by reminding him of what God had already
done.

Verse 10. *David arose and fled to Achish*—A
miserable condition, to be forced to flee to those for
protection who were naturally his bitter enemies.
For this was the city of Goliath whom he had slain,
and whose sword he had now about him. But it
must be considered that Saul's rage was so great,
and his power and diligence also in hunting after
him, that he despaired of escaping any other way;
and a desperate disease requireth a desperate reme-
dy. Perhaps indeed he thought he should not be
known: or, being now in disgrace with Saul, he
thought the Philistines might take him for Saul's
enemy, and so receive him gladly. The king elect
is here an exile: anointed to the crown, and yet
forced to run his country! So do God's provi-
dences sometimes run counter to his promises, for
the trial of our faith, and the glorifying of his name
in accomplishing his counsels, notwithstanding the
difficulties which lie in the way.

Verse 11. *King of the land*—Of Canaan. They
call him king, either more generally for the govern-
or, the most eminent captain and commander, or,
as the king elect, the person designed to be king:
for, by this time, the fame of Saul's rejection, and
David's destination to the kingdom, was got abroad
among the Israelites, and from them, probably, to
the Philistines. *Did they not sing, &c.*—And there-
fore consider what to do; and now our great enemy
is in thy hand, be sure thou never let him go
alive.

Verse 12. *David laid up these words in his heart*
—It is probable he had been at first well received,

A. M. 2942. 13 And ^p he changed his behaviour
B. C. 1062. before them, and feigned himself mad
in their hands, and ⁴scrabbled on the doors
of the gate, and let his spittle fall down upon
his beard.

14 Then said Achish unto his servants, Lo,

^p Psa. xxxiv. title.—⁴ Or, made marks.

but this discourse deeply affected him, and made him think himself not safe there. For, when he found that his fame was spread among them, as having slain such numbers of the Philistines, he concluded that they would be instigated to take revenge on him now they had him in their power. *And was sore afraid*—Lest either their revenge or policy should prompt them to kill him. Perhaps he was the more apprehensive, because he wore Goliath's sword, which was, probably, well known at Gath.

Verse 13. *He feigned himself mad*—That he might escape out of their hands. And herein he

ye see the man ⁵is mad: wherefore
then have ye brought him to me? A. M. 2942
B. C. 1062

15 Have I need of madmen, that ye have brought this *fellow* to play the madman in my presence? shall this *fellow* come into my house?

⁵ Or, playeth the madman.

showed great sagacity and penetration. How great danger he was in, appears plainly from the 34th and 56th Psalms, which he composed upon this occasion. And he had indeed need to consider it, as he does in the first of those Psalms, as a wonderful deliverance wrought for him by God himself. He now learned by experience what he afterward taught us, Psalm cxviii. 9, *That it is better to trust in the Lord than to put any confidence in princes.*

Verse 15. *Have I need of madmen?*—It is highly probable that Achish was aware this madness was counterfeit. But, being desirous to preserve David, he spoke as if he thought it real.

CHAPTER XXII.

David escapes to the cave of Adullam, where many resort to him, 1, 2. Lodges his parents with the king of Moab, 3, 4. Comes to the forest of Hareth, 5. Saul complains of his servants as unfaithful to him, 6-8. On the information of Doeg, he orders the priests of Nob to be slain, and their city destroyed, 9-19. David is informed of this by Abiathar, 20-23.

A. M. 2942. DAVID therefore departed thence,
B. C. 1062. and ^a escaped ^b to the cave Adul-
lam: and when his brethren and all his father's
house heard *it*, they went down thither to him.
2 ^c And every one *that was* in distress, and

^a Psa. lvii. title; cxlii. title.—^b 2 Sam. xxiii. 13.

NOTES ON CHAPTER XXII.

Verse 1. *To the cave of Adullam*—Which was a strong hold in the tribe of Judah, 1 Chron. xi. 15; Josh. xv. 35. This place, fortified by nature, is so fitted for the security of persons in distress, according to Dr. Delaney, that it hath frequently given a refuge from the Turks to the Christians, who fled thither with their families, flocks, and herds. As it was in the tribe of Judah, and David belonged to that tribe, he might, perhaps, flee to it in hopes of finding some friends in those parts. *And his brethren, &c., went down thither to him*—Either to comfort him, or to secure themselves from the fury of Saul, who, they thought, might probably wreak upon them his hatred to David.

Verse 2. *Every one that was in distress*—*יש מַצוֹק*, *ish matsok*, the man straitened or oppressed. *And every one that was in debt*—*יש לוי נֶשֶׁה* *asher lo noshee*, the man that had a creditor. Probably poor debtors, whom their creditors were obliged to spare, Exod. xxii. 25. And others, whose lands and

every one that ¹was in debt, and A. M. 2942.
every one *that was* ²discontented, B. C. 1062.
gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

^c Judg. xi. 3.—¹ Heb. had a creditor.—² Heb. bitter of soul.

goods their creditors might seize when their persons were with David. It must be observed that the Jews frequently used their debtors with great severity, (see Neh. v. 5,) taking forcible possession of their lands and vineyards, and bringing their children into bondage. *Every one that was discontented*—Hebrew, *מַר נֶפֶשׁ* *mar nephesh*, the man bitter of soul, aggrieved in his mind, made uneasy and discontented, "probably," says Dr. Dodd, "with Saul's tyrannical government, and his implacable persecution of David, who, by this time, must have been well known to have been the intended successor of Saul." It does not appear, from this description, that these were men of abandoned characters and profligate principles, as some have thought, who joined themselves to David purposely to cheat their creditors, and for the sake of the plunder they were in hopes of getting under him. Indeed, had this been the case, David would not have been able to have kept them under that strict order and discipline under which we find he did keep them, but

A. M. 2942. 3 ¶ And David went thence to Miz-
B. C. 1032. peh of Moab: and he said unto the
king of Moab, Let my father and my mother,
I pray thee, come forth, *and be* with you, till I
know what God will do for me.

4 And he brought them before the king of
Moab: and they dwelt with him all the while
that David was in the hold.

5 ¶ And the Prophet ^d Gad said unto David,
Abide not in the hold; depart, and get thee
into the land of Judah. Then David departed,
and came into the forest of Hareth.

6 ¶ When Saul heard that David was disco-
vered, and the men that *were* with him, (now
Saul abode in Gibeah under a ³ tree in Ramah,

having his spear in his hand, and A. M. 2942
all his servants *were* standing about B. C. 1032
him;)

7 Then Saul said unto his servants that
stood about him, Hear now, ye Benjamites,
will the son of Jesse ^a give every one of you
fields and vineyards, *and* make you all captains
of thousands, and captains of hundreds;

8 That all of you have conspired against me,
and *there is* none that ⁴ showeth me that ^f my
son hath made a league with the son of Jesse,
and *there is* none of you that is sorry for me,
or showeth unto me that my son hath stirred
up my servant against me, to lie in wait, as at
this day?

^d 2 Sam. xxiv. 11; 1 Chron. xxi. 9; 2 Chron. xxix. 25.—³ Or,
grove in a high place.

^e Chapter viii. 14.—⁴ Heb. *uncovereth mine ear*, Chapter xx. 2
^f Chap. xviii. 3; xx. 30.

we should have read of their plundering, and mur-
dering, and committing other outrages. Nor would
they have continued with him so long, and abode
with him in dreary forests, destitute of most of the
conveniences and comforts of life; or have fol-
lowed him whithersoever he was disposed to lead
them. This is not the temper or behaviour of men
of profligate principles. And, therefore, there is
reason to conclude, that they were persons who
were brought into distress and poverty by other
causes, such as, in the course of divine providence,
are frequently permitted to afflict the best of men,
for their trial, humiliation, or correction. But if
they were not virtuous when they resorted to Da-
vid, that they became so by his discipline, influence,
and example, is sufficiently evident from their sub-
sequent behaviour. *And he became a captain over
them*—Being forced to take this course in his own
defence, that he might not be suddenly surprised.
But David did not take these men into his service,
till by information from Jonathan, and by many
other certain proofs, it evidently appeared that his
life was in imminent danger. And then he neither
assaulted any place with them, nor sought for an
occasion to fight, but avoided it by seeking for se-
cret and secure places of retreat, sometimes in the
deserts, sometimes in foreign nations, always taking
care not to hurt his countrymen, and never allowing
his men to make incursions upon any but the ene-
mies of Israel.

Verse 3. *David went from thence to Mizpeh*—
For the Moabites were at difference with Saul, chap.
xiv. 47. *Let my father and my mother be with
you*—David, perhaps, the rather hoped for this kind-
ness to be shown to his aged parents, who were not
able to travel up and down, as he was likely to be
obliged to do, because he was descended from Ruth,
a Moabitess. The filial tenderness of David here
deserves our admiration, who makes it his first care
to fix his parents in a place of safety and ease, not
being able to bear their being exposed to the dangers

and hardships which the necessity of his affairs
obliged him to undergo. His address to the king
manifests his great tenderness to his parents, and
his entire submission to the *will of God*. *Till I
know what God will do for me*—He expresses his
hopes very modestly, as one that had entirely cast
himself upon God, and committed his way to him,
trusting not in his own arts or arms, but in the wis-
dom, power, and goodness of God.

Verse 4. *All the while David was in the hold*—In
holds; the singular number being put for the plural,
as is frequent; that is, as long as David was forced
to go from place to place, and from hold to hold, to
secure himself; for it concerned David especially to
secure his father, and he did doubtless secure him
for all that time; and not only while he was in the
hold of Mizpeh, or of Adullam, which was but a little
while.

Verse 5. *The Prophet Gad said unto David*—We
read nothing of this prophet before; and it is likely God
raised him up at this time, on purpose for the sup-
port and direction of David. *Abide not in the hold*—
That is, do not shut up thyself here; for he did not
merely intend any particular strong place, where
David might now be, but in general all those places
where he kept himself concealed. *Get thee into the
land of Judah*—As one that confides in God, and in
the uprightness of his intentions. Go, show thyself
to the people, that thou mayest publicly put in thy
claim to the kingdom after Saul's death; and that
thy friends may be invited and encouraged to appear
in thy behalf. Hereby also God would exercise Da-
vid's faith, wisdom, and courage, and so prepare him
for the kingdom.

Verses 6–8. *Having his spear in his hand*—It
seems, as an ensign of majesty, for in old times kings
carried a spear instead of a sceptre. *Ye Benjamites*
—You that are of my own tribe and kindred, from
whom David designs to translate the kingdom to an-
other tribe. Will he distribute profits and prefer-
ments among you Benjamites, as I have done? Will

A. M. 2942. 9 ¶ Then answered ^s Doeg the
B. C. 1062. Edomite, which was set over the
servants of Saul, and said, I saw the son of
Jesse coming to Nob, to ^h Ahimelech the son
of ⁱ Ahitub.

10 ^k And he inquired of the LORD for him,
and ^l gave him victuals, and gave him the
sword of Goliath the Philistine.

11 ¶ Then the king sent to call Ahimelech
the priest, the son of Ahitub, and all his father's
house, the priests that *were* in Nob: and they
came all of them to the king.

12 And Saul said, Hear now, thou son of
Ahitub. And he answered, ⁵ Here I *am*, my
lord.

13 And Saul said unto him, Why have ye

A. M. 2942. conspired against me, thou and the
B. C. 1062. son of Jesse, in that thou hast given
him bread, and a sword, and hast inquired of
God for him, that he should rise against me, to
lie in wait, as at this day?

14 Then Ahimelech answered the king, and
said, And who *is so faithful* among all thy ser-
vants as David, which is the king's son-in-law,
and goeth at thy bidding, and is honourable in
thy house?

15 Did I then begin to inquire of God for
him? be it far from me. Let not the king im-
pute *any* thing unto his servant, *nor* to all the
house of my father: for thy servant knew
nothing of all this, ⁶ less or more.

16 And the king said, Thou shalt surely die,

¶ Chap. xxi. 7; Psalm lii. title; Verses 1-3.—^h Chap. xxi. 1.
ⁱ Chap. xiv. 3.

^k Numbers xxvii. 21.—^l Chap. xxi. 6, 9.—⁵ Heb. *behold me*.
⁶ Heb. *little or great*.

he not rather prefer those of his own tribe before
you? *That all of you have conspired against me*
—To conceal David's designs from me, if not to as-
sist him in them. See the nature of jealousy, and its
arts of flattering and wheedling to extort discoveries
of things which have no existence! *That my son*
hath made a league with the son of Jesse—He sus-
pects Jonathan had made a league with David, but
did not certainly know it, much less what the league
was. His jealousy even carried him so far as to
make him suspect that Jonathan not only sided with
David, but had encouraged him to take up arms, and
to appear openly, as having many friends and sup-
porters. For since Saul threw the javelin at Jona-
than, it is likely the latter had absented himself
from court, or did not appear so frequently, or
looked discontented when he came into his father's
presence.

Verse 10. *He inquired of the Lord for him*—Some
think Doeg slandered Ahimelech in this, because we
read nothing of it in the foregoing chapter; and Da-
vid in the Psalms speaks of his false tongue. But
whether or not, he was guilty of great wickedness in
concealing part of the truth, which in this case he
ought to have declared, for Ahimelech's just defence;
namely, the artifice whereby David had deceived
him, making him believe that he was going on the
king's business; so that the service which Ahimelech
did to David was designed in honour of Saul. *And*
gave him victuals, &c.—Very innocently, as Doeg
very well knew. But he represented these as acts
whereby Ahimelech had aided and abetted David
in a conspiracy; which are the lies that David
lays to his charge, nothing being further from the
truth.

Verse 11. *The king sent to call Ahimelech and all*
his father's house—The priests of the house of Eli,
whom God had threatened to cut off, chap. ii. 31;
and which threatening, by a strange chain of provi-
dences, was now about to be fulfilled.

Verse 14. *Ahimelech said, Who is so faithful, &c.*
—Or, rather, *Who was so faithful, &c.*; for it can-
not be supposed, after Saul had just accused David
of a conspiracy against him, that the high-priest
would say he was then faithful. His apology, which
sufficiently shows his innocence as to the things of
which Saul accuses him, is, that since David had
been held by all to be a most loyal subject, as well
as a person of great honour, and in high favour with
the king, having married his daughter, what could
he think but that David was sent by the king, as he
said he was, upon some business of public concern?
Thus he does not take upon him to determine the
difference between Saul and David, nor affirm what
David now was; but only declares what David had
formerly been, and what he was still, for any thing
he knew to the contrary.

Verse 15. *Did I then begin to inquire of God for*
him?—These words do not necessarily imply that
Ahimelech had inquired of God for David. Doeg
indeed charged him with doing it, but as the sacred
historian has made no mention of any such thing, it
is probable that he charged him falsely and mali-
ciously, and with a view to heighten the king's resent-
ment against the priests. Ahimelech's words may
be very naturally so interpreted, as Dr. Dodd has ob-
served, as to imply an absolute denial of the charge.
"Did I then begin to inquire of God for him? Be it
far from me. I never did it before, nor did I begin
to do it now." The verb *החל*, *hechel*, (from *חלל*, *che-
lel*.) which we render *begin*, is frequently a mere ex-
pletive, denoting not the first beginning of an action,
but the action itself, as begun and finished. "This
vindication was honest and sufficient; but what was
the effect of it? A resolution worthy the tyrant that
made it."—Chandler. *Thy servant knew nothing*
of all this—Of any design against thee.

Verses 16, 17. *Thou shalt surely die, thou and all*
thy father's house—A cruel resolution; for what had
the rest of the priests done to deserve such a bloody

A. M. 2942. Ahimelech, thou, and all thy father's
B. C. 1062. house.

17 ¶ And the king said unto the ⁷ footmen ⁸ that stood about him, Turn, and slay the priests of the LORD; because their hand also is with David, and because they knew when he fled, and did not show it to me. But the servants of the king ^m would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and ⁿ slew on that day fourscore and five persons that did wear a linen ephod.

19 ° And Nob, the city of the priests, smote he with the edge of the sword, both men and

women, children and sucklings, and ^{A. M. 2942}
^{B. C. 1062} oxen, and asses, and sheep, with the edge of the sword.

20 ¶ ^p And one of the sons of Ahimelech the son of Ahitub, named Abiathar, ^q escaped, and fled after David.

21 And Abiathar showed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house.

23 Abide thou with me, fear not: ^r for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safe-guard.

⁷ Or, guard.—⁸ Heb. runners.—^m Exodus i. 17.—ⁿ Chap. ii. 31.

^o Verses 9, 11.—^p Chapter xxiii. 6.—^q Chapter ii. 33.
^r 1 Kings ii. 26.

execution? *The servants of the king would not, &c.*—In this, undoubtedly, they were praiseworthy; but had been more so had they courageously taken the part of these innocent persons, and remonstrated to Saul against his cruelty, as contrary to all the laws of God and man. And if their reasons and prayers had proved ineffectual, they should have treated this command as the dictate of Saul's melancholy or evil spirit, and have given the priests some opportunity to escape out of his hands, instead of standing tamely to see them fall, contrary to all laws, divine or human, by the hands of a ruffian, the minister of a tyrant's cruelty.

Verse 18. *Doeg the Edomite turned and fell upon the priests*—The country of Doeg is very properly here mentioned, and again repeated, to wipe off the stain of this butchery from the Israelitish nation, and to show why he was so ready to do it; because he was one of that nation which had an implacable hatred against all Israelites, and against the priests of the Lord. *And slew on that day fourscore and five persons*—"The massacre of these innocent men was so outrageous, so bloody, and so horrible, that it paints the character of Saul in the blackest colours, and exposes him as a warning, not only to tyrannical monarchs, but likewise to private persons, who give a loose to the instigations of jealous suspicions and intemperate wrath."—Chandler. *That did wear a linen ephod*—That is, ministered unto the Lord; but we are not to understand by the ephod such a garment as the high-priest wore, for this is distinguished from the high-priest's ephod by the matter of it, which was merely linen. The priests had probably all put on this habit, on account of appearing before the king.

Verse 19. *Both men and women, children and sucklings*—In all the life of Saul there is no wickedness to be compared to this. He appears now to be

wholly under the power of that evil spirit which had long tormented him. And this destruction could not but go to the heart of every pious Israelite, and make them wish a thousand times they had been content with the government of Samuel. Josephus, in relating this, reflects on the depravity of human nature, which, when it is in a private station, often strictly and willingly confines itself within the bounds of right and justice; but when it has gained an uncontrollable power, thinks it has a right to trample upon all laws, as well divine as human. We ought therefore to pray, as Justin Martyr says, *that kings and rulers, together with a royal power, may be found having a sober mind*. Or, as Le Clerc observes, we ought never to put such a power into any persons' hands as to enable them to trample upon all laws and the common rights of mankind. Whether the Israelites assisted in the execution upon the inhabitants of Nob, does not appear; or whether it was performed by Doeg the Edomite, and the rest of Saul's hirelings. But it was sufficiently shameful to the Israelites that they did not even stand up to prevent such a cruel massacre.

Verse 20. *Abiathar escaped and fled after David*—He, by his father's death, was now high-priest, and is the person referred to Mark ii. 26, where we find him described by an office which he did not bear till after the event alluded to, Ahimelech, as we have seen, being high-priest when David took the show-bread.

In what has been just related we have a remarkable instance of God's turning the worst devices of the wicked to the purposes of his providence; for in all this was fulfilled the threatening denounced by the Lord against the house of Eli; *because his sons made themselves vile, and he restrained them not*; see chap. ii. 31; and iii. 13.

CHAPTER XXIII.

David saves Keilah from the Philistines, 1-6. His danger there, and deliverance from it, 7-13. He remains in the wilderness of Ziph, and is visited by Jonathan, 14-18. Saul pursues him, 19-25. His narrow escape, 26-29.

A. M. 2942. **THEN** they told David, saying, Behold, the Philistines fight against ^aKeilah, and they rob the thrashing-floors.

2 Therefore David ^binquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

A. M. 2942. 4 Then David inquired of the LORD ^{B. C. 1062.} yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thy hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech ^cfled to David to Keilah, that

^a Josh. xv. 44.—^b Verses 4, 6, 9; Chapter

xxx. 8; 2 Sam. v. 19, 23.—^c Chap. xxii. 20.

NOTES ON CHAPTER XXIII.

Verse 1. *Then they told*—Or rather, *Now they had told David*. For it is evident from verse 6, that David had received the information here referred to, and had even delivered the inhabitants of Keilah before Abiathar came to tell him of the slaughter of the priests. *The Philistines fight against Keilah*—Probably the Philistines were encouraged to make this inroad into the land of Israel by hearing that David was forced to flee his country, and that God had departed from Saul. When princes begin to persecute God's people and ministers, let them expect nothing but vexation on all sides. Keilah was a city in the tribe of Judah, Josh. xv. 44. *They rob the thrashing-floors*—Which were commonly without their cities, for the convenience of wind, to separate the chaff from the corn. See Ruth iii. 2.

Verse 2. *David inquired of the Lord*—In what way he made inquiry is not certain, as it seems from verse 6 that Abiathar had not yet brought to David the sacred ephod, with all things belonging to it that were made use of in consulting God. *Shall I go and smite these Philistines?*—We have here a remarkable instance of David's love to his country; unto which he did not become an enemy when he was banished from it. On the contrary, he hastened to its assistance unsolicited. This action of David's, in going to the relief of Keilah, is one of the most extraordinary ones recorded in history. "Another man, in David's place, would have rejoiced at this invasion, and perhaps encouraged it; and this both from self-preservation and policy; first, because he had nothing to fear for himself, while Saul had such an enemy upon his hands; and secondly, because the distress of his country was the likeliest means to bring Saul to reason, and force him to recall, and be reconciled to, his best champion. But David was governed by other than these narrow views; nor safety nor honour was desirable to him, purchased by the distress of his country and his friends. His bosom beat with an eager desire to relieve Keilah; but it was not an adventure to be unadvisedly under-

taken; and therefore he *inquired of God*, saying, *Shall I go and smite these Philistines?* This is one of those passages of Scripture that give evidence of their own truth. None but a hero could put the question; and none but God could resolve it: *And the Lord said unto David, Go, and smite the Philistines, and save Keilah.*"—Delaney.

Verses 3, 4. *David's men said, Behold, we are afraid here in Judah*—"They had more than difficulty enough to defend themselves against Saul where they were; and could it be less than madness to provoke more and greater enemies? Doubtless Saul would send forces to beat off the Philistines, and then they should be pent in between two hostile armies. And yet, notwithstanding all this, David undertook and achieved the adventure; which it was impossible he should, against such fears, and such reasonings of his forces, from any motive other than the assurance of divine protection and aid. Which fully confirms the Scripture account of this matter, that he did not undertake it until he had, for the fuller satisfaction of his associates, again consulted, and was again assured of success by the divine oracle."

Verse 5. *So David and his men went to Keilah, &c.*—"His success on this occasion was very extraordinary; he saved the city and the inhabitants; he delivered the country all around from the ravages of the enemy; he smote the Philistines with great slaughter, and brought away their cattle, by which means he was enabled to subsist himself and his forces, without being a burden to his country. One would have imagined that this extraordinary success and deliverance of so great a city might have secured David a safe retreat among the men of Keilah; but it was not so; such is the nature of man, present dangers quickly obliterate past obligations! Gratitude is, without question, a most lovely virtue, but seldom lives in the extremes either of adversity or success! It is like those fine colours which storms and sunshine equally deface."—Delaney.

Verse 6. *He came down with an ephod*—Rather, *with the ephod*, namely, the high-priest's ephod,

A. M. 2942. he came down *with* an ephod in
B. C. 1062. his hand.

About
B. C. 1061. 7 ¶ And it was told Saul that David
was come to Keilah. And Saul said,
God hath delivered him into my hand; for he
is shut in, by entering into a town that hath
gates and bars.

8 And Saul called all the people together to
war, to go down to Keilah, to besiege David
and his men.

9 ¶ And David knew that Saul secretly
practised mischief against him; and ^d he said
to Abiathar the priest, Bring hither the ephod.

10 Then said David, O LORD God of Israel,

^d Num. xxvii. 21; Chap. xxx. 7.—^e Chap. xxii. 19.

wherein were the *Urim* and *Thummim*. For Abiathar, being left, it is probable, to keep the sanctuary, while his father Ahimelech and the rest of the priests went to wait upon Saul, as soon as he heard of their slaughter he took this principal vestment of the high-priest, and carried it to David. Thus God, in the course of his providence, gave him an opportunity, while Doeg, the butcher, was killing his brethren, both of escaping himself and of bringing to David the ephod, of which now Saul was justly deprived.

Verse 7. *Saul said, God hath delivered him into my hand*—David, who judged of other men's generosity by his own, hoped he should be protected in Keilah; and Saul, who judged in the same manner of their baseness, believed he should not; and therefore he rejoiced upon receiving the news of David's being shut up there, persuaded he should now get possession of his person. But it was strange he should imagine that God had taken measures to bring an innocent and pious man into his power, who was a contemner of God, a breaker of his commandments, and one that trampled on all laws, human and divine.

Verses 9–11. *Bring hither the ephod*—Which, doubtless, Abiathar put on; otherwise he could not have inquired of the Lord by it. *The Lord said, He will come down*—He purposeth to come if thou continue here. For still both David's question and God's answer are conditional, upon supposition. As David's being there was the only motive for Saul's coming, so, if he departed, Saul could have no inducement to come. And accordingly we find he laid aside his design so soon as he was informed that David had escaped. It seems probable from this place that God's answer by *Urim* and *Thummim* was not by any change in the colour or situation of the precious stones in the breast-plate of the ephod, but by a voice or suggestion from God to the high-priest.

Verse 12. *The Lord said, They will deliver thee up*—God saw the base and cowardly disposition of the inhabitants of Keilah, who, though they had been so lately delivered by David, yet would have

thy servant hath certainly heard that A. M. 2943.
Saul seeketh to come to Keilah, ^a to B. C. 1061.
destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah ¹ deliver me and my men into the hand of Saul? And the LORD said, They will deliver thee up.

13 ¶ Then David and his men, ^f which were about six hundred, arose and departed out of Keilah, and went whithersoever they could

¹ Heb. shut up.—^f Chap. xxii. 2; xxv. 13.

given him up, had he stayed among them, at the first appearance of Saul's army coming against them "And here, methinks," says Delaney, "is an event that will easily solve that hard question, about the consistency of the divine prescience with human free-will. A good politician, who was let into the course of Saul's secret practices with the men of Keilah, and had fair opportunities of sifting their dispositions upon the point, might fairly pronounce upon the event; how much more, then, that all-seeing God, who searcheth the secrets of the heart, and seeth the thoughts afar off—seeth them in all their secret workings, tendencies, and temptations, and through all their mazes and masks." To explain this a little further: the inhabitants of Keilah acted freely, just as their own hearts dictated to them; they were at liberty to behave faithfully to David, had he stayed among them, as well as to betray him. God did not, therefore, pronounce that they would deliver him up to Saul, because he had laid them under any absolute necessity of so doing; but because he saw Saul's secret designs, on the one hand, and the secret workings of their minds, and their tendency to fear and baseness, on the other. And, therefore, when David inquired of him, he pronounced, *They will deliver thee up*. If any person could have known as much of their hearts as God, he might have pronounced the same concerning them. It is, however, the property of God only to see the secrets of the heart. And as this power in him extends to every man that cometh into the world, as fully as it did to the people of Keilah, we may easily conceive how God foreknows all the changes of events in this world from the beginning to the end, though he leave the human mind to act of itself freely; and only by his superintending wisdom directs all, to bring about his gracious purposes, and to educe good from evil.

Verses 13, 14. *Which were about six hundred*—His forces were increased two hundred since his famous victory over the Philistines at Keilah. *Whithersoever they could go*—To the first convenient place of safety to which a way lay open. *In the*

A. M. 2943. go. And it was told Saul that David
B. C. 1061. was escaped from Keilah; and he
forbare to go forth.

14 And David abode in the wilderness in strong holds, and remained in ^ga mountain in the wilderness of ^hZiph. And Saul ⁱsought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 And Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and ^kthat also Saul my father knoweth.

18 And they two ^lmade a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

19 ¶ Then ^mcame up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself

with us in strong holds in the wood, A. M. 2943.
in the hill of Hachilah, which *is* ² on B. C. 1061.
the south of ³Jeshimon?

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and ⁿour part *shall be* to deliver him into the king's hand.

21 And Saul said, Blessed *be* ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know, and see his place where his ⁴haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtly.

23 See therefore, and take knowledge of all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness ⁵of Maon, in the plain on the south of Jeshimon.

^g Psalm xi. 1. — ^h Josh. xv. 55. — ⁱ Psa. liv. 3. — ^k Chap. xxiv. 20. — ^l Chapter xviii. 3; xx. 16, 42; 2 Samuel xxi. 7. — ^m Chap. xxvi. 1; Psa. liv. title.

ⁿ Heb. on the right hand. — ² Or, the wilderness. — ³ Psalm liv. 3. — ⁴ Hebrew, foot shall be. — ⁵ Joshua xv. 55; Chapter xxv. 2.

wilderness of Ziph—A mountainous wilderness, within the precincts of the tribe of Judah, and upon the confines of Edom, Josh. xv. 2. It was not far from Maon and Carmel, verse 25, chap. xxv. 5. *God delivered him not into his hand*—Saul confidently pronounced, when he found David had entered into Keilah, that *God had delivered him into his hand*. And, therefore, to show the vanity of that ill-grounded confidence, the sacred writer makes use of the very same expression reversed, and declares *God delivered him not into his hand, though Saul sought him every day*.

Verse 16. *Jonathan went and strengthened his hand in God*—He comforted and supported him against all his fears, by considerations on the divine goodness and power, and by reminding him of God's faithful promises made to him, and of his singular providence, which hitherto had been, and still would be with him.

Verse 17. *Thou shalt be king, and I shall be next unto thee*—Or, hold the second place in the kingdom; which words import thus much: I do not look to be king myself, as by my birth I might expect, but that thou shalt be king, God having so appointed, and I but in a secondary place, inferior to thee. The first part of this sentence Jonathan might well speak, as he had the promise of God for it, which must stand; but the other he spoke in human confidence, and the event showed how little is to be built on that. He ought, as we ought all to do with re-

spect to what is future and only in expectation, to have spoken in the language of St. James: "If the Lord will, I shall be next unto thee." *And that also my father knoweth*—For he could not but remember what Samuel told him, (chap. xv. 28,) and, from David's wonderful successes, he probably inferred that he was the person of whom Samuel spake.

Verse 18. *They two made a covenant before the Lord*—We have reason here to admire the sincere friendship of Jonathan, which remained so unshaken to David in all events, as well in his adversity and dangers, as in his prosperity and successes. It is to be observed, that, after making this covenant, they never came together again, that we find, in this world.

Verses 19-22. *Then came the Ziphites to Saul*—They were of David's own tribe, though for this unnatural carriage to him he calls them strangers. *Saul said, Blessed be ye of the Lord*—Saul, notwithstanding all his injustice and cruelty to David, still supposes himself to be the injured person, and his cause the right one. Thus too often do men let their passions blind them so as to persuade themselves that the most unjust things are equitable. *Go, I pray you, prepare yet*—Or rather, *Make yourselves more certain of this*, as the words may be translated, and more agreeably to what follows.

Verses 24, 25. *But David and his men were in the wilderness of Maon*—Having heard what the Ziphites had undertaken, David disappointed their

A. M. 2943. B. C. 1061. 25 Saul also and his men went to seek him. And they told David: wherefore he came down ⁵ into a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: ^p and David made haste to get away for fear of Saul; for Saul and his men

^a Or, from the rock.—^p Psalm xxxi. 22.—^q Psalm xvii. 9.
^r 2 Kings xix. 9.

design by going into another place, with which, it is likely, they were not so well acquainted. For Maon was a distant wilderness from Ziph, though both were in the tribe of Judah. *Saul also and his men went to seek him*—Hearing, it is likely, by the Ziphites, whither he was gone. *Therefore he came down into a rock*—Some craggy, desolate place, where he thought Saul would not find him; or rather, into a cave which was in the rock, where, at first, he might think to hide himself; but, on further consideration, he removed from thence upon Saul's approach.

Verses 27, 28. *There came a messenger unto Saul*—See the providence of God! His wisdom is never at a loss for ways and means to preserve his people.

^a compassed David and his men round about to take them. A. M. 2943. B. C. 1061.

27 ¶ But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have ⁶ invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place ⁷ Sela-hammah-lekoth.

29 ¶ And David went up from thence, and dwelt in strong holds at ^s En-gedi.

⁶ Hebrew, spread themselves upon, &c.—⁷ That is, the rock of divisions.—^s 2 Chron. xx. 2.

Nothing could be more distressful, nothing more hopeless than the situation of David at this time. He was surrounded on all sides, and there seemed no way left for escape; but as we learn from the fifty-fourth Psalm, composed by him on this occasion, he addressed himself in prayer to his almighty Saviour, who soon showed him that he can deliver at all times, and in all circumstances, however dangerous and distressing. *They called that place* [סֵלַע הַמַּחְלֹקֹת] *Sela-hammah-lekoth*—That is, *the rock of divisions*. Because God, by this interposition of the Philistines invading the land just at this time, separated Saul from David, and in a manner pulled him away, when the latter was now almost within his reach.

CHAPTER XXIV.

Saul pursues David to En-gedi, 1, 2. David cuts off his skirt, 3-7. He reasons with Saul, 8-15. Saul owns his fault, and returns home, 16-22.

A. M. 2943. B. C. 1061. AND it came to pass, ^a when Saul was returned from ¹ following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and ^b went to seek Da-

vid and his men upon the rocks of the wild goats. A. M. 2943. B. C. 1061.

3 And he came to the sheep-cotes by the way, where *was* a cave; and ^c Saul went in to ^d cover his feet: and ^e David and his men remained in the sides of the cave.

^a Chap. xxiii. 28.—¹ Heb. after.—^b Psa. xxxviii. 12.

NOTES ON CHAPTER XXIV.

Verse 2. *Upon the rocks of the wild goats*—Which the wild goats used to delight in and climb over. These same rocks are exceeding steep, and full of precipices, and dangerous to travellers, as an eye-witness hath left upon record. And yet Saul was so transported with rage as to venture himself and his army here, that he might take David, who, as he thought, would judge himself safe, and therefore be secure in such inaccessible places.

Verse 3. *Where was a cave*—This cave being near the highway, and in the most frequented place of the wilderness, namely, near the sheep-cotes, to

which the shepherds and herdsmen resorted to feed and milk their flocks, it is likely David made choice of it as being a place most unlikely to be suspected. Or, perhaps, he was pressed so near by Saul that he had no other way of escaping. That his distress and danger were very great, may be gathered from the 57th and 142d Psalms, which, it is supposed, he composed in commemoration of his deliverance. *Saul went in to cover his feet*—To take some rest in sleep. Being a military man, it is probable he used to sleep with his soldiers upon the ground. And it is not improbable that, being weary with his eager and almost incessant pursuit, first of David, then of

A. M. 2943. 4 ' And the men of David said unto
B. C. 1061. him, Behold the day of which the
LORD said unto thee, Behold, I will deliver
thine enemy into thy hand, that thou mayest
do to him as it shall seem good unto thee.
Then David arose, and cut off the skirt of
Saul's robe privily.

5 And it came to pass afterward, that ^e David's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, ^h The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth my hand against him, seeing he *is* the anointed of the LORD.

7 So David ³ stayed ⁱ his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.

^f Chap. xxvi. 8.—² Heb. *the robe which was Saul's*.—^e 2 Sam. xxiv. 10.—^h Chap. xxvi. 11.—³ Heb. *cut off*.

the Philistines, and now of David again, he both needed and desired some sleep; God also disposing him thereto, that David might have this eminent occasion to demonstrate his integrity to Saul, and to all Israel. *In the sides of the cave*—For that there were vast caves in those parts is affirmed, not only by Josephus, but also by heathen authors; Strabo writes of one which could receive four thousand men.

Verse 4. *The men of David said unto him, &c.*—The cave being very large, and David and his men at the further end of it, they might see Saul by the light of the entrance, without his seeing them, and might whisper together what follows without being heard. *The Lord said unto thee, Behold, I will deliver, &c.*—We do not read anywhere that God said these very words, or made a promise to deliver Saul into David's hands. But they put this construction on what Samuel had said about taking the kingdom from Saul and giving it to David, and on those promises which God had made to him of delivering him from all his enemies, and carrying him through all difficulties to the throne. These promises, they conceived, laid him under an obligation of taking all opportunities which God put into his hands for their accomplishment. Add to this, that, having a desire to return to their own habitations, and also to have preferment under David, they wished him to seize this occasion which now presented itself of destroying his enemy, and advancing himself. *Then David arose and cut off the skirt of Saul's robe privily*—Which he might easily do, as he was asleep.

Verses 5, 6. *David's heart smote him*—His intention in cutting off Saul's skirt was only to give certain proof that he did not seek his life, in that he had spared it when it was wholly in his power; yet no sooner had he done it, but the consideration how

A. M. 2943. 8 ¶ David also arose afterward, and
B. C. 1061. went out of the cave, and cried after
Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, ^k Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD hath delivered thee to-day into my hand in the cave: and *some* bade *me* kill thee; but *mine eye* spared thee; and I said, I will not put forth my hand against my lord; for he *is* the LORD's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* ^l neither evil nor transgression in my hand, and I have not

ⁱ Psa. vii. 4; Matt. v. 44; Rom. xii. 17, 19.—^k Psa. cxli. 6; Prov. xvi. 28; xvii. 9.—^l Psa. vii. 3; xxxv. 7.

Saul might be affected by it, whether it might not enrage him the more, and how the action might be esteemed by others, troubled him greatly. *And he said to his men*—When he returned to them, and they again pressed him, as is probable, to kill Saul; *The Lord forbid, &c.*—He considers Saul now, not as his enemy, and the only person that stood in the way of his preferment, (for then he would have been induced to hearken to the temptation,) but as his *master*, to whom he was obliged to be faithful, and as *the Lord's anointed*, whom God had appointed to reign as long as he lived, and who, as such, was under the particular protection of the divine law.

Verses 7, 8. *And suffered them not to rise against Saul*—He not only would not do this ill thing himself, but he would not suffer those about him to do it. Thus did he render good for evil to him, from whom he had received evil for good; and was herein both a type of Christ, who saved his persecutors, and an example to all Christians, not to be *overcome of evil, but to overcome evil with good*. *David also went out of the cave, and cried after Saul*—A bold attempt this, to adventure to come into the presence of such an enraged enemy. But his innocence, and confidence in God, imboldened him, especially having so strong an evidence to give of his integrity.

Verses 10–12. *Mine eye spared thee*—A phrase signifying the taking pity on those whom we have it in our power to hurt. The eye is said to spare, because it affects the heart, and induces a person to spare. *Moreover, my father*—Such he was through David's marriage of his daughter. *The Lord avenge me of thee*—Rather, *will avenge me*; that is, vindicate and deliver me from thy violent and unjust persecution. For he does not, in these words, pray God to punish Saul for the injuries he had done him, but to justify, clear, and protect himself. *But my*

A. M. 2943. sinned against thee; yet thou hunt-
B. C. 1061. est my soul to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but my hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but my hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea?

15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thy hand.

16 ¶ And it came to pass when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept.

17 And he said to David, Thou art more righteous than I: for thou hast rewarded me

good, whereas I have rewarded thee evil.

18 And thou hast showed this day how that thou hast dealt well with me; forasmuch as when the LORD had delivered me into thy hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good, for that thou hast done unto me this day.

20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thy hand.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

^m Chap. xxvi. 20.—ⁿ Gen. xvi. 5; Judg. xi. 27; Chap. xxvi. 10; Job v. 8.—^o Chapter xvii. 43; 2 Sam. ix. 8.—^p Chap. xxvi. 20.—^q Verse 12.—^r 2 Chron. xxiv. 22.—^s Psa. xxxv. 1; xliii. 1; cxix. 154; Mic. vii. 9.—^t Heb. judge.

^t Chap. xxvi. 17.—^u Chap. xxvi. 21.—^v Gen. xxxviii. 26
^v Matt. v. 44.—^w Chap. xxvi. 23.—^x Heb. shut up, Chapter
xxiii. 12; xxvi. 8.—^y Chapter xxiii. 17.—^z Genesis xxi. 23.
^a 2 Sam. xxi. 6, 8.—^d Chap. xxiii. 29.

hand shall not be upon thee—He was resolved not to return evil for evil, or to avenge himself, but to leave it to God to do him right.

Verse 13. *Wickedness proceedeth from the wicked*—That is, men may be known by their actions; wicked men will do wicked actions; among which, this is one, to kill their sovereign lord and king; and, therefore, if I were so wicked a person as I am represented by thy courtiers to be, I should now have shown it, I should have made no conscience of laying violent hands upon thee.

Verses 14, 15. *After whom is the king of Israel come out?*—David here employs every persuasive art to move Saul. He represents himself in as contemptible a light as possible; that he might convince Saul it was not for his honour to take so much pains to kill him, if he could do it. *The Lord, therefore, be judge*—He thought he could not repeat this too often, that as he had done hitherto, so he still resolved hereafter, to leave it to God to judge which of them was in the right, and not to avenge himself.

Verse 16. *Is this thy voice, my son David?*—He knew his voice, though, being at a great distance from him, he could not discern his face. *Saul lifted up his voice and wept*—Being overcome with David's kindness, in sparing his life when he could have taken it away, and conscious of his base carriage toward him. He speaks as one that relented at the sight of his own folly and ingratitude. "David's kindness," says Samuel Clark, "drew tears from hard-hearted Saul, as Moses fetched water out of the flinty rock," Deut. viii. 15. Perhaps, however, he was also affected with sense of his sins against God. But it does not appear from his future

conduct that he was a true penitent, for he did not bring forth fruits meet for repentance.

Verses 17–19. *Thou art more righteous than I*—He ingenuously acknowledges David's integrity and his own iniquity. *If a man find his enemy, will he let him go?*—That is, he will certainly destroy him to save himself. Thy behaviour, therefore, shows that thou hast no enmity to me. *Wherefore the Lord reward thee good*—Because he thought himself not able to recompense so great a favour, he prays God to recompense it.

Verses 20, 21. *And now I know well that thou shalt surely be king*—These wonderful dispensations of Divine Providence over David, and David's no less wonderful virtue, at last convinced Saul that God designed him to be the king of his people, and that none could hinder his establishment. *That thou wilt not destroy my name, &c.*—As it was usual for kings to do in those days, generally destroying the families of those to whose thrones they were advanced.

Verse 22. *David and his men gat them up unto the hold*—Of Engedi, verse 1. For having had so frequent experience of Saul's inconstancy, he would trust him no more. It is indeed dangerous to trust a reconciled enemy; and the son of Sirach advises, "Never trust thine enemy; though he humble himself, yet take good heed and beware of him." Before we close our notes on this chapter, we beg leave to add one general remark; which is, that there is something so noble and generous in David's whole behaviour, as related in it, that it is above all encomiums. We cannot say anything in commendation of it, but what the relation itself far exceeds.

CHAPTER XXV.

Samuel's death, 1. The character of Nabal, 2, 3. David's requests to him, 4-9. His churlish answer, 10-13. David's purpose to destroy him told to Abigail, 13-17. She pacifies David, 18-31. His answer, 32-35. The death of Nabal, 36-38. David marries Abigail and Ahinoam, 39-44.

A. M. 2944.
B. C. 1060. **AND** ^a Samuel died: and all the Israelites were gathered together, and ^b lamented him, and buried him in his house at Ramah. And David arose, and went down ^c to the wilderness of Paran.

2 ¶ And *there was* a man ^d in Maon, whose ^e possessions *were* in ^e Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man *was* Nabal; and the name of his wife Abigail: and *she was* a woman of good understanding, and of a beautiful countenance: but the man *was* churlish and evil in his doings; and he *was* of the house of Caleb.

4 ¶ And David heard in the wilderness that Nabal did ^f shear his sheep.

5 And David sent out ten young men, and

David said unto the young men, Get ^{A. M. 2944} you up to Carmel, and go to Nabal, ^{B. C. 1060} and ^g greet him in my name:

6 And thus shall ye say to him that liveth *in prosperity*, ^h Peace *be* both to thee, and peace *be* to thy house, and peace *be* unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we ⁱ hurt them not, ^j neither was there aught missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will show thee. Wherefore let the young men find favour in thine eyes: for we come in ^k a good day: give, I pray thee, whatsoever cometh to thy hand unto thy servants, and to thy son David.

9 And when David's young men came, they

^a Chap. xxviii. 3.—^b Num. xx. 29; Deut. xxxiv. 8.—^c Gen. xxi. 21; Psalm cxv. 5.—^d Chap. xxiii. 24.—^e Or, *business*.
^f Josh. xv. 55.—^g Gen. xxxviii. 13; 2 Sam. xiii. 23.

^h Hebrew, *ask him in my name of peace*, Chapter xvii. 22.
ⁱ 1 Chron. xii. 18; Psa. cxxii. 7; Luke x. 5.—^j Heb. *shamed*.
^k Verses 15, 21.—^l Neh. viii. 10; Esth. ix. 19.

NOTES ON CHAPTER XXV.

Verse 1. *And Samuel died*—According to the best chronologers, he governed Israel after the death of Eli sixteen years or upward, and lived about forty years after in the reign of Saul; *and all the Israelites lamented him*—It is no wonder that so wise and holy a man, so righteous a ruler, so just a judge, and so enlightened a prophet, should be uncommonly and universally lamented; especially when the wisdom and equity of his government, compared with Saul's tyranny and extravagance, made his memory more dear and his loss more regretted. "Those have hard hearts," says Henry, "that can bury their faithful ministers with dry eyes, and are not sensible of the loss of them who have prayed for them, and taught them the way of the Lord." *And buried him in his house in Ramah*—Where, it is likely, there was a burying-place for his family in some part of his garden, or some field adjacent. For they had then no public places of interment. He was now attended by all Israel to his grave, and his remains, many centuries after, were removed with incredible pomp, and almost one continued train of attendants, from Ramah to Constantinople, by the Emperor Arcadius, A. D. 401.

Verse 2. *Whose possessions were in Carmel*—In some part of this wilderness Israel wandered, when they came out of Egypt. The place would bring to David's mind God's care over them, which he might now improve for his own encouragement.

Verse 3. *The name of his wife was Abigail*—

That is, *the joy of his father*; yet he could not promise himself much joy of her, when he married her to such a husband; it seems, by inquiring (no unfrequent thing) more after his wealth than after his wisdom. *He was of the house of Caleb*—This is added to aggravate his crime, that he was a degenerate branch of that noble stock of Caleb, and consequently of the tribe of Judah, as David was.

Verses 4-6. *Nabal did shear his sheep*—Which times were celebrated with feasting. *That liveth in prosperity*—In the Hebrew it is, *To him that liveth*, but the word *life* in Scripture often signifies *happiness*, as *death* signifies *misery*. By speaking thus, David both congratulates Nabal's felicity, and tacitly intimates to him the distress in which he and his men were.

Verses 7, 8. *We hurt them not, &c.*—This, considering the licentiousness of soldiers, and the necessities David and his men were exposed to, was no small favour, which Nabal was bound both in justice and gratitude, and prudence, to requite. *We come in a good day*—That is, in a day of feasting and rejoicing; when men are most cheerful and liberal; when thou mayest relieve us out of thy abundance without damage to thyself; when thou art receiving the mercies of God, and therefore obliged to pity and relieve distressed and indigent persons. *Give, I pray thee, whatsoever cometh to thy hand*—Most obliging words, and full of respect, mixed with strong arguments; and they did not desire delicacies, but any thing that was at hand which he could spare.

A. M. 2944. spake to Nabal according to all those
B. C. 1060 words in the name of David, and
ceased.

10 ¶ And Nabal answered David's servants, and said, ^k Who is David? and who is the son of Jesse? there be many servants now-a-days that break away every man from his master.

11 ^l Shall I then take my bread, and my water, and my ⁵ flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred ^m abode by the stuff.

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he ⁶ railed on them.

15 But the men *were* very good unto us, and ⁿ we were not ⁷ hurt; neither missed we any thing, as long as we were conversant with them, when we were in the fields:

^a Heb. rested.—^k Judg. ix. 28; Psa. lxxiii. 7, 8; cxliii. 3, 4.
^l Judg. viii. 6.—^m Heb. slaughter.—ⁿ Ch. xxx. 24.—⁶ Heb. flew upon them.—⁷ Verse 7.—⁷ Heb. shamed.—^o Exod. xiv. 22; Job i. 10.—^p Chap. xx. 7.

Verse 10. *Who is David?*—*There be many servants, &c.*—He reproaches them all as a company of fugitives and vagabonds; and, in effect, taxes David with infidelity to his master Saul; a most rude and brutish answer to such a civil message and humble request.

Verses 14–17. *But one of the young men told Abigail, &c.*—One of those belonging to Nabal. Who can help admiring the wisdom and fidelity of this shepherd, who admonished his mistress of the danger her family was in; as he rationally concluded from the rude abuse that had been put upon David, whose merits he honestly set forth before her. *They were a wall unto us*—This servant says more than David's men had said of themselves; that they not only did them no harm, but were a guard to them against robbers and against wild beasts. *A man cannot speak to him*—But he flies into a passion. Nabal must have been a most brutish, churlish man, to extort such a character of himself from his own servants.

Verses 18, 19. *Then Abigail took two hundred loaves, &c.*—This shows he was a great man, who had plenty of provisions in his house. Abigail did

16 They were ^a a wall unto us both A. M. 2944.
B. C. 1060.
by night and day, all the while we
were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do: for ^p evil is determined against our master, and against all his household: for he *is such* a son of ^q Belial, that a man cannot speak to him.

18 ¶ Then Abigail made haste, and ^r took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and a hundred ^s clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.

19 And she said unto her servants, ^a Go on before me; behold, I come after you. But she told not her husband Nabal.

20 And it was *so*, as she rode on the ass, that she came down by the covert of the hill, and behold, David and his men came down against her; and she met them.

21 (Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him: and he hath ^u requited me evil for good.

22 ^x So and more also do God unto the enemies of David, if I ^v leave of all that *pertain*

^a Deut. xiii. 13; Judges xix. 22.—^r Gen. xxxii. 13; Prov. xviii. 16; xxi. 14.—^s Or, lumps.—^t Genesis xxxii. 16, 20.
^u Psalm cix. 5; Prov. xvii. 13.—^x Ruth i. 17; Chap. iii. 17; xx. 13, 16.—^y Verse 34.

this of her own accord, without her husband's leave, because it was a case of apparent necessity, for the preservation of herself and husband, and all the family, from imminent ruin. *She said unto her servants, Go on before me, &c.*—They carried the present, that David, beholding it, might be a little mitigated before she came to him.

Verse 21. *Surely in vain have I kept all that this fellow hath*—Though David justly thought he had no right to take any part of the flock of Nabal by way of plunder; yet, when he and his men had taken the trouble of defending them for some time from all damage, which, probably, they otherwise could not have escaped, he concluded, with much reason, that he and his men, when reduced to necessity, had cause to expect something by way of gratuity from Nabal, for the services they had done him.

Verse 22. *So and more also do God unto the enemies of David*—That is, unto David himself. But because it might seem ominous to curse himself, therefore, instead of David, he mentions David's enemies: see chap. xx. 16. The meaning seems to be, that he wishes God might bless his enemies, and

A. M. 2944. to him by the morning light ^z any
B. C. 1060. that pisseth against the wall.)

23 And when Abigail saw David, she hasted,
^a and lighted off the ass, and fell before David
on her face, and bowed herself to the ground,

24 And fell at his feet, and said, Upon me,
my lord, *upon me let this iniquity be*: and let
thy handmaid, I pray thee, speak in thine
⁹ audience, and hear the words of thy hand-
maid.

25 Let not my lord, I pray thee, ¹⁰ regard this
man of Belial, *even Nabal*: for as his name
is, so *is* he; ¹¹ Nabal *is* his name, and folly
is with him: but I thy handmaid saw not
the young men of my lord, whom thou didst
send.

^z 1 Kings xiv. 10; xxi. 21; 2 Kings ix. 8.—^a Josh. xv. 18; Judges i. 14.—⁹ Hebrew, ears.—¹⁰ Heb. lay it to his heart.
¹¹ That is, fool.—^b 2 Kings ii. 2.—^c Gen. xx. 6; Verse 33.
¹² Heb. saving thyself.—^d Rom. xii. 19.—^e 2 Sam. xviii. 32.

pour evil upon himself, if he did not destroy Nabal and all the males of his family before the morning. But is this the voice of David? Can he speak so unadvisedly with his lips? Has he been so long in the school of affliction, and learned no more patience therein? Lord, *what is man*? And what need have we to pray, *Lead us not into temptation*! David's wrath, though perhaps justly moved, here carried him to a pitch that, if executed, would have filled him with remorse, sorrow, and shame, as it could by no means have been reconciled to the laws of that God who was his defender, and whom alone he confided in for support under, and deliverance out of, his troubles. In which laws, too, he was well instructed, and therefore ought to have been governed by them, and not by his furious resentment.

Verse 24. *Upon me, my lord, let this iniquity be, &c.*—Impute Nabal's sin to me; and, if thou please, punish it in me, who here offer myself as a sacrifice to thy just indignation. This whole speech of Abigail shows great wisdom. By an absolute submitting to mercy, without any pretence of justification of what was done, (but rather with aggravation of it,) she endeavours to work upon David's generosity, to pardon it. And there is hardly any head of argument, whence the greatest orator might argue in this case, which she doth not manage to the best advantage.

Verse 25. *Let not my lord regard this man of Belial, &c.*—She represents him as a man that offended out of folly, rather than malice; which might in some degree excuse his rudeness. *For as his name is, so is he*—Nabal in the Hebrew signifies a fool, though not one by nature, but rather through pride and insolence.

Verse 26. *Seeing the Lord hath withholden thee from coming to shed blood*—Nothing could possibly be spoken to David with more effect, to turn away

26 Now therefore, my lord, ^b as the ^{A. M. 2944}
^{B. C. 1060.} LORD liveth, and *as thy soul liveth*,
seeing the LORD hath ^c withholden thee from
coming to *shed* blood, and from ¹² avenging^d
thyself with thine own hand, now ^e let thine
enemies, and they that seek evil to my lord, be
as Nabal.

27 And now ^f this ¹³ blessing which thy hand-
maid hath brought unto my lord, let it even be
given unto the young men that ¹⁴ follow my
lord.

28 I pray thee, forgive the trespass of thy
handmaid: for ^g the LORD will certainly make
my lord a sure house; because my lord ^h fight-
eth the battles of the LORD, and ⁱ evil hath not
been found in thee *all* thy days.

^f Gen. xxxiii. 11; Chapter xxx. 26; 2 Kings v. 15.—¹³ Or, present.—¹⁴ Heb. walk at the feet of, &c.; Verse 42; Judg. iv. 10.—^g 2 Sam. vii. 11, 27; 1 Kings ix. 5; 1 Chron. xvii. 10, 25.
^h Chap. xviii. 17.—ⁱ Chap. xxiv. 11.

his wrath, than thus to insinuate such an opinion of his goodness and clemency, as already to conclude she had diverted him from his purpose; or, rather, that God had interposed by his good providence to hinder him from shedding blood. *Now let thine enemies be as Nabal*—Let them be as contemptible as Nabal is, and will be for this odious action; let them be as unable to do thee any hurt as he is; let them be forced to yield to thee, and implore thy pardon, as Nabal now doth by my mouth; let the vengeance thou didst design upon Nabal and his family fall upon their heads, who, by their inveterate malice against thee, do more deserve it than this fool for this miscarriage; and much more than all the rest of our family, who, as they are none of thine enemies, so they were no way guilty of this wicked action. And therefore spare these, and execute thy vengeance upon more proper objects.

Verse 27. *Now this blessing*—That is, this present or gift. The same phrase is used, chap. xxx. 26; 2 Kings v. 15. A present is termed a *blessing*, not only because the matter of it comes from God's blessing, but also because it is given with a blessing, or with a good will. *Let it be given unto the young men*—As being unworthy of David's own acceptance. Thus humbly she speaks of the noble present she had brought.

Verse 28. *Forgive the trespass of thy handmaid*—That is, the trespass which I have taken upon myself, and which, if it be punished, the punishment will reach to me. *Sure house*—Will give the kingdom to thee, and to thy house for ever, as he hath promised thee. And therefore let God's kindness to thee make thee gentle and merciful to others; do not sully thy approaching glory with the stain of innocent blood; but consider that it is the glory of a king to pass by offences: and that it will be thy loss to cut off such as will shortly be thy subjects.

A. M. 2944. 29 Yet a man is risen to pursue
B. C. 1060. thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he ^ksling out, ¹⁵as out of the middle of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That this shall be ¹⁶no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thy handmaid.

32 ¶ And David said to Abigail, ¹Blessed be the LORD God of Israel, which sent thee this day to meet me:

33 And blessed be thy advice, and blessed be

thou, which hast ^mkept me this day A. M. 2944
from coming to shed blood, and from B. C. 1060
avenging myself with mine own hand.

34 For in very deed, as the LORD God of Israel liveth, which hath ⁿkept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had ^onot been left unto Nabal by the morning light any that pisseth against the wall.

35 So David received of her hand that which she had brought him, and said unto her, ^pGo up in peace to thy house; see, I have hearkened to thy voice, and have ^qaccepted thy person.

36 ¶ And Abigail came to Nabal; and behold, ^rhe held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.

^k Jeremiah x. 18.—¹⁵ Heb. in the midst of the bow of a sling.
¹⁶ Heb. no staggering, or, stumbling.—¹ Gen. xxiv. 27; Exod. xviii. 10; Psa. xli. 13; lxxii. 18; Luke i. 68.

^m Verse 26.—ⁿ Verse 26.—^o Verse 22.—^p Chap. xx. 42;
² Sam. xv. 9; 2 Kings v. 19; Luke vii. 50; viii. 48.—^q Gen. xix. 21.—^r 2 Sam. xiii. 23.

My lord fighteth the battles, &c.—For the Lord, and for the people of the Lord, against their enemies; especially the Philistines. And, as this is thy proper work, and therein thou mayest expect God's blessing; so it is not thy work to draw thy sword in thy own private quarrel against any of the people of the Lord; and God will not bless thee in it. *Evil hath not been found in thee, &c.*—Though thou hast been charged with many crimes, by Saul and others, yet thy innocence is evident to all men. Do not therefore, by this cruel act, justify thine enemies' reproaches, or blemish thy great and just reputation.

Verse 29. *A man hath risen to pursue thee*—Saul, though no way injured. *To seek thy soul*—To take away thy life. *Bundle of life*—Or, in the bundle: that is, in the society, or congregation of the living; out of which men are taken, and cut off by death. The phrase is taken from the common usage of men, who bind those things in bundles which they are afraid to lose. The meaning is, God will preserve thy life; and therefore it becomes not thee, unnecessarily, to take away the lives of any; especially of the people of thy God. *With the Lord*—That is, in the custody of God, who, by his watchful providence, preserves this bundle, and all that are in it; and thee in a particular manner, as being thy God in a particular way, and special covenant. The Jews understand this, not only of the present life, but of that which is to come, even the happiness of separate souls; and therefore use it commonly as an inscription on their grave-stones. "Here we have laid the body, trusting the soul is bound up in the bundle of life with the Lord." *Them shall he sling out*—God himself will cut them off suddenly, violently, and irresistibly; and cast them far away; both from his

presence and from thy neighbourhood, and from all capacity of doing thee hurt.

Verse 31. *This shall be no grief unto thee*—Thy mind and conscience will be free from all the torment which such an action would cause in thee. By which, she insinuates what a blemish this would be to his glory, what a disturbance to his peace, if he proceeded to execute his purpose; and withal implies, how comfortable it would be to him to remember that he had, for conscience toward God, restrained his passions. *Shed blood causeless*—Which, she signifies, would be done if he should go on. For though Nabal had been guilty of abominable rudeness and ingratitude, yet he had done nothing worthy of death by the laws of God or of man. And whatsoever he had done, the rest of his family were innocent. *Or that my lord hath avenged himself*—Which is directly contrary to God's law, Lev. xix. 18; Deut. xxxii. 35. *Then*—When God shall make thee king, let me find grace in thy sight.

Verses 32, 33. *Blessed be the Lord, &c.*—Who, by his gracious providence, so disposed matters that thou shouldst come to me. He rightly begins at the fountain of this deliverance; and then proceeds to the instruments. *Who hast kept me from coming, &c.*—Which I had sworn to do. Hereby it plainly appears, that oaths, whereby men bind themselves to any sin, are null and void; and, as it was a sin to make them, so it is adding sin to sin to perform them.

Verses 35, 36. *I have accepted thy person*—That is, showed my acceptance of thy person by my grant of thy request. *Behold, he held a feast*—As the manner was upon those solemn occasions. Sordid covetousness and vain prodigality were met to-

A. M. 2944. 37 But it came to pass in the morn-
B. C. 1060. ing, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

38 And it came to pass about ten days *after*, that the LORD smote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, ^s Blessed be the LORD, that hath ^t pleaded the cause of my reproach from the hand of Nabal, and hath ^u kept his servant from evil: for the LORD hath ^v returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were

^s Verse 32.—^t Proverbs xxii. 23.—^v Verses 26, 34. ^x 1 Kings ii. 44; Psalm vii. 16.—^y Ruth ii. 10, 13; Prov. xv. 33.

gether in him. *Told nothing*—As he was then incapable of admonition, his reason and conscience being both asleep.

Verses 37, 38. *His heart died*—He fainted away through the fear and horror of so great a mischief, though it was past. As one, who, having in the night galloped over a narrow plank, laid upon a broken bridge over a deep river, when in the morning he came to review it, was struck dead with the horror of the danger he had been in. *The Lord smote*

come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, *let* ^v thy handmaid be a servant to wash the feet of the servants of my lord.

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went ¹⁷ after her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam ^z of Jezreel; ^a and they were also both of them his wives.

44 ¶ But Saul had given ^b Michal his daughter, David's wife, to ¹⁸ Phalti the son of Laish, which was of ^c Gallim.

¹⁷ Heb. *at her feet*, Verse 27.—^z Josh. xv. 56.—^a Chapter xxvii. 3; xxx. 5.—^b 2 Sam. iii. 14.—¹⁸ *Phaltiel*, 2 Samuel iii. 15.—^c Isa. x. 30.

Nabal—God either inflicted some other stroke upon him, or increased his grief and fear to such a height as killed him.

Verse 39. *Blessed, &c.*—This was another instance of human infirmity in David. *David sent*—But this doubtless was not done immediately after Nabal's death, but some time after it; though such circumstances be commonly omitted in the sacred history, which gives only the heads and most important passages of things.

CHAPTER XXVI.

The Ziphites inform Saul of David, who pursues him again, 1-3. David sends out spies, and views his camp, 4, 5. Comes to him, being asleep, and takes his spear and cruise of water, 6-12. Reasons with him upon it, 13-20. Saul again owns his fault and promises to pursue him no more, 21-25.

A. M. 2944. AND the Ziphites came unto Saul
B. C. 1060. to Gibeah, saying, ^a Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah,

^a Chap. xxiii. 19; Psa. liv. title.

NOTES ON CHAPTER XXVI.

Verses 1, 2. *Doth not David hide himself with us?*—The number of men whom David supported would not allow him to continue long in the same place, and therefore he was often obliged to shift his

which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose and came to the place where Saul had pitched: and David beheld the place where Saul lay, and ^b Abner the son of

^b Chap. xiv. 50; xvii. 55.

quarters for subsistence. We now find him again in the wilderness of Ziph. How much time had elapsed between his marriage of Abigail and his going thither, we are not informed, nor is it easy to determine, but it is probable it was considerable.

A. M. 2944. Ner, the captain of his host. And
B. C. 1060.

Saul lay in the trench, and the people pitched round about him.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath delivered thine enemy into thy hand this day: now therefore let me smite him, I pray thee, with the spear, even to the earth at once, and I will not smite him the second time.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless?

¹ Or, *midst of his carriages*, Chap. xvii. 20.—^c 1 Chron. ii. 16.
^d Judg. vii. 10.—² Heb. *shut up*, Chap. xxiv. 18.—^e Chapter
xxiv. 6, 7; 2 Sam. i. 16.—^f Chap. xxv. 38; Psa. xciv. 1, 2, 23;

Then Saul arose—Probably he would have pursued David no more if these Ziphites had not thus excited him.

Verse 5. *David came to the place where Saul had pitched*—Within sight of it; where he might observe how he lay. *Saul lay in a trench*—Heb. במקטל *bammanggal*, in the carriage, or rather, within the circle of the carriages, that he might be safe from any sudden attack.

Verses 6, 7. *Ahimelech the Hittite*—A valiant man of that nation, who was a proselyte to the Jewish religion; and not only followed David, but was always near to his person. *Abishai*—Brother to Joab, the son of Zeruiah, David's sister. His father is not named, either because he was now dead, or because he was an obscure person. *Abishai said, I will go*—Either Ahimelech declined it, as too hazardous an enterprise; or Abishai, being a forward young man, offered himself while the other stood deliberating. *David and Abishai came to the people by night*—A bold attempt for two men to come into the midst of an army of three thousand chosen men. But it should be considered, 1st, That David had a particular assurance that God would preserve him to the kingdom; and, 2d, That he probably had a particular impression from God, exciting him to this work, and, possibly, God might reveal to him that he had cast them into this deep sleep, in order that David might have this second opportunity of manifesting his innocence toward Saul.

Verses 8, 9. *Now, therefore, let me smite him*—Although David would not kill him himself, when he had the like opportunity, chap. xxiv. 4; yet Abi-

10 David said furthermore, As the LORD liveth, the LORD shall smite
A. M. 2944.
B. C. 1060.

him; or his day shall come to die; or he shall descend into battle, and perish.

11 The LORD forbid that I should stretch forth my hand against the LORD's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruise of water, and let us go.

12 So David took the spear and the cruise of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the LORD was fallen upon them.

13 ¶ Then David went over to the other side and stood on the top of a hill afar off; a great space being between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

Luke xviii. 7; Rom. xii. 19.—⁵ Gen. xlvii. 29; Deut. xxxi. 14; Job vii. 1; xiv. 5; Psalm xxxvii. 13.—^h Chapter xxxi. 6.
ⁱ Chap. xxiv. 6, 12.—^k Gen. ii. 21; xv. 12.

shai thought he might give him leave to do it; and he pledged himself to nail him to the ground with his spear at one thrust, so that he should make no noise by crying out. *And David said, Destroy him not*—Saul having been made king by God's special appointment, David looked upon it as a high crime to offer any violence to him: as if he had said, Though he be a tyrant, yet he is our lord and king; and I, although designed king, am yet his subject; and therefore I cannot kill him without sin, nor will I consent that thou shouldst do it.

Verses 10, 11. *The Lord shall smite him, &c.*—David leaves it to the sovereign will and pleasure of God to put an end to Saul's life when he saw best; either by a sudden stroke, or in the course of nature, or by causing him to fall in battle. *Take the spear*—Which will show where we have been, and what we could have done. *And the cruise of water*—Set there either for Saul to drink, if he were thirsty, or to wash himself, as was prescribed to the Israelites by the law, for many accidental pollutions.

Verses 13, 14. *And stood on the top of a hill*—On such a rock or precipice that there was no coming to him but by taking a circuit round. So that it might be said, in respect of the way whereby only they could come to him, that he stood afar off, and that there was a great distance between them; and yet, though his person might thus be out of their reach, his voice might be distinctly heard, which in a clear air, and in the silence of the night, it might be at a considerable distance. *David cried to the people*—It is probable this was early in the morning.

A. M. 2944. 15 And David said to Abner, *Art*
B. C. 1060. not thou a *valiant* man? and who

is like to thee in Israel? Wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing *is* not good that thou hast done. As the LORD liveth, ye *are* ³ worthy to die, because ye have not kept your master the LORD's anointed. And now see where the king's spear *is*, and the cruise of water that *was* at his bolster.

17 And Saul knew David's voice, and said, *'Is this thy voice, my son David?* and David said, *It is my voice, my lord, O king.*

18 And he said, ^m Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in my hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have ⁿ stirred thee up against me, let him accept an offering: but if *they be* the children of men, cursed *be* they before the LORD; ^o for

³ Heb. *the sons of death*, 2 Sam. xii. 5.—¹ Chapter xxiv. 16.
^m Chapter xxiv. 9, 11.—ⁿ 2 Sam. xvi. 11; xxiv. 1.—⁴ Heb. *smell*, Gen. viii. 21; Lev. xxvi. 31.

Verses 15-17. *Wherefore hast thou not kept, &c.*—Observed better military discipline for the preservation of the king's person? *There came one of the people*—Into the king's camp, and had a fair opportunity to destroy him. *Because ye have not kept your master*—Guarded him better from any danger. It is probable they despised David's small forces, and, therefore, were so negligent. *It is my voice, my lord, O king*—He still acknowledges Saul's authority, and the allegiance he owed him, though he had done him so many injuries.

Verse 19. *If the Lord hath stirred thee up against me*—If he hath, by the evil spirit which he hath sent, or by his secret providence, directed thy rage against me for the punishment of thine or my sins; *let him accept an offering*—Let us offer up a sacrifice to him to appease his wrath against us. *They have driven me*—From the land which God hath given to his people for their inheritance, and where he hath established his presence and worship. *Saying, Go, serve other gods*—This was the language of their actions. For by driving him from God's land, and the place of his worship, into foreign and idolatrous lands, they exposed him to the peril of being either insnared by their counsels or examples, or forced by their power to worship idols.

Verse 20. *Before the face of the Lord*—The Lord seeing it, and being the avenger. Remember, if thou dost it, God, the judge of all men, observes and will call thee to account for it, though I will not avenge myself. *Is come out to seek a flea*—Is come out for

they have driven me out this day from ^{A. M. 2944.}
^{B. C. 1060.} ⁵ abiding in the ^p inheritance of the

LORD, saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek ^a a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then said Saul, ^r I have sinned: return, my son David: for I will no more do thee harm, because my soul was ^s precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 ^t The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to-day, but I would not stretch forth my hand against the LORD's anointed.

24 And behold, as thy life was much set by this day in mine eyes, so let my life be much

^o Deut. iv. 28; Psa. cxx. 5.—^s Heb. *cleaving*.—^p 2 Sam. xiv. 16; xx. 19.—^q Chap. xxiv. 14.—^r Chap. xv. 24; xxiv. 17.—^t Chap. xviii. 30.—^u Psa. vii. 8; xviii. 20.

a purpose beneath him, and not of importance enough to deserve his trouble. *As when one doth hunt a partridge*—The Hebrew word קָרָה, *kore*, does not seem to be rightly translated *partridge* here. Rabbi Salomon renders it *cuculus, cuckoo*, so called from its crying. It certainly must be the name of a bird of no value for food, or any other use; and therefore the pursuing it on the mountains, through difficult places, was a useless and insignificant labour.

Verse 21. *Then said Saul, I have sinned*—This second instance of David's tenderness wrought more upon Saul than the former. He owns himself melted, and quite overcome by David's kindness to him. *My soul was precious in thine eyes*—which I thought had been odious. He acknowledges he had done very ill to persecute him: I have acted against God's law; *I have sinned*: and against my own interest; *I have played the fool*—In pursuing thee as an enemy, who wast, indeed, one of my best friends. And herein *I have erred exceedingly*—Have wronged both thee and myself. Nothing can be more full and ingenuous than this confession. God surely now touched his heart. And he promises to persecute him no more: nor does it appear that he ever attempted it afterward.

Verses 22-24. *Behold the king's spear, &c.*—He did not think it proper to put himself in Saul's power by going and presenting it himself to him. *The Lord render to every man his righteousness*—In these words David shows the assurance he had that, however Saul dealt by him, the Lord would vindicate

A. M. 2944. set by in the eyes of the LORD,
B. C. 1060. and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed *be* thou,

^a Genesis

my son David: thou shalt both do A. M. 2944.
great *things*, and also shalt still ^a pre- B. C. 1060.
vail. So David went on his way, and Saul returned to his place.

xxxii. 28.

his cause on account of his integrity and righteous dealing. *So let my life be much set by, &c.*—He prays that God would spare his life as he had spared Saul's, and show him similar mercy, and then he trusted that he should be delivered out of all his troubles.

Verse 25. *Blessed be thou, my son David*—Saul perceived that it was in vain to contend any longer

against David, whom he saw God intended for great things. And so strong was his conviction now of this, as well as of his own sin and folly, that he could not forbear blessing him, foretelling his success, applauding him, and condemning himself, even in the hearing of his own soldiers. And this, it seems, was their last interview. After this they saw each other no more.

CHAPTER XXVII.

David retires to Gath, 1-4. Achish gives him Ziklag, 5-7. David destroys the Canaanites, 8, 9. Persuades Achish he fought against Judah, 10-12.

A. M. 2946.
B. C. 1058. **AND** David said in his heart, I shall now ¹perish one day by the hand of Saul: *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

¹ Heb. *be consumed*.—^a Chap. xxv. 13.

2 And David arose, ^a and he passed A. M. 2946.
over with the six hundred men that B. C. 1058.
were with him ^b unto Achish, the son of Maach, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David ^c with his two wives, Ahinoam

^b Chap. xxi. 10.—^c Chap. xxv. 43.

NOTES ON CHAPTER XXVII.

Verse 1. *I shall perish one day by the hand of Saul*—David, says Delaney, "weary of wandering, weary of struggling with Saul's implacable spirit, weary of the unequal conflict between too dangerous generosity and too relentless malice, weary of subsisting by the spoils of his enemies, or bounty of his friends, resolves at last to quit his country, and throw himself once more under the protection of its enemies. This resolution is, I think, universally censured by commentators, on account of his neglecting to consult God, either by his priest or by his prophet, before he fixed upon it. God had commanded him to go into the land of Judah, chap. xxii. 5. And surely he should not have left that to go into a heathen country, without a like divine command, or at least permission. Therefore most writers ascribe this resolution to want of grace, and a proper confidence in the protection of that God who had so often and so signally delivered him in the greatest exigencies." Add to this, that David not only showed, by forming and executing this resolution, great distrust of God's promise and providence, and that after repeated demonstrations of God's peculiar care over him; but he voluntarily run upon that rock, which he censured his enemies for throw-

ing him upon, chap. xxvi, 19, and upon many other snares and dangers, as the following history will show. And he also deprived the people of God of those succours which he might have given them in case of a battle. God, however, permitted him to be thus withdrawn from the Israelites, that they might fall by the hand of the Philistines, without any reproach or inconvenience to David.

Verse 2. *Unto Achish the son of Maach*—"Most writers agree that this Achish, to whom David now fled, was not the Achish by whom he was so inhospitably received, and from whom he so narrowly escaped, when he was before at Gath. His being here called *Achish the son of Maach*, sufficiently implies him to have been another person; for those words can, in the nature of the thing, have no use but to distinguish this Achish from another of the same name. And indeed this Achish seems as well distinguished from the other by the rest of his character, as by that of *the son of Maach*. But this, by the way, is a fair proof that this book was written at the time that it is said to have been written; inasmuch as this distinction was information enough to the people of that age, but could neither be given nor received as such either by any writer or reader of any subsequent age."—Delaney.

A. M. 2946. the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.
B. C. 1058.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day: wherefore ^d Ziklag pertaineth unto the kings of Judah unto this day.

7 And ² the time that David dwelt in the country of the Philistines was ³ a full year and four months.

^d Josh. xv. 31; xix. 5.—^e Heb. *the number of days*.—³ Heb. *a year of days*, Chapter xxix. 3, till 1056.—^e Joshua xiii. 2.
^f Josh. xvi. 10; Judg. i. 29.

Verse 5. *Let them give me a place*—This was a prudent request of David, who hereby intended to preserve his people, both from the vices to which conversation with the Philistines would have exposed them, and from that envy and malice which a different religion, and his appearing like a prince with so many men under his command, might have caused. For in a private town he might more freely worship the true God, and use the rites of his own religion without offence to the Philistines, who worshipped other gods, and might, with less notice and interruption, exercise his authority over his soldiers, and also more conveniently make incursions against the enemies of Israel. *Why should thy servant dwell in the royal city?*—Which is too great an honour for me, too burdensome to thee, and may be an occasion of offence to thy people.

Verse 6. *Achish gave him Ziklag*—Not only that he might inhabit it for the present, but possess it as his own in future. This Achish did, either out of his royal bounty, or on condition of some service which David was to perform. Or perhaps he thought hereby to lay the greater obligations on David, whom he knew to be so able to serve him. In the division of the country it was first given to the tribe of Judah, Josh. xv. 31; and afterward to that of Simeon, who had a portion out of the land given to Judah, Josh. xix. 5. But the Philistines kept possession of it, so that neither of them enjoyed it, till now, by the gift of Achish, it became the peculiar inheritance of David and his successors. *Ziklag pertaineth unto the kings of Judah unto this day*—This and such clauses were evidently added after the substance of the books in which they are contained was written.

Verse 8. *David and his men invaded the Geshurites, &c.*—These were some remains of the Amorites, and other ancient inhabitants of the country; whom God, for their inveterate and incorrigible wickedness, had commanded to be extirpated. And they “were not confederate with Achish, but in a state

8 ¶ And David and his men went up, and invaded ^a the Geshurites, ^c and the ^d Gezrites, and the ^e Amalekites: for those *nations were* of old the inhabitants of the land, ^h as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, ⁵ Whither have ye made a road to-day? And David said, Against the south of Judah, and against the south of ⁱ the Jerahmeelites, and against the south of ^k the Kenites.

^a Or, *Gerzites*.—^e Exod. xvii. 16; Chap. xv. 7, 8.—^b Gen. xxv. 18.—^c Or, *Did you not make a road, &c.*—ⁱ 1 Chron. ii. 9, 25.—^k Judg. i. 16.

of hostility with him; particularly the Amalekites, whom we find soon after making great depredations upon the Philistine territories, chap. xxx. 16. David, therefore, did not act in the least dishonourably by him, but in reality for his service, in the attack he made on them. It is further to be remarked, that as those people were on the south of Judah, they made frequent incursions into the land, and were the avowed enemies of the Hebrews. This is certain at least of the Amalekites, the remnant of those whom Saul destroyed, (chap. xv.) who had retired into remote and distant places. Of these frequent mention is made in the books of the Old Testament, as engaged in many expeditions to plunder the country and destroy the inhabitants. David, therefore, had a right to cut off those nations; as deserving the character of a man after God's own heart, he was called upon to do it; and in doing it he served his country, without injuring his protector and friend.” —Chandler. But it has been objected, that it was unjustifiable in David, being a private man, to act thus without a warrant from Achish or from God, which it does not appear that he had. In answer to this it must be observed, that he did not act as a private man, but as one elected and anointed to the kingdom. And “the same Spirit of God which once inspired Saul with all regal virtues, was now gone over to David, and rested on him, and it were very strange if David, as king-elect of Israel, could have any guilt in doing that which Saul, as a king in possession, was deposed for not doing.”—Delaney.

Verse 9. *And left neither man nor woman alive*—In that part where he came; but there were many of the Amalekites yet left in another part of that land.

Verse 10. *David said, Against the south of Judah, &c.*—David expressed himself thus ambiguously that Achish might suppose he had assaulted the land of Judah; whereas he had only fallen upon those people who bordered on that land. His words, therefore, though not directly false, (all those people

A. M. 2948. 11 And David saved neither man
B. C. 1056. nor woman alive, to bring *tidings*
to Gath, saying, Lest they should tell on
us, saying, So did David, and so *will be*
his manner all the while he dwelleth in

the country of the Philistines. A. M. 2948.
12 And Achish believed David, B. C. 1056.
saying, He hath made his people Israel ^e ut-
terly to abhor him; therefore he shall be my
servant for ever.

^a Hebrew,

to stink.

actually dwelling on the south of Judah,) yet being ambiguous, and intended to convey an erroneous idea; were very contrary to that simplicity which became David, both as a prince and as an eminent professor of the true religion. The fidelity of Achish to him, and the confidence he put in him, aggravates his sin in thus deceiving him; which David seems peculiarly to reflect on when he prays, "Remove from me the way of lying."

Verse 11. *To bring tidings to Gath*—Our translation has here put in the word *tidings*, which entirely perverts the sense of this place. For in the Hebrew it is, he *saved neither man nor woman alive*

to bring to Gath; that is, he brought no prisoners thither; and the reason was, because it would then have appeared that they were not Israelites that David had spoiled, as Achish supposed. But the words, *to bring tidings to Gath*, occasions the reader to make a very wrong conclusion, namely, that these people were in alliance with Achish, and that they would have sent messengers to have complained of David's behaviour, but that he cruelly butchered them on purpose to prevent this. Whereas it is certain there is no sort of reason to believe that these people were in any kind of alliance with Achish, but quite the contrary.

CHAPTER XXVIII.

The conference between Achish and David, 1, 2. The preparation of the Philistines, and the distress of Saul, 3-6. He applies to a woman that had a familiar spirit, to raise Samuel, 7-11. Samuel appears, and foretels his defeat and death, 12-19. Saul faints, and is with difficulty persuaded to take any sustenance, 20-25.

A. M. 2948. **A**ND ^a it came to pass in those days,
B. C. 1056. that the Philistines gathered their
armies together for warfare, to fight with Israel.
And Achish said unto David, Know thou as-
suredly, that thou shalt go out with me to battle,
thou and thy men.

2 And David said to Achish, Surely thou shalt
know what thy servant can do. And Achish

said to David, Therefore will I make A. M. 2948.
thee keeper of my head for ever. B. C. 1056.

3 ¶ Now ^b Samuel was dead, and all Israel
had lamented him, and buried him in Ramah,
even in his own city. And Saul had put away
^c those that had familiar spirits, and the wizards,
out of the land.

4 ¶ And the Philistines gathered themselves

^a Chap. xxix. 1.—^b Chap. xxv. 1.—^c Verse 9; Exod.

xxii. 18; Leviticus xix. 31; xx. 27; Deut. xviii. 10, 11.

NOTES ON CHAPTER XXVIII.

Verse 1. *The Philistines gathered their armies together*—Sir Isaac Newton judges that they were recruited about this time by vast numbers of men driven out of Egypt by Amasis. This probably was one reason why they resolved on a new war with Israel, to which, however, Samuel's death and David's disgrace were doubtless additional motives. *Achish said to David, Thou shalt go out with me to battle*—Achish formed this resolution in consequence of his knowledge of David's merit, and the thorough confidence he had in his fidelity.

Verse 2. *David said, Surely thou shalt know what thy servant can do*—He answered ambiguously, as he did before. *Achish said, Therefore will I make thee keeper of my head*—That is, he promised to make him captain of his life-guard, which, we find by the sequel, he accordingly did. Achish evident-

ly understood David as promising that he would do his best to serve him. Delaney thinks that David gave Achish a doubtful answer, because he would not resolve upon so extraordinary a step without consulting God, either by his priest or his prophet. And that, as he proceeded so far as to attend Achish to Aphek, the place appointed for the assembling of the Philistine forces, there is no reason to doubt that he went thither with honest intentions toward his protector, and that he did it by the divine permission.

Verse 3. *Now Samuel was dead, &c.*—This was observed before, chap. xxv. 1, but is repeated here again to show that Saul was now sensible of his loss, wanting his advice in a time of great distress. *Saul had put away those that had familiar spirits*—According to the divine command, Lev. xx. 27, which perhaps he had executed in the beginning of his reign, when he was directed by Samuel.

A. M. 2948. together, and came and pitched in
B. C. 1056. ^d Shunem: and Saul gathered all

Israel together, and they pitched in ^e Gilboa.

5 And when Saul saw the host of the Philistines, he was ^f afraid, and his heart greatly trembled.

6 And when Saul inquired of the LORD, ^g the LORD answered him not, neither by ^h dreams, nor ⁱ by Urim, nor by prophets.

7 ¶ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said unto him, Behold, *there is a woman that hath a familiar spirit at En-dor.*

8 And Saul disguised himself and put on

other raiment, and he went, and ^{A. M. 2948}
^{B. C. 1056.} two men with him, and they came to the woman by night: and ^k he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath ^l cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing.

^d Josh. xix. 18; 2 Kings iv. 8.—^e Chap. xxxi. 1.—^f Job xviii. 11.—^g Ch. xiv. 37; Prov. i. 28; Lam. ii. 9.—^h Num. xii. 6.

ⁱ Exod. xxviii. 30; Num. xxvii. 21; Deut. xxxiii. 8.—^k Deut. xviii. 11; 1 Chron. x. 13; Isa. viii. 19.—^l Verse 3.

Verse 5. *His heart greatly trembled*—When he saw their numbers, their orders, and their appointments, he judged himself to be greatly overpowered, and fell into great terror upon the prospect. Had he kept close to God he needed not to have feared all the armies of the Philistines.

Verse 6. *When Saul inquired of the Lord*—This seems to contradict what is affirmed 1 Chron. x. 14, that *he did not inquire of the Lord*, which is assigned as the reason why the Lord slew him. But Rabbi Kimchi, and others, thus reconcile these two places. That since he did not continue to inquire of him, but went to a diviner, it was all one as if he had not inquired at all; for he did it faintly, coldly, and indifferently. A learned Jew, Samuel Laniado, remarks here: "He whose heart is perfect with God, lifts up his eyes unto him, and fixes them on him; hoping in him, though he doth not presently hear him; and perseveres in his expectation and confidence, firmly setting a resolution to wait upon him. But so did not Saul, who was remiss and negligent, saying in his heart, If God will not hear me, I will go and consult a familiar spirit." *The Lord answered him not*—Nor is it to be wondered that he should not answer a man of such a disposition. *Neither by dreams*—By which perhaps he prayed that God would inform him. *Nor by Urim*—It appears by this, that, Abiathar having fled to David and taken the ephod with him, Saul had set up another high-priest, and made an ephod in imitation of the sacred one, not considering the peculiar sanctity of that which God had appointed, and by which alone he had promised to manifest himself. *Nor by prophets*—A school of whom, no doubt, was still remaining at Ramah, over which Samuel had presided.

Verse 7. *Seek me a woman that hath a familiar spirit*—That converses with evil spirits, or hath power to call up, or make to appear, the spirits of dead persons, in order to answer questions, or give information of what may be inquired of them: see on Deut. xviii. 10, 11. Saul mentions a *woman* ra-

ther than a *man*, because the weaker sex were most addicted to these practices. In this he acted like a distracted man, who now approved what he had before condemned. He had partly cut off, and partly frightened away wizards, sorcerers, and such as had, or professed to have, these familiar spirits, and now he seeks unto them! What will not fear and folly force men to! How such a practice as this came to be used at first, and on what pretence, we cannot now say; but it appears to have been very ancient, because we find express laws against it in the books of Moses. It is probable it had its rise in Egypt, where an over-strained search after, and pretence to knowledge, made many fall into the strangest absurdities and impieties that ever entered into the human heart. And in all likelihood, not only the Israelites, but the heathen, who, we find, in general used this practice, were first infected with it from thence. In all probability, those who pretended to this power were generally impostors, who only deceived those who consulted them by delusive tricks; yet we may draw this important conclusion from it, that it has always been a prevailing notion among all people, that the soul of man still subsists in another state after the body is dead; for this practice evidently supposes, and indeed was built on this belief.

Verse 8. *Saul disguised himself*—Both because he was ashamed to be known, or thought guilty of this practice, and because he suspected the woman, if she knew him, would not practise her art before him. *And he went*—In all haste that very night, stripped of his regal apparel, and attended only by two companions. How nearly allied are infidelity and impiety to superstition; and what will not they do who will not confide in and obey God! But a few hours before he was too haughty to profess himself the servant of the living God, and to observe his laws, and now he is the slave of his fears and follies! "The most infidel man," says Delaney, "that I ever conversed with, was, by the accounts of those who best knew him, the most superstitious."

A. M. 2948. 11 Then said the woman, Whom
B. C. 1056. shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said

^m Exod. xxii. 28.—¹ Heb. *What is his form?*

Verse 11. *He said, Bring me up Samuel*—As he had formerly experienced Samuel's kindness and compassion, so now he expected it in his deep distress.

Verse 12. *And when the woman saw Samuel*—The particle *when*, which our translators have inserted here, and which is not in the original text, embarrasses the sense, and is calculated to give the reader a wrong idea of this transaction, leading him to think that some space of time intervened between Saul's request and Samuel's appearance, during which the woman was employed in practising her art. Whereas the Hebrew implies no such thing. It is literally, *And he (Saul) said, Bring me up Samuel; and the woman saw Samuel, and cried with a loud voice, &c.*—The true state of this affair seems to have been, that as soon as Saul had signified whom he wished to have brought up, the woman was about to proceed to her charms and incantations, "designing," says Dr. Dodd, "either to put some trick upon Saul, by producing an accomplice to represent Samuel; or, may we not believe that evil spirits, really assisting on such occasions, might, and did come in to the aid of execrable wretches, sold to their service like this woman?" Be this, however, as it may, contrary to all her expectation, the moment Saul had mentioned the name of Samuel, the woman saw a venerable figure before her, which made her shriek out with astonishment, *Why hast thou deceived me? for thou art Saul*—She knew this appearance was not owing to any contrivance of her own, or her associates. It was what she in no wise expected; and she immediately concluded, that it could be no less a person than the king of Israel that this venerable person was really sent to. From all the circumstances of the relation, it appears that the woman herself was convinced, as the Egyptian magicians were upon another occasion, that *this was the finger of God*. To suppose that the woman herself, by her familiar spirit or spells, raised Samuel, or any evil spirit that personated him; or that she put a trick upon Saul, by causing one of her associates to appear as Samuel, is so contrary to reason, and the circumstances of the story, that no unprejudiced mind can well, upon an attentive perusal, take it in any such light. Indeed, the credit of the historian is implicated in this relation. He expressly says *the woman saw Samuel*, and if we believe that she did not see Samuel, but only an evil spirit personating him, we must call in question either the ability or

unto Saul, I saw ^m gods ascending out of the earth. A. M. 2948.
B. C. 1056.

14 And he said unto her, ¹ What form is he of? And she said, An old man cometh up; and he is covered with ⁿ a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, Why hast

ⁿ Chap. xv. 27; 2 Kings ii. 8, 13.

integrity of the sacred writer: we must conceive either that he did not know what he wrote about, or that he designed to deceive his readers. Supposing then that both the woman and Saul might be deceived by an impostor in Samuel's guise; yet we ask, Was this author deceived? Or did he mean to deceive us, when he gives us to understand, that *the woman saw Samuel*, and was frightened at the sight!

Verse 13. *The woman said, I saw gods ascending*—The original word here used is *elohim*; and is with equal propriety rendered *God, a god, or gods*; when spoken of Jehovah it is translated *God* in the Scriptures; but when meant of the false gods of the heathen, of angels or of magistrates, which it sometimes is, it is generally rendered in the plural number. As it is plain the woman saw and spoke only of one person, it should evidently be translated *a god* here, that is, a divine or glorious person, full of majesty and splendour, exceeding not only mortal men, but common ghosts. Dr. Waterland renders it, *a venerable person*, and Mr. Locke says, it here signifies an angel or a judge, and that in the singular number. The same word certainly means magistrates, Psa. lxxxii. 1-6.

Verse 14. *An old man coming up*—Although this appearance of Samuel is represented by the woman *as coming up out of the earth*, there is no reason to think that it did so in fact. Rather, the woman spoke according to the prevailing notion of both Jews and heathen of those days, that the place of abode of separate souls was under the earth. This opinion was the foundation of necromancy, or divining by the dead; and from a foolish supposition that they could call the dead from their sepulchres to consult them, it is that the Jews in the time of Isaiah are accused of *having sacrificed in the gardens*, and of *remaining among the graves*, for their sepulchres were in gardens, Isa. lxv. 3, 4; and xxix. 4. *Covered with a mantle*—The usual habit of prophets, and particularly of Samuel, chap. xv. 27. *And Saul perceived that it was Samuel*—But if it was not he, but another person, this declaration of the sacred writer is not true. It may be observed further, that the word *יָדַע* *jedang*, here rendered *perceived*, properly signifies to *know*, and sometimes to *see*. And the pronoun *הוּא* *hu*, *himself*, which our translators have left out, is also added after the name Samuel. So that the words, literally translated, are, *Saul knew that it was Samuel himself*.

Verse 15. *Why hast thou disquieted me?*—"Hou-

A. M. 2948. thou disquieted me, to bring me up?
B. C. 1056.

And Saul answered, ^p I am sore distressed; for the Philistines make war against me, and ^a God is departed from me, and ⁿ answereth me no more, neither ² by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed

^p Prov. v. 11, 12, 13; xiv. 14.—ⁿ Chap. xviii. 12.—ⁿ Verse 6.
^a Heb. *by the hand of prophets*.—² Or, *for himself*, Prov. xvi. 4.

bigant observes very justly, that Samuel complains not of the woman, but of Saul, for disquieting him; from whence it follows that Samuel was not raised up by her magic arts, but by the will of God. Samuel's disquiet plainly arose from Saul's hardened impenitence. It was this that *grieved and provoked* him; and so it should be translated; *Why hast thou provoked me, to make me rise up? Why dost thou ask of me, seeing the Lord is departed from thee?* But is it probable, say some, that God, who had refused to answer Saul by all the accustomed methods, would, as it were, submit himself to the superstition of this prince, and, to satisfy him, raise up Samuel to apprise him of his destiny? We answer, 1st, That Saul had not consulted God either by Urim or by prophets; for the Urim was with David; and there was probably no prophet then alive to whom God communicated himself either by vision or in any other way; and that in the methods he had employed he had conducted himself hypocritically and without any right impression of religion. 2d, We answer, that Saul, in danger, and anxious about the event of it, applies to a pythoness to assist him by her incantations, and to call up the spirit of Samuel; but before she begins one word of her spells or charms the prophet interposes, frightens her, and pronounces Saul's doom; and she herself witnesses the truth of his appearance. If the thing is singular, if the event is extraordinary, it does not follow that it is false, much less that it is impossible. God is not so tied down to his own institutions that he cannot at any time depart from them. That God should manifest himself by his prophets, to encourage or countenance what he himself had forbidden, is indeed very unlikely, or, to speak more justly, very absurd to suppose. But that he should interpose to reprove that practice, which was the case at present, is doubtless no way incredible or improbable."—Delaney and Dodd.

Saul answered and said, *I am sore distressed, &c.*—Finding that God would give no answer to him, and being almost in despair, he seems to have foolishly flattered himself that he might be able to obtain some answer to his petitions by means of that holy prophet, whom he knew to have had a sincere regard for him in his life-time. But the prophet, in his answer in the next verse, gives him to know how incapable he was of doing him any service, seeing

from thee, and is become thine enemy? A. M. 2948.
B. C. 1056.

17 And the LORD hath done ³ to him, ^t as he spake by ⁴ me: for the LORD hath rent the kingdom out of thy hand, and given it to thy neighbour, *even* to David:

18 ^u Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

^t Chap. xv. 28.—⁴ Heb. *my hand*.—^u Chap. xv. 9; 1 Kings xx. 42; 1 Chron. x. 13; Jer. xlviii. 10.

that the Lord was departed from him and become his enemy. From hence we may see the vanity and absurdity of invoking saints, &c., as their intercession can no way avail us, when by our wickedness we have made God our enemy. One would think this reply of Samuel would be sufficient to convince any Christian of the folly of any such application. *Therefore I have called thee, &c.*—Happy had it been for him if he had called Samuel sooner, or, rather, the God of Samuel. It was now too late; destruction was at hand, and God had determined it should not be stayed.

Verses 17, 18. *The Lord hath rent the kingdom out of thy hand, &c.*—Here the prophet foretels that Saul should that day be stripped of the kingdom, and that it should be given to David. Then follows what nothing but infinite, unerring prescience could predict; an exact, minute, precise account of all the circumstances of the then depending event! *Because thou obeyedst not the voice of the Lord*—Saul's sin in killing the Lord's priests, and in seeking to kill David, is not here mentioned, because the decree of taking the kingdom from him was passed before those sins were committed. Delaney asks here, "Would an impostor" (for such this apparition must have been, if it were not Samuel) "have been so very zealous for a strict observance of the law and commands of God; and so rigid in pronouncing divine vengeance upon the violation of them; and in the depth of his cunning have limited that vengeance to time, place, and person; and all this at no greater distance than the next day? These suppositions are too wild to be seriously confuted; they are the very reverse of what should and would have been done on such an occasion, had imposture interfered in it. Every one knows the business of impostors is to flatter, to delude, to deceive, to answer doubtfully; to promise good and put off the evil; it was this woman's business in a particular manner to act thus. Had she promised Saul victory, and the success had answered, she was sure of considerable advantage. He, who could have no benefit from priests or from prophets, would, doubtless, have had her in high honour, and with good reason. If he died in the battle, all was safe; and even if he escaped and was worsted, what she said would at least have been taken for an indication of good wishes to the king and to his people; and so would be more likely to

A. M. 2948. 19 Moreover, the LORD will also
B. C. 1056. deliver Israel with thee into the hand of the Philistines: and to-morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul ⁵ fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and

A. M. 2948. saw that he was sore troubled, and
B. C. 1056. said unto him, Behold, thy handmaid hath obeyed thy voice, and I have ^x put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thy handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way.

23 But he refused, and said, I will not eat. But his servants, together with the woman,

⁵ Heb. *made haste, and fell with the fulness of his stature.*

^x Judg. xii. 3; Chap. xix. 5; Job xiii. 14.

escape any after inquiry. Whereas, if she prognosticated evil to the royal race, she was sure of destruction, if the event did not at once justify and save her."

Verse 19. *Moreover, the Lord will also deliver, &c.*—Samuel here predicts three things: 1st, That the Lord would deliver Israel, with Saul, into the hand of the Philistines. 2d, That Saul and his sons (namely, the three that were with him in the camp) should be *with him*, that is, should, like him, be in the state of the dead, or another world. 3d, That this should ~~take~~ place on *the morrow*. Now as no evil spirit or impostor of any kind could possibly know these particulars, which were all exactly accomplished next day, nor even Samuel himself, unless he had been divinely inspired with the knowledge of them, it is surprising that any person should imagine that this appearance of Samuel was either a human or diabolical imposture; for it is evident it could only proceed from the omniscient God. And if we consider the whole attentively, we may see a peculiar propriety in it. When Samuel denounced God's judgments upon Saul he was clad in a mantle, which Saul tore on that occasion. He now came to repeat and to ratify the sentence then denounced; and, to strike him with fuller conviction, he appears in the same dress, the same mantle, in which he denounced that sentence. And since he now again denounced a rending of the kingdom from Saul's posterity, why may we not presume that the mantle showed now the same rent which was the emblem of that rending? Is it irrational to suppose that when he spoke of this he held up the mantle and pointed to the rent? It is well known the prophets were men of much action in their speaking, and often illustrated their predictions by emblems. It may be observed further, that although Samuel in his lifetime often reproved Saul for his guilt, and told him that God had given away his kingdom from him for that guilt; yet he never told him to whom, nor when the sentence should be executed upon him. How proper, then, to raise from the dead the same prophet who predicted that sentence, to confirm it; to tell him that the kingdom should be taken from him that day; and to name the very person to whom it should be given; to show by whom, and where, and how the

sentence should be executed; and that the execution of it was instant, and should be deferred no longer. Was not this an occasion worthy of the divine interposition? The son of Sirach, who probably had as much wisdom, penetration, and piety, as any critic that came after him, is clearly of opinion with the sacred historian, that it was Samuel himself who foretold the fate of Saul and his house in this interview. And it is no ill presumption that his judgment was also that of the Jewish Church upon this head. It has been a question with some, whether the Jews had any belief in the immortality of the soul? This history is a full decision upon that point, and perhaps the establishment of that truth upon the foot of sensible evidence, was not the lowest end of Samuel's appearance upon this occasion. See Delaney.

Verse 20. *Then Saul fell straightway all along on the earth*—Struck to the heart, as if the archers of the Philistines had already hit him, at the hearing this dreadful sentence pronounced upon himself, his family, and people; and overcome with astonishment and terror. *And was sore afraid because of the words of Samuel*—Observe, reader, *the words of Samuel*, says the inspired historian, and not the words of Satan, or any evil spirit personating Samuel. These words, which he now fully believed, and which were the more awful as being pronounced by a departed spirit, sent from the invisible world on purpose to pronounce them, even the spirit of a great and holy prophet, whom he had once highly revered, and to whom, under God, he had owed all his elevation; these words so operated upon his mind, weakened and oppressed with guilt, and upon his body, exhausted with fatigue and fasting, that *no strength*, or power of motion, *was left in him*; and he fell at his full length as dead upon the floor. Unhappy Saul! he now reaps the bitter fruits of forsaking God, and of being therefore forsaken by him, and of his many great and aggravated crimes. Vengeance, which had long hovered over him, and waited in long-suffering for his repentance, now advances with large and rapid strides, and his doom approaches. He is deeply sensible of it, and is overwhelmed with horror and dismay on the account thereof.

A. M. 2948. compelled him; and he hearkened
B. C. 1056. unto their voice. So he arose from
the earth, and sat upon the bed.

24 And the woman had a fat calf in the
house; and she hasted, and killed it, and took

Verse 25. *They arose up and went away that night*—"What remorse," says Delaney, "what desolation of mind, what horrors of guilt, what terrors and anticipations of divine wrath haunted him by the way, may no reader ever learn from his own experience!" Some have expressed a hope, that as,

flour, and kneaded *it*, and did bake A. M. 2948.
unleavened bread thereof: B. C. 1056.

25 And she brought *it* before Saul, and before his servants; and they did eat. Then they arose up, and went away that night.

no doubt, his past sins were now brought to his remembrance, he felt contrition for them. Of this, however, the Holy Ghost is silent; and considering that at last he was guilty of self-murder we have no reason to think he experienced any repentance that was of any service to his immortal interests.

CHAPTER XXIX.

he princes of the Philistines object against David's going with them to the battle, 1-5. He is dismissed by Achish, 6-11

A. M. 2948. **N**OW ^athe Philistines gathered
B. C. 1056. together all their armies ^bto
Aphek: and the Israelites pitched by a fountain
which *is* in Jezreel.

2 And the lords of the Philistines passed on
by hundreds, and by thousands: but David
and his men passed on in the re-re-ward ^cwith
Achish.

3 Then said the princes of the Philistines,
What *do* these Hebrews *here*? And Achish
said unto the princes of the Philistines, *Is* not

this David, the servant of Saul the A. M. 2948
king of Israel, which hath been with B. C. 1056
me ^dthese days, or these years, and I have
^efound no fault in him since he fell *unto me*
unto this day?

4 And the princes of the Philistines were
wroth with him; and the princes of the Philis-
tines said unto him, ^fMake this fellow return,
that he may go again to his place which thou
hast appointed him, and let him not go down
with us to battle, lest ^gin the battle he be an

^a Chapter xxviii. 1.—^b Chapter iv. 1.—^c Chap. xxviii. 1, 2.
^d Chap. xxvii. 7.

^e Daniel vi. 5.—^f 1 Chronicles xii. 19.—^g As Chapter
xiv. 21.

NOTES ON CHAPTER XXIX.

Verses 1, 2. *The Philistines gathered, the Israelites pitched*—Or rather, *had gathered, had pitched*; for we are informed in the foregoing chapter that the Philistines were come to Shunen, and it is probable David's departure from their army was prior to Saul's consulting the woman at En-dor. *The lords of the Philistines passed on by hundreds, &c.*—When they took a view of their army, the great men appeared, some at the head of a hundred, some of a thousand soldiers. *David and his men passed on with Achish*—Who seems to have been the general of the army, and to have made David and his men his life-guard, according to his resolution, chap. xxviii. 2. From this we may learn how dangerous a thing it is to deviate from truth, and what inconveniences it often brings us into. The pretences which David made to Achish (as related chap. xxviii.) of his inveteracy to the Israelites, and of the damage he had done them in making incursions upon them, were the inducements that prompted Achish to make David and his men his life-guard; whereby David was brought into the grievous strait of either fighting against his own countrymen, or betraying his benefactor.

Verse 3. *Then said the princes*—The lords of the other eminent cities, who were confederate with Achish in this expedition. *These days, or years*—That is, did I say *days*? I might have said *years*. He hath now been with me a *full year and four months*, chap. xxvii. 7. *Since he fell*—Revolted, or left his own king to turn to me.

Verse 4. *Make this fellow return to his place*—To Ziklag, which they were content he should possess. *For wherewith should he reconcile, &c.* *Should it not be with the heads of these men?*—That is, of the Philistines. They reasoned wisely, according to the common maxims of prudence and true policy; for by such a course great enemies have sometimes been reconciled together. But the Divine Providence was no doubt concerned in suggesting these prudentia. considerations to their minds; for by this means David was delivered from that great strait and difficulty into which he had brought himself, and from which no human wisdom could have extricated him; either of being an enemy to, and fighting against his country, (as before observed,) or being false to his friend and to his trust. And, by the same providential incident, he was sent back time enough to recover his wives, and the wives and children of his men, and

A. M. 2948. adversary to us : for wherewith should
B. C. 1056. he reconcile himself unto his master ?
should it not be with the heads of these men ?

5 *Is not this David*, of whom they sang one to another in dances, saying, ^h *Saul slew his thousands, and David his ten thousands ?*

6 ¶ Then Achish called David, and said unto him, Surely, *as the LORD liveth*, thou hast been upright, and ⁱ thy going out and thy coming in with me in the host *is good in my sight*: for ^k I have not found evil in thee since the day of thy coming unto me unto this day : nevertheless ^l the lords favour thee not.

7 Wherefore now return, and go in peace, that thou ² displease not the lords of the Philistines.

8 And David said unto Achish, But what have I done? and what hast thou found in

^a Chap. xviii. 7 ; xxi. 11. — ⁱ 2 Sam. iii. 25 ; 2 Kings xix. 27.
^k Verse 3. — ^l Heb. *thou art not good in the eyes of the lords.*

his all, from the Amalekites, which would have been irrecoverably lost if he had gone to this battle. And the kindness of God to David was the greater, because it would have been most just for God to have left him in those distresses into which his own sinful counsel had brought him.

Verse 6. *Achish said, Surely, as the Lord liveth*—He swears by Jehovah, whom David worshipped, that he might be the more believed by him. Or perhaps he had learned something from David of the true God, though he worshipped other gods with him.

Verse 8. *David said, But what have I done?*—This was deep dissimulation and flattery in David, no way to be justified. But who, that has not experienced it, can know how strong a temptation they who attend on great men are under to compliment them and dissemble. David, no doubt, heartily rejoiced at this dismissal ; but as he did not know how much longer he might be obliged to stay in the land of the Philistines, he seems to have yielded to a

thy servant, so long as I have been ^{A. M. 2948}
³ with thee unto this day, that I may ^{B. C. 1056}
not go fight against the enemies of my lord the king ?

9 And Achish answered and said to David, I know that thou *art good in my sight*, ¹ as an angel of God : notwithstanding, ^m the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning with thy master's servants that are come with thee : and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. ⁿ And the Philistines went up to Jezreel.

¹ Heb. *do not evil in the eyes of the lords.* — ² Heb. *before thee.*
² Sam. xiv. 17, 20 ; xix. 27. — ^m Verse 4. — ⁿ 2 Sam. iv. 4.

temptation that prudence required him to carry it fair toward them, and to pretend to have that concern upon this occasion which he certainly did not feel.

Verse 9. *Achish said, Thou art good in my sight as an angel of God*—In whom nothing is blame-worthy. The heathen acknowledged good spirits, which also they worshipped as an inferior sort of deities, who were messengers and ministers to the supreme God ; Achish had learned the title of angels from the Israelites his neighbours, and especially from David's conversation.

Verses 10, 11. *With thy master's servants*—This intimates that the lords of the Philistines would not trust them, because they looked on them still as Saul's subjects. *David and his men rose up early*—David did not then know how necessary this was for the relief of his own city. But God knew it well, and sent him thither accordingly. On how many occasions may we say, *What I do thou knowest not now, but thou shalt know hereafter !*

CHAPTER XXX.

Ziklag plundered : David and his men distressed, 1–6. Encouraged of God, he pursues them, 7–10. He gains intelligence from a straggler, 11–15. Routs the enemy, and recovers all they had taken, 16–20. Makes an order for dividing the spoil, 21–25. Sends presents to his friends, 26–31.

A. M. 2948. AND it came to pass, when David
B. C. 1056. and his men were come to Ziklag
on the third day, that the ^a Amalekites had

^a Chapter

invaded the south, and Ziklag, and ^{A. M. 2948}
smitten Ziklag, and burned it with ^{B. C. 1056}
fire ;

xv. 7 ; xxvii. 8.

NOTES ON CHAPTER XXX.

Verses 1, 2. *The Amalekites had invaded the south*—Namely, the southern part of Judah, and the adja-
Vol. I. (54)

cent country. This, probably, they had done to revenge themselves for David's invading their country, mentioned chap. xxvii. 8. *And smitten Ziklag, and*

A. M. 2948. 2 And had taken the women captives that *were* therein; they slew not any, either great or small, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep.

5 And David's ^btwo wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed: ^cfor the people spake of stoning him, because the soul of all the people was ^dgrieved, every man for his sons, and for his daughters: ^ebut David encouraged himself in the LORD his God.

7 ^eAnd David said to Abiathar the priest, Ahimelech's son, I pray thee bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 ^fAnd David inquired at the LORD, saying,

^b Chapter xxv. 42, 43; 2 Samuel ii. 2.—^c Exodus xvii. 4.
^d Heb. *bitter*, Judges xviii. 25; Chapter i. 10; 2 Sam. xvii. 8; 2 Kings iv. 27.

burned it with fire—Which they might easily do when David and his men were absent, and but a small, if any, guard left in the place. *And had taken the women captives*—And among the rest David's two wives. *They slew not any, but carried them away*—Toward their own country. Being a poor and very covetous people, they doubtless intended to sell them for slaves, and make money of them. How great must have been the surprise, and how inexpressible the grief of David and his men, when they came to the town, to find it utterly desolated, and burned down to the ground, and all the persons and property left therein taken away!

Verse 4. *David and his people lift up their voice and wept*—As was natural, they thus gave way to the first transports of their grief on this sad sight. "It is no disparagement," says Henry, "to the boldest, bravest spirits to lament the calamities of friends or relations."

Verse 6. *The people spake of stoning him*—As the cause of this calamity, by coming to Ziklag at first, by provoking the Amalekites so grievously as he had done, and by his forwardness in marching away with Achish, and leaving the town, their wives and children unguarded. *But David encouraged himself in the Lord his God*—Who had never failed him in his greatest distresses; and in whom he still had confidence. *He encouraged himself*—By believing that this all-wise and all-powerful Lord was his God by covenant and special promise, and fatherly

Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*.

9 ¶ So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: ^efor two hundred abode behind, which were so faint that they could not go over the brook Besor.

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and ^hwhen he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David said unto him, To whom *be* longest thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to

^d Psalm xlii. 5; lvi. 3, 4, 11; Hab. iii. 17, 18.—^e Chapter xxiii. 6, 9.—^f Chapter xxiii. 2, 4.—^g Verse 21.—^h Judg. xv. 19; Chap. xiv. 27.

affection, as he had showed himself to be in the whole course of his providence toward him. It is the duty of all good men, whatever happens, to encourage themselves in the Lord their God, assuring themselves that he both can and will bring light out of darkness.

Verse 7. *Bring hither the ephod*—And put it on thyself, that thou mayest inquire of God according to his ordinance. David was sensible of his former error, in neglecting to ask counsel of God by the ephod, when he came to Achish, and when he went out with Achish to the battle; and his necessity now brings him to his duty, and his duty meets with success.

Verse 8. *He answered*—Before God answered more slowly and gradually, chap. xxiii. 11, 12; but now he answers speedily, and fully at once, because the business required haste. So gracious is our God, that he considers even the degree of our necessities, and accommodates himself to them.

Verses 9, 10. *Where those that were left behind stayed*—Those that were left to look after the stuff, verse 24; who were so tired, that they were not able to march any further. *David pursued, he and four hundred men*—A small number for such an attempt; but David was strong in faith, giving God the glory of his power and faithfulness.

Verses 12, 13. *Three days and nights*—One whole day, and part of two others, as appears from the next verse, where he says, *Three days ago I*

A. M. 2948. an Amalekite; and my master left me, B. C. 1056. because three days ago I fell sick.

14 We made an invasion upon the south of ⁱ the Cherethites, and upon the coast which *belongeth* to Judah, and upon the south of ^k Caleb; and we burned Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, ^l eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of ² the next day: and

ⁱ Verse 16; ² Sam. viii. 18; 1 Kings i. 38, 44; Ezek. xxv. 16; Zeph. ii. 5.—^k Josh. xiv. 13; xv. 13.—^l 1 Thess v. 3.

fell sick; but in the Hebrew it is, *This is the third day since I fell sick*. A young man of Egypt—God of his providence so ordering it that he was not one of the race of the Amalekites, devoted to destruction, but an Egyptian, that might be spared. *And my master left me*—In this place and condition; a barbarous act this, to leave him there to perish, when they had good store of camels for the carriage of men, as well as of their spoil, verse 17. But this inhumanity cost them dear; for, through it, they lost their own lives, and David recovered what they had taken at Ziklag. Such is the wonderful providence of God, ordering or overruling every thing for his own glory and the good of those that trust in him, even the thoughts and desires, the counsels, works, and ways of men, both the good and the bad! So that there is no fighting against him, who can make the smallest actions serviceable to the production of the greatest effects.

Verse 14. *Upon the south of the Cherethites*—That is, of the Philistines; for it is explained, verse 16, to have been the land of the Philistines. Hence it appears that the Amalekites were enemies to the Philistines. So that David did not act against the interests of his benefactor, Achish, in making incursions upon those people. *And upon the south of Caleb*—We read nowhere else of this land; but, in all probability, it was that south part of Judah which was given to Caleb, and which his posterity inherited, Josh. xiv. 13.

Verse 15. *Nor deliver me into the hand of my master*—It is likely his master had been cruel to him, and therefore he had no mind to serve him any longer. *I will bring thee down to this company*—For, it is probable, his master had told him whither

there escaped not a man of them, save A. M. 2948. four hundred young men, which rode B. C. 1056. upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: ^m David recovered all.

20 And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, *This is* David's spoil.

21 And David came to the ⁿ two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he ³ saluted them.

² Heb. *their morrow*.—^m Verse 8.—ⁿ Verse 10.—³ Or, *asked them how they did*, Judg. xviii. 15.

they intended to go, that he might come after them as soon as he could.

Verses 16, 17. *They were spread upon all the earth*—Secure and careless, because they were now come almost to the borders of their own country, and the Philistines and Israelites both were otherwise engaged, and David, as they believed, with them. So they had no visible cause of danger; and yet then they were nearest to destruction! *David smote them from the twilight*—The word signifies both the morning and evening twilight. But the latter seems here intended, partly because their eating, and drinking, and dancing, was more proper work for the evening than the morning; and partly because the evening was more convenient for David, that the fewness of his forces might not be discovered by the daylight. It is probable that, when he came near them, he reposed himself and his army in some secret place, whereof there were many in those parts, for a convenient season; and then marched on so as to come to them at the evening time.

Verse 20. *David took all the flocks*—Which had been taken by the Amalekites from the Philistines and others. *Which they drave before those other cattle*—His soldiers drave them before those cattle that belonged to Ziklag, which the Amalekites had taken from David and his men. *And said, This is David's spoil*—Not that he claimed it all to himself. But the soldiers, who lately were so incensed against him that they spake of stoning him, now, upon his success, magnify him, and triumphantly celebrate his praise; and say, concerning this spoil, David purchased it by his valour and conduct, and he may dispose of it as he pleaseth.

Verses 21, 22. *He saluted them*—He spoke kindly

A. M. 2948. B. C. 1056. 22 ¶ Then answered all the wicked men, and *men* ° of Belial, of ⁴ those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but ² as his part is that goeth down to the battle, so *shall* his part be that tarrieth by the stuff: they shall part alike.

25 And it was so from that day ⁵ forward, that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he

A. M. 2948. B. C. 1056. sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a ⁶ present for you, of the spoil of the enemies of the LORD;

27 To *them* which were in Beth-el, and to *them* which were in ¹ south Ramoth, and to *them* which were in ² Jattir,

28 And to *them* which were in ³ Aroer, and to *them* which were in Siphmoth, and to *them* which were in ⁴ Eshtemoa,

29 And to *them* which were in Rachal, and to *them* which were in the cities of ⁵ the Jerahmeelites, and to *them* which were in the cities of the ⁶ Kenites,

30 And to *them* which were in ⁷ Hormah, and to *them* which were in Chor-ashan, and to *them* which were in Athach,

31 And to *them* which were in ⁸ Hebron, and to all the places where David himself and his men were wont to haunt.

° Deut. xiii. 13; Judg. xix. 22.—⁴ Heb. *men*.—² Numbers xxxi. 27; Josh. xxii. 8.—⁵ Heb. *and forward*.—⁶ Heb. *blessing*, Gen. xxiii. 11; Chap. xxv. 27.

¹ Josh. xix. 8.—² Josh. xv. 48.—³ Josh. xiii. 16.—⁴ Josh. xv. 50.—⁵ Chap. xxvii. 10.—⁶ Judg. i. 16.—⁷ Judg. i. 17.
⁸ Josh. xiv. 13; 2 Sam. ii. 1.

to them, and did not blame them because they went no further with them. *We will not give them ought of the spoil*—This was the resolution of such as feared not God, nor regarded man; and it was as ungenerous and unjust as it was unkind; for their brethren had stayed behind, not from choice, but from mere necessity, being unable to travel further.

Verses 23–25. *Ye shall not do so, my brethren*—He uses his authority to overrule their intention; but manages the matter with all sweetness, though they were such wicked and unreasonable men, calling them brethren; not only as being of the same nation and religion with him, but as his fellow-soldiers. *With that which the Lord hath given us*—As much as to say, When God hath been so good to us, we ought not to be unkind to our brethren, nor what he hath freely imparted, ought we churlishly and injuriously to withhold from them. *For who will hearken unto you?*—No disinterested person, he tells them, would be of their opinion, if the matter were referred to them. *They shall part alike*—A prudent and equitable constitution, and therefore practised by the Romans, as Polybius and others note. The reason of it is manifest; because they were exposed to hazards as well as their brethren; and were a reserve to whom they might retreat in case of a defeat; and they were now in actual service, and in the station in which their general had placed them. *And it was so from that day forward*—This law, concerning the division of the spoil taken from an enemy, seems to have continued to the time of the Maccabees, as appears from the second book of their history, chap. viii. 28, 30.

Verse 26. *He sent of the spoil unto the elders of*

Judah—Partly in gratitude for their former favours to him; and partly in policy to engage their affections to him. *Behold a present for you*—In the Hebrew, *a blessing*. So he calls the present, because it was a token that he wished all prosperity to them, who had been kind to him in his banishment, and had helped to maintain and protect him. *Of the spoil of the enemies of the Lord*—The success of David in this pursuit of the Amalekites, will, upon examination, appear so extraordinary that it is not easy to account for it, otherwise than from the peculiar superintendence of Providence over David and his concerns. Indeed, the interposition of Providence is seen in every circumstance of this adventure; the number, the perseverance, the issue. That they might not think their number did the work, God reduced them to four hundred, as he did Gideon's company to three, Judg. vii. Many others have been as fortunate in surprising, and as successful in slaughtering their enemies; but to have strength both for the slaughter and pursuit, for so many hours together, is altogether extraordinary. But what is yet more remarkable is, that he should recover all the captives unhurt, out of the hands of a people so abandoned, and so execrable as the Amalekites! We have intimated that these Amalekites, being poor, spared their captives from a prospect of profiting greatly by the sale of them. Others, however, perhaps with as much reason, think they only respited their cruelty to execute it to more advantage at their leisure. How beautiful a contemplation is it to observe the signal goodness of God and malignity of man co-operating to the same end! See Delaney.

CHAPTER XXXI.

Israel overthrown, and Saul, his three sons, his armour-bearer, and all his men slain, 1-6. The Israelites forsake their cities, 7. The camp plundered, and the dead bodies insulted, 8-10; but rescued by the men of Jabesh-gilead, 11-13.

A. M. 2948.
B. C. 1056.

NOW ^athe Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down ¹slain in mount ^bGilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew ^cJonathan, and Abinadab, and Malchishua, Saul's sons.

3 And ^dthe battle went sore against Saul, and

^a 1 Chron. x. 1-12.—¹ Or, wounded.—^b Chapter xxviii. 4.
^c Chapter xiv. 49; 1 Chron. viii. 33.—^d 2 Samuel i. 6, &c.
² Heb. shooters, men with bows.

the ²archers ³hit him; and he was ⁴sore wounded of the archers. A. M. 2948.
B. C. 1056.

4 ^eThen said Saul unto his armour-bearer, Draw thy sword, and thrust me through the ^ewith; lest ^fthese uncircumcised come and thrust me through, and ⁴abuse me. But his armour-bearer would not: ²for he was sore afraid. Therefore Saul took a sword, and ^hfell upon it.

³ Heb. found him.—^e So Judges ix. 54.—^f Chap. xiv. 6; xvii. 26.—⁴ Or, mock me.—² 2 Samuel i. 14.—^h 2 Samuel i. 10.

NOTES ON CHAPTER XXXI.

Verse 1. *Now the Philistines fought against Israel*—That is, gave them battle. As they began the quarrel, (chap. xxix. 1,) so they seem to have begun the fight. It must be observed that the foregoing chapter is a digression, to relate what happened to David at this time. The sacred writer now resumes the thread of the narrative in regard to Saul, relating what befell him upon his return from En-dor. And it seems he was scarce returned before the Philistines attacked his camp, and, after some resistance, broke into it. Delaney thinks that they were encouraged to this attempt by some secret information of Saul's having stolen out of the camp the evening before, with his general, Abner, (who is supposed to have been one of his attendants,) and another person. Certainly intelligence of that kind could not be hard to be obtained, and, if obtained, would be a strong encouragement to such an attack. And if this were the case, Saul's applying to the enchantress was the immediate cause of his destruction. See 1 Chron. x. 13, where one cause of his death is stated to be his applying for counsel to one *who had a familiar spirit*.

Verse 2. *The Philistines slew Jonathan*—David's dear friend; God so ordering it for the further exercise of David's faith and patience; and that David might depend upon God alone for his crown, and receive it solely from him, and not from Jonathan; who, doubtless, had he lived, would have speedily settled the crown upon David's head. There was also a special providence of God in taking away Jonathan, (who, of all Saul's sons, seems to have been the fairest for the crown,) for preventing divisions, which might have happened among the people concerning the successor: David's way to the crown being by this means made the more clear. *Abinadab*—Called also *Ishui*, chap. xiv. 49. *Ish-bosheth* was not here, being possibly at home for the management of affairs there. Thus the prediction of Samuel was fulfilled: but who can forbear dropping a tear over the faithful, the amiable, the excellent Jonathan? "There are few characters among men more lovely or more extraordinary than his: fortitude,

fidelity, magnanimity! a soul susceptible of the most refined friendship, and superior to all the temptations of ambition and vanity! and all these crowned with the most resigned submission to the will of God."—Delaney.

Verse 3. *The archers hit him*—Heb. יִמְצְאוּ *jim-stauhu*, found him. Houbigant renders it, *rushed upon him*. It seems by this that the Philistines gained the battle, chiefly by the advantage of their archers. Probably these were some hired troops, for we meet with no mention before this of any archers in any of the Philistines' armies or battles; and it seems to have been a way of fighting that Saul and the Israelites were not prepared for, and therefore they were soon thrown into confusion by it. "The use of the bow, however," says Dr. Dodd, "was not unknown. Jonathan is celebrated for his skill and dexterity in it; and so were some of the worthies who resorted to David; but it seems not yet to have been brought into common practice, if, as has been collected from 2 Sam. i. 18, David, after this battle, had the Israelites taught the use of it."

Verse 4. *Lest these uncircumcised come and thrust me through, and abuse me*—He was afraid they might put him to some ignominious death, or make sport with him, as they did with Samson. *But his armour-bearer would not, for he was sore afraid*—He dreaded to think of killing his king. *Saul took a sword, and fell upon it*—"A truly brave man," says Delaney, "would have died fighting, as Jonathan did, or would, at worst, have gloried at being abused, and even tortured, for having done his duty! Saul then died, not as a hero, but a deserter. Self-murder is demonstrably the effect of cowardice: and it is as irrational and iniquitous as it is base. God, whose creatures we are, is the sole arbiter, as he is the sole author of our life: our lives are his property; and he hath given our country, our family, and our friends, a share in them. And, therefore, as Plato finely observes in his *Phædo*, God is as much injured by self-murder, as I should be by having one of my slaves killed without my consent. Not to insist on the injury done to others, in a variety of relations, by the same act."

A. M. 2948. 5 And when his armour-bearer saw
B. C. 1056. that Saul was dead, he fell likewise
upon his sword, and died with him.

6 So Saul died, and his three sons, and his
armour-bearer, and all his men, that same day
together.

7 ¶ And when the men of Israel that *were*
on the other side of the valley, and *they* that
were on the other side Jordan, saw that the men
of Israel fled, and that Saul and his sons were
dead, they forsook the cities, and fled; and the
Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when
the Philistines came to strip the slain, that they
found Saul and his three sons fallen in mount
Gilboa.

9 And they cut off his head, and stripped off

ⁱ 2 Sam. i. 20.—^k Chap. xxi. 9.—^l Judg. ii. 13.—^m 2 Sam.
xxi. 12.—ⁿ Josh. xvii. 11; Judg. i. 27.—^o Chap. xi. 3, 9, 11.
^p Or, concerning him.

Verse 5. *He* (his armour-bearer) *fell likewise upon his sword*—The same sword on which Saul had fallen, which was the sword of the armour-bearer. This will appear evident to any one that reads these two verses (the 4th and 5th) in the original. Now it is the established tradition of the Jewish nation, that this armour-bearer was Doeg, which is not at all unlikely; and if so, then both Saul and his executioner fell by that very weapon with which they had before massacred the priests of God!

Verses 7-10. *They on the other side Jordan*—Or, rather, *on this side Jordan*; for the Hebrew word signifies either side. And there was no occasion for those beyond Jordan to flee. *Saul and his three sons*—"The Scripture," as Mr. Henry well observes, "makes no mention of the souls of Saul and his sons, what became of them after they were dead; secret things belong not to us." *They cut off his head*—As the Israelites did by Goliath, and fastened it in the temple of Dagon, 1 Chron. x. 10. *In the house of their idols*—To give them the glory of this victory. And by this respect shown to their pretended deities, how do they shame those who give not the honour of their achievements to the living God! *They fastened his body to the wall of Beth-shan*—To expose it, as we do the bodies of great malefactors, to public shame and reproach. And thus, as appears by verse 12, they did with the bodies of his sons.

Verses 11, 12. *The inhabitants of Jabesh-gilead*—They lived on the other side of Jordan; for the people on this side were fled. *All the valiant men arose, and went all night*—To avoid discovery. *And took the body of Saul, &c.*—They had been delivered by Saul in the beginning of his reign from the Ammonites, when they were in danger of losing their lives, chap. xi.; and therefore they now showed their gratitude toward him by not suffering his corpse to want the honour of burial. *And came to*

his armour, and sent into the land of ^{A. M. 2948}
the Philistines round about, to ^{B. C. 1056.} pub-
lish *it* in the house of their idols, and among
the people.

10 ^k And they put his armour in the house of
^l Ashtaroth: and ^m they fastened his body to
the wall of ⁿ Beth-shan.

11 ¶ ^o And when the inhabitants of Jabesh
gilead heard ^p of that which the Philistines had
done to Saul,

12 ^p All the valiant men arose, and went all
night, and took the body of Saul, and the
bodies of his sons, from the wall of Beth-shan,
and came to Jabesh, and ^q burnt them there.

13 And they took their bones, and ^r buried
them under a tree at Jabesh, and ^s fasted seven
days.

^p Chap. xi. 1-11; 2 Sam. ii. 4-7.—^q 2 Chron. xvi. 14; Jer.
xxxiv. 5; Amos vi. 10.—^r 2 Samuel ii. 4, 5; xxi. 12, 13, 14.
^s Gen. i. 10.

Jabesh and burnt them there—It was not the cus-
tom of the Hebrews to burn their dead, but to bury
them; but perhaps they burned these bodies for fear,
if they buried them, the Philistines might take them
up again to fasten them in the same ignominious
manner to their walls.

Verse 13. *And fasted seven days*—To testify their
sorrow for the loss of Saul, and of the people of
God; and to entreat God's favour to prevent the
utter extinction of his people. But we must not
understand this word of fasting strictly, as if they ate
nothing for seven whole days; but in a more large
sense, as it is used both in sacred and profane writ-
ters; that they did eat but little, and that but mean
food, and drank only water for that time. This book
began with the birth of Samuel, and ends with the
death of Saul. The comparing these together will
teach us to prefer the honour that comes from God
before all the honours of the world. The reader
will do well to observe also that in this book we
have two such examples of piety and virtue in
Samuel and David as we cannot too frequently
make the subject of our consideration. On the other
hand, in the example of Saul we have a picture of
the miserable state of that man who forgetteth God,
and turneth aside from his commandments. May
God, through Jesus Christ, send down his grace into
our hearts, that, through our whole lives, we may
be inclined to imitate the first, and may always
dread to fall into the state of the latter, and, as the
only way to escape it, make it our chief study
and delight to please God, and do his will; for this
is the whole of man: in which all his happiness, all
his peace consists. For that there is no peace to the
wicked, hath been pronounced by Him who know-
eth the nature and frame of man; by the Lord him-
self, who cannot lie. "The wicked are like the
troubled sea when it cannot rest. There is no peace,
saith my God, to the wicked," Isaiah lvii. 20, 21.

THE SECOND BOOK OF SAMUEL,

OTHERWISE CALLED, THE
SECOND BOOK OF THE KINGS.

ARGUMENT.

IN this book is contained the history of the reign of David. It gives an account of his triumphs and of his troubles. I. His triumphs over the house of Saul, chap. i.-iv. ; over the Jebusites and Philistines, chap. v. ; in the bringing up of the ark, chap. vi., vii. ; over the neighbouring nations, chap. viii.-x. II. His troubles ; the cause of them, his sin in the matter of Uriah, chap. xi., xii. ; the troubles themselves, from the sin of Amnon, chap. xiii. The rebellion of Absalom, chap. xiv.-xix. ; and of Sheba, chap. xx. ; from the famine, chap. xxi. And the pestilence, for his numbering the people, chap. xxiv. His song we have, chap. xxii. ; and his words and worthies, chap. xxiii. In many instances throughout this book he appears as a great and a good man ; yet it must be confessed he had great vices : so that his honour shines brighter in his Psalms than in his annals. The whole period comprehended in this book is about forty years, from the beginning of David's reign, in the year of the world 2949, to the end of it, in 2989. The conspiracy, however, of his son Adonijah, and his own death, are not here inserted, but are set down at the beginning of the following book. Although the former part of the first book of Samuel, as likewise the books of Ruth and Judges, were, in all probability, compiled by Samuel himself ; yet the latter part of that, and this called *the Second Book of Samuel*, were, doubtless, written by other holy persons, inspired of God, such as Nathan, Gad, and others. Abarbinel says, according to Mr. Locke, that the books of Samuel were most probably written by Jeremiah, from memoirs left by Samuel, Nathan, and Gad

CHAPTER I.

David receives an account of the death of Saul and Jonathan, 1-10. He mourns over them, 11, 12. Puts the man to death who boasted he had killed Saul, 13-16. His elegy upon Saul and Jonathan, 17-27.

A. M. 2948.
B. C. 1056.

NOW it came to pass after the death of Saul, when David was returned from ^a the slaughter of the Amalekites, and David had abode two days in Ziklag ;

2 It came even to pass on the third day, that behold, ^b a man came out of the camp from Saul ^c with his clothes rent, and earth upon his head : and so it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou ? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, ¹ How A. M. 2948.
B. C. 1056.
went the matter ? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead ; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead ?

6 And the young man that told him said, As I happened by chance upon ^d mount Gilboa, behold, ^e Saul leaned upon his spear ; and lo,

^a 1 Samuel xxx. 17, 26. — ^b Chap. iv. 10. — ^c 1 Samuel iv. 12.
¹ Heb. *What was, &c* ; 1 Sam. iv. 16.

^d 1 Samuel xxxi. 1. — ^e 1 Samuel xxxi. 2, 3, 4.

NOTES ON CHAPTER I.

Verses 1, 2. *David had abode two days in Ziklag* — Which, it appears from this, the Amalekites had not so burned down that David and his men could

not lodge in it. *On the third day* — From David's return to Ziklag. *With his clothes rent* — As the manner of deep mourners was.

Verse 6. *Behold, Saul leaned upon his spear* —

A. M. 2948. the chariots and horsemen followed
B. C. 1056. hard after him.

7 And when he looked behind him, he saw me, and called unto me. And I answered,
² Here *am* I.

8 And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for ³anguish is come upon me, because my life *is* yet whole in me.

10 So I stood upon him, and ^fslew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 ¶ Then David took hold on his clothes,

^a Heb. Behold me.—³ Or, my coat of mail, or, my embroidered coat hindereth me, that my, &c.—^f Judg. ix. 54.

and ^grent them; and likewise all the
men that *were* with him:

12 And they mourned and wept, and fasted until even, for Saul and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

14 And David said unto him, ^hHow wast thou not ⁱafraid to ^kstretch forth thy hand to destroy the LORD's anointed?

15 And ^lDavid called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died.

^g Chap. iii. 31; xiii. 31.—^h Num. xii. 8.—ⁱ 1 Sam. xxxi. 4.
^k 1 Sam. xxiv. 6; xxvi. 9; Psa. cv. 15.—^l Chap. iv. 10, 12.

Endeavouring to run it through his body. It is plain, that what this Amalekite told David was a made story; for it is expressly said, in the foregoing chapter, that Saul fell upon his sword. Who this Amalekite was does not appear; but, as Delaney observes, there are always a great number of strollers that follow camps, and this lad probably was one of them. Their business is pillage and stripping the dead. This youth, it seems, knew his business, and got the start of the Philistines in the pillage of Saul. Having met with his body, he robbed it of its royal ornaments, and made the best of his way to David with them, in order to ingratiate himself with him, as he was likely to succeed to the throne: and he made up a story of such circumstances as he imagined would appear plausible, and gain David's favour.

Verse 9. *For anguish is come upon me*—The Hebrew word שָׁבַע *shabats*, here rendered anguish, seems to be wrongly translated in this place. It is rendered *ocellata chlamys*, by Buxtorf, a wrought, embroidered, or speckled coat of mail: a translation which is countenanced by Exod. xxviii. 4, and Psa. xlv. 14, where words of the same derivation are rendered *broidered coat* and *raiment of needle-work*. The sense of the sentence seems to be, my coat of mail hinders the spear from entering far enough to produce instant death, though my wound is mortal. Thus it is understood by many interpreters. This Amalekite pretended therefore that Saul desired him to draw out the spear from his wound, and to run it through his body with force where the coat of mail would give it a passage.

Verse 10. *So I stood upon him and slew him*—Saul, according to the true history, was afraid of being slain by the uncircumcised: and how was the matter mended by desiring to die by the hand of an Amalekite? *And I took the crown that was upon his head*—"Possibly the serious reader," says De-

laney, "may not think it an observation altogether unworthy of his regard, that an Amalekite now took the crown from Saul's head, which he had forfeited by his disobedience in relation to Amalek."

Verse 12. *They mourned and wept, and fasted*—This is an evident instance of the disinterestedness and tenderness of David's heart, in that ^{he} could not forbear bewailing this melancholy end of Saul, though he was his bitter enemy, and sought his life.

Verses 13, 14. *The son of a stranger*—This expression signifies one who resided among the Israelites, and had embraced their religion, though not admitted into their communion. *David said, How wast thou not afraid to destroy the Lord's anointed?*—Who possibly might have recovered, and been carried off by some of his own men; the Philistines, by some extraordinary providence of God, being diverted from the pursuit. It was the greater presumption in this young man to do it, since none of Saul's own servants durst venture upon such an act.

Verse 15. *He smote him that he died*—Abarbinel thinks that, as the man was an Amalekite, David supposed that he had killed Saul out of revenge for the slaughter he had made of the Amalekites. But, if not; if the fact were as this Amalekite stated, and Saul bid him despatch him, "David rightly judged, that Saul had no power over his own life; and, consequently, should not have been obeyed in such a command: God and the state had as much right to his life when he was weary of it as when he most loved it. And, besides all this, it behoved David to vindicate his own innocence to the world, by so public an execution: he might otherwise, perhaps, have been branded with the guilt of employing that wretch to murder his persecutor. David also, doubtless, had it in view to deter others by this, example. He consulted his own safety in this, as Cesar is said, by restoring the statues of Pompey, to have fixed his own. This was a wise lecture to princes, and

A. M. 2948. 16 And David said unto him, ^mThy
B. C. 1056. blood *be* upon thy head; for ⁿthy
mouth hath testified against thee, saying, I
have slain the LORD's anointed.

17 ¶ And David lamented with this lamenta-
tion over Saul, and over Jonathan his son:

18 (°Also he bade them teach the children

^m 1 Samuel xxvi. 9; 1 Kings ii. 32, 33, 37. — ⁿ Verse 10; Luke xix. 22. — ^o 1 Sam. xxxi. 3. — ^p Joshua x. 33. — ^q Or, of the upright.

many of them have unquestionably profited by it.”
—Delaney.

Verse 17. *David lamented with this lamentation*—He and his servants had lamented over Saul and Jonathan before, verse 12. But now he composed a song for a public and universal lamentation, than which there is nothing more elegant and passionate to be found in all antiquity. The bursts of sorrow are so strong, so pathetic, so short, so various, so unconnected, that no grief was ever painted in such living and lasting colours. And it is one sure sign and beautiful effect of this sorrow, that David's heart was so softened and melted by it as to lose all traces of Saul's cruelty to him. He remembered nothing now but the brave man, the valiant leader, the magnificent prince, the king of God's appointment, his own once indulgent master, his Michal's and his Jonathan's father. In the mean time there are the utmost decency and propriety in the concern which David discovers, and in the encomiums respectively passed on Saul and Jonathan; nothing but what became the character of both, and suited the situation of him who penned it. Saul he celebrates for his former victories, his swiftness, and strength, and sheds a tear over him for his defeat, and the indignities which were offered to him after his death; which humanity would draw from the eye, even over an enemy that was otherwise brave, and died fighting for his country; but without the least expression of sorrow for him on his own account; and, what deserves to be mentioned to his honour, without a single reflection upon his past injustice and cruelty toward himself. But as to Jonathan, how just and warm is the grief he manifests! *I am distressed for thee, &c.*—Delaney and Chandler.

Verse 18. *And bade them teach the children of Judah*—Among whom he now was, and over whom he first reigned; *the use of the bow*—While he made lamentation for the dead, he did not neglect the living: that they might be provided with better means to defend themselves, as the king designed of God to reign over them, he ordered that they should immediately learn to be skilful in the use of bows and arrows, by which principally the Philistines had gained this victory. The Israelites seem hitherto to have chiefly used slings, spears, and swords; but were now taught to shoot with bows and arrows. As, however, the words, *the use of*, are not in the original, but literally translated it is, *He bade them teach the children of Judah the bow*; many learned men are of opinion

of Judah *the use of the bow*: be- A. M. 2948
hold, it is written ^pin the book ^qof B. C. 1056
Jasher.)

19 The beauty of Israel is slain upon thy
high places: ^rhow are the mighty fallen!

20 ^rTell it not in Gath, publish it not in the
streets of Askelon; lest ^sthe daughters of ^tthe

^q Verse 27. — ^r 1 Samuel xxxi. 9; Micah i. 10; Judges xvi. 23. — ^s Exodus xv. 20; Judges xi. 34; 1 Samuel xviii. 6
^t 1 Samuel xxxi. 4.

that it was not *the use of the bow*, which they were to learn, but this song of David, termed *The Bow*. There does not appear, however, to be any proof that this song bore any such title, nor is any sufficient reason given why it should bear any such. It seems much more probable, for the reason just named, that our translators have given us the true interpretation of the passage. *Behold it is written in the book of Jasher*—That David enjoined the use of the bow to be taught. It is more largely and particularly described there. Or, if *The Bow* meant this song, the sense is, that the song was recorded in that book, which some think to have been a book of odes and hymns, in which were recited the successes or misfortunes of the Israelites in battle.

Verse 19. *The beauty of Israel*—Hebrew, *הַצֶּבֶי*, *hatsébi*; *the honour, glory, flower, or ornament*, meaning Saul and Jonathan, and their army. Delaney understands the expression only of Jonathan, and observes, as Jonathan's death touched him nearest, it was natural he should be the first object of his lamentation; and, to put it out of all doubt, that Jonathan is meant, he varies the expression in a subsequent verse—*Jonathan slain in thy high places!* The word rendered *slain*, *חָלַל*, *chalal*, properly means *stabbed*, and does not appear anywhere to bear the sense that Dr. Kennicott would put upon it, who would understand it as a noun, and not as a participle, and translate it *a warrior*. How moving a circumstance is this here noticed! Jonathan's *falling on his own high places!* those in which he might naturally have expected safety; those in which he delighted; those in which he had long enjoyed peace and pleasure. Or *thine, O land of Israel. How are the mighty fallen!*—How untimely and lamentably Jonathan! How sadly and shamefully Saul by his own hand! How strangely! how unexpectedly! how universally the army! This solemn, noble, and pathetic exclamation of sorrow was probably repeated at the close of every verse of this mournful song.

Verse 20. *Tell it not in Gath, &c.*—Such a lamentable misfortune and disgrace, David would, if possible, have concealed from all the enemies of Israel. And he finely insinuates in these words what matter of triumph it would be to the Philistines, and seems scarce able to bear the thought of it, especially as it would be greatly to the dishonour both of God and his people. *Lest the daughters, &c.*—He mentions these, because it was the custom of women in those times and places to celebrate with triumphal songs and dances those victories which their men obtained.

A. M. 2948. Philistines rejoice, lest the daughters
B. C. 1056. of the uncircumcised triumph.

21 Ye ^u mountains of Gilboa, ^a let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been ^v anointed with oil.

22 From the blood of the slain, from the fat of the mighty, ^z the bow of Jonathan turned

^u 1 Sam. xxxi. 1.—^x So Judges v. 23; Job iii. 3, 4; Jeremiah xx. 14.

Verse 21. *Ye mountains of Gilboa, let there be no dew, &c.*—This is not an imprecation, but a passionate expression of the sorrow and horror which he felt at this public disgrace and loss, which were such as if he thought every person or thing which contributed to it ought to bear tokens of the divine displeasure, such as the earth does when it is deprived of the influence of dew and rain. *Nor fields of offerings*—That is, fertile fields, which may produce fair and goodly fruits fit to be offered to God. *For there the shield of the mighty is vilely* (that is, dishonourably) *cast away*—“Throwing away the shield was a matter of the highest reproach in all the accounts of antiquity. And this in the practice of so brave a prince as Saul was an example of terrible consequence, and therefore must not go unreprieved, especially in a song which soldiers were to learn. David could not censure Saul; he was his prince and his enemy; the infamy, however, must fall somewhere; let the place in which it happened be accursed. Poetry justifies this, and we need not scruple to say, it is the most masterly stroke the science will admit. And with what inimitable address has he conducted this reproach! For at the same time that the mountains are cursed for it, he hath contrived to turn it into praise upon Saul: *There the shield of the mighty was cast away*; no hint by whom.”

Verse 22. *The bow of Jonathan returned not back*—Without effect. The arrows shot from his bow did not miss their mark, but pierced deep into the fat and flesh, the heart and bowels, and shed the blood of the mighty. *The sword of Saul returned not empty*—Always did great execution (as we now speak) upon those with whom he fought.

Verse 23. *Saul and Jonathan were lovely*—Hebrew, הִנָּהֵבִים, *hanneehabim*, were loved, namely, by each other, and by the people. *And pleasant in their lives*—Amiable and obliging in their carriage and conversation, both toward one another and toward others: for, as for Saul's fierce behaviour toward Jonathan, it was only a sudden passion, by which his ordinary temper was not to be measured; and as for his carriage toward David, it proceeded from that jealousy, and those reasons of state, which too often engage even well-natured princes in similar hostilities. *And in their death they were not divided*—They were united in life and death; in life by the same common affection; in death by the same

not back, and the sword of Saul re- A. M. 2948
turned not empty. B. C. 1056

23 Saul and Jonathan were lovely and ⁵ pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were ^a stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel.

^y 1 Sam. x. 1.—^z 1 Sam. xviii. 4.—⁵ Or, sweet.—^a Judges xiv. 18.

common fate. This is just what David intends to express. He does not, by any means, appear to design a commendation of their lives in any other respect. Nor does he speak, a word of Saul's piety; he only commends him for those qualities which he really possessed; a fit pattern for all preachers in their funeral commendations. Dr. Lowth has beautifully expressed David's meaning:—

“Nobile par, quos junxit, amor, quos gloria junxit,
Una nunc fato jungit acerba dies.”

We will not attempt to give our readers a translation of this elegant couplet, but we will present them below with a paraphrase not inferior, perhaps, in elegance or spirit, on this and two or three of the other stanzas of this elegy, from a poetical version of it by Thomas Roberts, Esq., late of Bristol, with which he has kindly favoured us, and in which both the beauty and force of the original seem to be well imitated. We wish the narrow limits of our work would admit of our inserting the whole.

They were swifter than eagles—In pursuing their enemies, and executing their designs: which is a great commendation in a prince, and a requisite quality in a warrior. *They were stronger than lions*—Or, rather, more courageous than lions. According to Agur's observation, Prov. xxx. 30, the lion never betakes himself to flight, but faces his foe to the last. Courage then seems the most remarkable property of the lion. And since David uses the same word here in speaking of Saul and Jonathan which Agur uses in speaking of this property of the lion, he evidently means to celebrate the courage of his heroes rather than their strength; and to say that, in facing the enemy and braving of danger, they were undaunted as lions.

Verse 24. *Ye daughters of Jerusalem, weep over Saul*—“Nothing,” says Dr. Dodd, “can be more elegant than this verse: while the warriors of Israel lamented their chiefs, the divine poet calls upon the women of the land to shed their tears over the ashes of princes, whose warlike exploits had so often procured them those ornaments which are most pleasing to the sex, and had enriched them with the spoils of their enemies.” *Who clothed you in scarlet, with other delights*—The word *other* seems to be unnecessarily supplied here by our translators, there being nothing for it in the Hebrew, which, literally rendered, is, *Who clothed you in scarlet with de-*

A. M. 2948.
B. C. 1056.

25 How are the mighty fallen
in the midst of the battle! O Jonathan,
thou wast slain in thy high places.

26 I am distressed for thee, my brother Jona-

^b 1 Sam. xviii. 1, 3; xix. 2; xx. 17, 41; xxiii. 16.

lights; that is, *in scarlet*, wherewith you are so much delighted. For this seems to have been the colour in which the Israelitish women delighted.

Verses 25-27. *O Jonathan, slain in thy high places*—He says *thy*, for they were in Jonathan's country; and, had not his father disinherited him by his sins, in his dominions. Thus David's grief, which began with Jonathan, naturally ends with him. It is well known that we lament ourselves in the loss of our friends; and David was no way solicitous to conceal this circumstance. *I am distressed for thee, my brother Jonathan*—In the former part of this lamentation David celebrates Jonathan as a brave man, in the latter he laments him as a friend. And in this respect he had certainly as great obligations to him as ever man had to another. For, as he here observes, Jonathan's love to him was indeed wonderful, passing the love of women. *And the weapons of war perished*—All military glory gone from Israel! "It may be the work of fancy in me," says Dr. Delaney, "but to me, I own, this last stanza is the strongest picture of grief I ever perused. To my ear every line in it is either swelled with sighs, or broken with sobs. The judicious reader will find a break in the first line of it, very probably so left in the original, the writer not being able to find an epithet for Jonathan answering to the idea of his distress." Our translators have supplied the interjection *O! O Jonathan, stabbed in thy high places!* "To conclude: Few have ever perused this lamentation with so little attention as not to perceive it

than: very pleasant hast thou been unto me: ^b thy love to me was wonderful, passing the love of women.

27 ° How are the mighty fallen, and the weapons of war perished!

^a Verse 19.

evidently animated with a spirit truly martial and magnanimous! It is the lamentation of a brave man over brave men. It is, in one word, a lamentation equally pathetic and heroic. To this may be added, it is not less generous. For in the most noble spirit David passes over in entire silence all the ill-treatment which he, and his friend Jonathan on his account, had received from Saul; he does not make the most distant allusion to it, but seems through the whole song to strive to conceal every thing that might cast any reflection upon him." The lines we promised are as follows:—

"Mid the throng'd phalanx, where the battle press'd,

The bow of Jonathan, infuriate, burn'd;

Nor e'er, from slaughter's sanguinary feast,

The sword of Saul unsatiated return'd!

All eyes, all hearts, admired the lovely pair,

The princely parent and the pious son;

Whom life united, not divided are

In death, whose dire catastrophe is one.

With rapid pinion through th' aerial plain

The lightning eagle flies, but swifter they;

Strong is the monarch of the wood's domain,

But more their might indignant o'er the prey.

Ye weeping nymphs, attune the mourning lyre

To solemn strains of sympathetic wo;

Daughters of Israel, who the brave admire,

Bid for the brave the lay funereal flow!

'Twas Saul returning from the battle's toils,

Triumphant chief! amidst his warriors bold,

Who crown'd your beauties with Philistia's spoils,

Who deck'd your charms with diamonds and gold."

For the rest, see the *Arminian Magazine* for June, 1811.

CHAPTER II.

David goes up to Hebron and is crowned there, 1-4. Thanks the men of Jabesh-gilead, 5-7. Ish-bosheth is set up in opposition to him, 8-11. An encounter between David's men and Ish-bosheth's, in which the latter are beaten, 12-17. Asahel is killed by Abner, 18-23. Joab sounds a retreat by the advice of Abner, who retires to Mahanaim, 24-29. The loss on each side, 30, 31. Asahel buried, 32.

A. M. 2948.
B. C. 1056.

AND it came to pass after this, that David ^ainquired of the LORD, saying, Shall I go up into any of the cities of

^a Judg. i. 1; 1 Sam. xxiii. 2, 4, 9; xxx. 7, 8.

NOTES ON CHAPTER II.

Verse 1. *David inquired of the Lord*—By Urim. When he had given a due time to his grief and mourning for Saul and Jonathan, he applied himself to God, who had appointed him to the kingdom, to know by what means he should best be put in pos-

Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto ^bHebron.

^b 1 Sam. xxx. 31; Verse 11; Chap. v. 1, 3; 1 Kings ii. 11.

session of it. He did not inquire whether he should take the kingdom; for God had already signified his appointment of that, and David would not offend him nor dishonour his ordinance by unnecessary inquiries; but only *where* and *at what time* he should enter upon it; whether in Judah, as he supposed, be-

A. M. 2949. 2 So David went up thither, and
B. C. 1055. his ^c two wives also, Ahinoam the
Jezreelitess, and Abigail, Nabal's wife, the Carmelite.

3 And ^d his men that *were* with him did David bring up, every man with his household : and they dwelt in the cities of Hebron.

4 ^e And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, *That* ^f the men of Jabesh-gilead *were they* that buried Saul.

^c 1 Sam. xxx. 5.—^d 1 Sam. xxvii. 2, 3; xxx. 1; 1 Chron. xii. 1.
^e Verse 11; Chap. v. 5.—^f 1 Sam. xxxi. 11, 13.

cause of his relation to that tribe and his interest in it, or in some other tribe; for he does not limit God, but resolves exactly to follow his instructions. Thus David begins at the right end, and lays his foundation in God's counsel and assistance. Thus, in all our affairs, we ought to apply to God by prayer and supplication for his direction and aid.

He said, Unto Hebron—Which, next to Jerusalem, (part whereof the Jebusites now possessed,) was the chief city of the tribe of Judah, a city of the priests, and situated in the very centre of that tribe, to which all the people might speedily resort when need required. It stood on the top of a ridge of high mountains, equally famed for fruits, herbage, and honey. According to Mr. Sandys, who seems to have surveyed the whole region round it with uncommon rapture, and the very learned and accurate Dr. Shaw, who also considered it with singular care and attention, it was not only delightfully pleasant, but admirably fitted for olives and vineyards, and in many parts for grain and pasture. It seems therefore to have been a region peculiarly fitted for the reception of David and his men, with less inconvenience to the country than in most other places; for here they might have bread to the full, and be refreshed with springs of excellent water. Add to this, that it was a patriarchal city, venerable for the sepulchres of Abraham, Isaac, and Jacob, which would remind David of the ancient promises. See Delaney and Shaw's Travels.

Verse 3. *They dwell in the cities of Hebron*—That is, the cities or towns belonging to Hebron, which was the metropolis. For in Hebron itself there was not space for them all, because it was filled with priests, and with David's court.

Verse 4. *The men of Judah came and anointed David king*—This they did on just grounds, because not only the sovereignty had been promised to that tribe, but David was designed and had been appointed by God, and at his express command anointed by Samuel to the regal office. This had long ceased to be a secret. Jonathan had known it perfectly. Saul himself had been no stranger to it; and Abner, the general of his army, was not ignorant of it, as appears by his words to Ish-bosheth, (chap. iii. 8, 9,) and his message to the elders of Israel; and it was now universally

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, ^g Blessed *be ye* of the LORD, that ye have showed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now ^h the LORD show kindness and truth unto you : and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and ⁱ be ye valiant : for your master Saul is dead, and also the house of Judah have anointed me king over them.

^g Ruth ii. 20; iii. 10; Psalm cxv. 15.—^h 2 Timothy i. 16, 18.
ⁱ Heb. *be ye the sons of valour*.

known, at least to the men of Judah, and was the avowed reason why they advanced David to the throne. And it was reason sufficient, God's will being obligatory upon all, and all being indispensably bound to obey it. This had been the sole foundation of Saul's title to the kingdom, and on this ground only the Israelites had accepted him for their king. But this ground of claim Ish-bosheth, Saul's son, had not, for he had not been appointed by God nor anointed by Samuel, or any other prophet. Indeed, properly speaking, he had no ground of claim at all, as the crown was never made hereditary in Saul's family, but remained entirely at God's disposal, who was the supreme king and governor of Israel. The men of Judah therefore were resolved to comply with the will and appointment of God, and not to neglect their duty, although they saw that the other tribes would neglect theirs. Yet they act with modesty; they make him king of Judah only, and not of all Israel. "Whether they did this with more despatch," says Delaney, "to influence the determinations of the other tribes in his favour; or, whether it was delayed until their dispositions were sounded upon the point, is nowhere said. This, however, is certain, that one tribe's acting separate and independent of the rest, was of dangerous example; nor could any thing but the divine authority justify it; and therefore it is not probable that this step was taken until all other expedients for a unanimous election had failed. And here he began the division of the kingdom, so lately predicted by Samuel;" as also, in part, the accomplishment of the prophecy delivered by Jacob, (Gen. xlix. 10,) that the sceptre should be settled in Judah.

Verses 5-7. *That ye have showed this kindness*—This respect and affection. For as it is an act of inhumanity to deny burial to the dead, so it is an act of mercy and kindness to bury them. *The Lord show kindness and truth unto you*—That is, true and real kindness; not in words only, but also in actions, as you have done to your king. *I also will requite you*—So far am I from being offended with you for this kindness to my late enemy. This shows the great generosity of David's spirit, who expressed such affection and gratitude to those who had honoured the dead body of one that hated and sought to

A. M. 2949. 8 ¶ But ¹ Abner the son of Ner, captain of ² Saul's host, took ³ Ish-bosheth the son of Saul, and brought him over to Mahanaim ;

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

B. C. 1055. 10 Ish-bosheth, Saul's son, was forty years old when he began to reign over Israel, and reigned two years : but the house of Judah followed David.

11 And ^k the ⁴ time that David was king in

Hebron, over the house of Judah, was seven years and six months. A. M. 2951. B. C. 1053.

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to ¹ Gibeon.

13 And Joab the son of Zeruiah, and the servants of David, went out, and met ⁵ together by ^m the pool of Gibeon : and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

¹ 1 Sam. xiv. 50.—^m Heb. *the host which was Saul's*.—³ Or, *Esh-baal*, 1 Chron. viii. 33 ; ix. 39.

^k Chap. v. 5 ; 1 Kings ii. 11.—⁴ Heb. *number of days*.—¹ Josh. xviii. 25.—⁵ Heb. *them together*.—^m Jer. xli. 12.

kill him. *Let your hands be strengthened*—Be not afraid lest the Philistines should punish you for this act, but take courage. *For, &c.*—Or rather, *though your master Saul be dead*—And so your hearts might faint, as if you were now as sheep without a shepherd. *The house of Judah have anointed me king*—This he mentions that they might not be discouraged on the ground of their wanting one to head them, for he intimates that, being invested with the royal dignity by the tribe of Judah, he would look upon himself as bound to protect them also.

Verse 8. *Abner took Ish-bosheth*—Abner was not only Saul's general, but his near kinsman also, and in this instance his interest and ambition, and perhaps also envy, strongly influenced him. He knew that Ish-bosheth, if advanced to the sovereignty, would only have the name of a king, while he himself had the power. It appears, however, sufficiently from the sequel of his history, that he was well acquainted with David's divine designation to the throne ; but should he now submit to it he must no more hope for the chief command of the army. Joab was in possession of that under David, and well deserved to be so ; and it was not probable he would displace him, a tried friend and a near kinsman, (being the son of Zeruiah, David's sister,) to make way for an inveterate enemy newly reconciled. Nor was this all ; Ish-bosheth was Abner's near kinsman ; whom, if he did not support, the interest of his tribe and of his family must fall with his own. Add to all this, that Abner commanded under Saul in all the expeditions he made against David ; and it appears sufficiently from the history that David was greatly an over-match for him in all military conduct. Thus envy, ambition, interest, and personal pique led him to espouse the cause of Ish-bosheth, whom he brought over Jordan with him to Mahanaim, a place in the tribe of Gad, (Josh. xiii. 26,) which he chose for his residence, the better to gain that part of the country to his interest, to be more out of the reach of David's and the Philistines' incursions, and to have the better opportunity of recruiting his army among a people not only brave and courageous, but well affected to the cause he had espoused. See Delaney.

Verses 9–11. *He made him king over Gilead*—Over all the tribes on the other side Jordan, which are comprehended under this name. *Over the Ashurites*—That is, the tribe of Asher, as the Chaldee paraphrast and others understand it. *Over Jezreel*—A large and rich valley, situate in the borders of the tribes of Zebulun, Issachar, and Naphtali, and so put for them all. *And over all Israel*—All the tribes on this side Jordan, save only the tribe of Judah. *Ish-bosheth was forty years old*—Being born in the year that Saul was made king ; for Saul reigned forty years, Acts xiii. 41. *And reigned two years*—Before there was any hostility between him and David, which, after it began, continued five years and a half, during which time David resided in Hebron, and was king over the tribe of Judah, and Ish-bosheth reigned over Israel, or rather Abner, for that general had the power, and left him only the name of a king.

Verses 12, 13. *Abner and the servants of Ish-bosheth went out to Gibeon*—They passed over Jordan into the country of Benjamin, where Gibeon was, (Josh. xviii. 25,) to fight with Judah, and to bring them into subjection to Saul's son. It ought to be remarked, that David did not begin any hostility, but waited to see how God would dispose of things in his favour. *And Joab and the servants of David went out*—To oppose the designs of the Israelites, Joab being the chief commander of David's forces. *And met together by the pool of Gibeon*—Where the two opposite armies put themselves in a posture for battle.

Verse 14. *Abner said, Let the young men now arise, and play before us*—That is, show their prowess and dexterity in fighting together, or make trial of their courage and strength, that we may see which of us has the braver soldiers. He speaks like a vain-glorious and cruel man, and a soldier of fortune, that esteemed it a sport to see men wounding and killing one another. So this he designed, partly for their mutual recreation, and trial of skill ; and partly, that by this occasion they might be engaged in a battle. But he is unworthy the name of a man who is thus prodigal of human blood.

A. M. 2951. 15 Then there arose, and went over
B. C. 1053. by number, twelve of Benjamin, which
pertained to Ish-bosheth the son of Saul, and
twelve of the servants of David.

16 And they caught every one his fellow by
the head, and *thrust* his sword in his fellow's
side: so they fell down together: wherefore that
place was called ⁶Helkath-hazzurim, which is
in Gibeon.

17 And there was a very sore battle that day;
and Abner was beaten, and the men of Israel,
before the servants of David.

18 ¶ And there were ^athree sons of Zeruiah
there, Joab, and Abishai, and Asahel: and
Asahel was ^oas light ⁷of foot ⁸as ^pa wild roe.

19 And Asahel pursued after Abner; and in
going he turned not to the right hand nor to
the left ⁹from following Abner.

20 Then Abner looked behind him, and said,
Art thou Asahel? And he answered, *I am.*

21 And Abner said to him, Turn thee aside
to thy right hand or to thy left, and lay thee
hold on one of the young men, and take thee
his ¹⁰armour. But Asahel would not turn
aside from following him.

⁶ That is, *The field of strong men.*—^a 1 Chronicles ii. 16.
⁷ 1 Chron. xii. 8.—⁷ Heb. *of his feet.*—⁸ Heb. *as one of the*
roes that is in the field.

Verses 15-17. *There went over twelve of Benjamin*—Ish-bosheth's men were still most forward to begin hostilities. *They caught, &c.*—That is, each of the servants of David last mentioned, or every one of both sides caught the man that was his opposite; *by the head*—That is, by the hair of the head, which they wore very long in those days. *And thrust his sword into his fellow's side*—Killed his opponent. *So they fell down together*—Either all the twelve men of Benjamin, slain by the servants of David, or else the whole four and twenty fell down dead together. *That place was called Helkath-hazzurim*—Or, *The field of rocks*, that is, of men who stood like rocks, immovable, each one dying on the spot where he fought. *There was a sore battle that day*—The men of Israel, it seems, enraged at the loss of their valiant men, began a general battle.

Verses 18, 19. *Three sons of Zeruiah*—She was David's sister, and therefore these were his nephews. *Asahel was light of foot as a wild roe*—He was a gallant man, and one of David's twelve captains, remarkably valiant, but more remarkably swift. *Asahel pursued after Abner*—Being desirous of the glory, either of taking or killing the greatest man in Israel.

Verses 21, 22. *Abner said, Turn thee aside, &c.*—If thou art ambitious to get a trophy or mark of thy valour, desist from me, who am an old and expe-

22 And Abner said again to Asahel, ^{A. M. 2951.}
^{B. C. 1053.} Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside: wherefore Abner, with the hinder end of the spear, smote him ^aunder the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died, stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah, by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of a hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then ere thou bid the people return from following their brethren?

^p Psa. xviii. 33; Cant. ii. 17; viii. 14.—^o Heb. *from after Abner.*—¹⁰ Or, *spoil*, Judg. xiv. 19.—^a Chap. iii. 27; iv. 6. xx. 10.

rienced captain, and go to some young and raw soldier; try thy skill upon him, and take away his arms from him. Abner was very unwilling to kill Asahel, which he knew he was able to do, and therefore he endeavoured, by fair speeches and motives, to induce him to desist from his design of attacking him. *How should I hold up my face to Joab thy brother?*—Who was a fierce man, and who, Abner knew, would study revenge.

Verse 23. *He fell down there and died*—So Asahel's swiftness, which he presumed on so much, only forwarded his fate: with it he ran upon his death, instead of running from it. *As many as came to the place stood still*—Ceased from the pursuit; fearing, perhaps, the same fate if they followed further; or staying out of respect to Asahel, that his body might not be exposed to any indignity.

Verse 26. *Bitterness in the latter end*—It will produce dreadful effects. In civil wars, as Cicero speaks, (*Familiar Epist.*, lib. iv.,) all things are miserable, and nothing more miserable than victory itself, which makes the conqueror do many things against his will, to satisfy those by whom he conquers. Joab seems to have been very sensible of this, from his withdrawing his forces so readily from the pursuit. *From following their brethren*—By nation and religion; descended from one common ancestor of Israel, and worshipping one and the same God. How forcible is this argument, even if applied

A. M. 2951. 27 And Joab said, As God liveth, B. C. 1053. unless ^r thou hadst spoken, surely then ¹¹ in the morning the people had ¹² gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

^r Verse 14; Prov. xvii. 14.

to all men, and how ought it to induce all kings and princes to avoid all wars as much as possible, forasmuch as all mankind are brethren, and made of one blood.

Verse 27. *Unless thou hadst spoken, &c.*—Made the motion that they should fight, giving a rash challenge; *surely in the morning the people had gone up*—The armies had parted in peace, without any act of hostility: it was thou, not I, that gave the first occasion of this fight. This plainly shows that Joab's instructions were not to begin hostilities, and that Abner was the sole cause of the war. Had it not been for him, all things might have been settled by an amicable agreement that very morning. Some, however, understand Joab's words differently: they consider him as swearing solemnly, that inasmuch as Abner had given the challenge, and proposed fighting, if he had not also begun the parley for cessation, he and his men would have pursued him and Ish-bosheth's vanquished army the whole night.

Verses 28, 29. *So Joab blew a trumpet*—Caused a retreat to be sounded. *Neither fought they any more*—Neither at that time, nor probably at any other, in

30 ¶ And Joab returned from follow- A. M. 2951. ing Abner: and when he had gather- B. C. 1053. ed all the people together, there lacked of David's servants nineteen men, and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was* in Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

¹¹ Heb. *from the morning*.—¹² Or, *gone away*.

a pitched battle. *And Abner and his men walked all that night*—He made the best of his way to Jordan; crossed it, and rested nowhere until he came to Mahanaim, that he might get out of the reach of David's forces.

Verse 30. *There lacked of David's servants nineteen men*—This renders it probable that the twelve men of Judah, who in the beginning of the fight engaged in combat with as many men of Benjamin, were not killed; for if they were, then there would have been no more than seven men killed in the subsequent battle; which is not likely.

Verse 32. *They took up Asahel, and buried him in the sepulchre of his father*—The rest they buried in the field of battle. Thus are distinctions made on earth, even between the dust of some and of others! But in the resurrection no difference will be made, except between good and bad, which will remain for ever. *Joab and his men went all night*—Having carried Asahel to Beth-lehem and buried him there, they marched all the next night toward Hebron, Joab hastening home to give an account of his conduct to David.

CHAPTER III.

David's success and sons, 1-5. Abner's quarrel with Ish-bosheth, 6-11. His treaty with David, 12-16. He undertakes to bring Israel over to David, 17-21. Joab murders Abner, 22-27. David's concern and mourning over him, 28-39.

A. M. 2951. NOW there was long war between B. C. 1053. the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

^a 1 Chron. iii. 1-4.—^b 1 Sam. xxv. 43.

NOTES ON CHAPTER III.

Verse 1. *There was long war*—For five years longer: for it is probable Ish-bosheth was made king immediately upon Saul's death; and the other tribes did not submit to David before seven years were expired *Between the house of Saul and the house of*

2 ¶ And ^a unto David were sons A. M. 2951. born in Hebron: and his firstborn B. C. 1053. was Amnon, ^b of Ahinoam the Jezreelitess;

3 And his second, ¹ Chileab, of Abigail the wife of Nabal the Carmelite; and the third,

¹ Or, *Daniel*, 1 Chron. iii. 1.

David—Their enmity continuing throughout the whole reign of Ish-bosheth. It is probable there were many skirmishes between Israel and Judah; but we do not read of any pitched battle.

Verses 2, 3. *Unto David sons were born of Ahinoam*—He had no children, it seems, by this wife

A. M. 2951. Absalom the son of Maacah, the daughter of Talmi king of Geshur;

4 And the fourth, ^d Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;

5 And the sixth, Ithream, by Eglah, David's wife. These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name was ^e Rizpah, the daughter of Aiah: and Ish-

bosheth said to Abner, Wherefore hast thou ^f gone in unto my father's concubine? A. M. 2951.
B. C. 1053.

8 Then was Abner very wroth for the words of Ish-bosheth, and said, Am I ^g a dog's head, which against Judah do show kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

9 ^h So do God to Abner, and more also, except, ⁱ as the LORD hath sworn to David, even so I do to him;

^c 1 Sam. xxvii. 8; Chap. xiii. 37.—^d 1 Kings i. 5.—^e Chap. xxi. 8, 10.—^f Chap. xvi. 21.—^g Deut. xxiii. 18; 1 Samuel

xxiv. 15; Chap. ix. 8; xvi. 9.—^h Ruth i. 17; 1 Kings xix. 2.
ⁱ 1 Sam. xv. 28; xvi. 1, 12; xxviii. 17; 1 Chron. xii. 23.

during his exile; or if he had, they were daughters. *The daughter of Talmi, king of Geshur*—A part of Syria, northward from the land of Israel. How David came by this wife it is not easy to say. Perhaps he married her out of policy, that he might have a powerful friend and ally in her father, to assist him against Ish-bosheth's party in the north, while himself opposed them in the south. But if so, he paid dear for making piety give place to policy, as the history of Absalom, whom he had by her, shows.

Verse 5. *By Eglah, David's wife*—This is added, either because she was of obscure parentage, and was known by no other title but her relation to David: or, because this was his first and most proper wife, best known by her other name of Michal, who, though she had no child by David after she scoffed at him for dancing before the ark, chap. vi. 23, yet might have one before that time. And she might be named the last, because she was given away from David, and married to another man. Six sons in seven years. Some have had as numerous an offspring, and with much more honour and comfort, by one wife. And we know not that any of the six were famous: but three were very infamous.

Verse 6. *Abner made himself strong, &c.*—He used his utmost endeavours to support Saul's house, going up and down through all the tribes of Israel to strengthen Ish-bosheth's interest, and confirm the people in their allegiance to him: which is mentioned to show the reason of Abner's deep resentment of the following aspersion.

Verse 7. *Wherefore hast thou gone in unto my father's concubine?*—It was then looked upon as a very great crime for any man, though never so great, to marry the relict of the king; for it was esteemed an affectation of the kingdom; as appears in the case of Adonijah.

Verse 8. *Then was Abner very wroth*—He accounted his merits so great, and was become so haughty, that he thought he might do any thing without reprehension; and said, *Am I a dog's head?*—So contemptible a person that thou thinkest it a disgrace to thy family for me to have intercourse with

thy father's concubine. Whether Abner was guilty of the crime laid to his charge or not, does not appear; nor what ground Ish-bosheth had for the suspicion. But, however it was, it would have been prudent in him to have connived at it for the present, considering how much it was his interest not to disoblige Abner. And if the thing was false, and his jealousy groundless, it was very disingenuous and ungrateful to entertain unjust surmises of one who had ventured his all for him, and was certainly the best friend he had in the world. *Who against Judah do show kindness unto the house of Saul*—Is this my recompense for the kindness I have shown to thee and thy father's house, and the good services I have done you? He magnifies his service with this, that it was *against Judah*, the tribe on which the crown was settled, and which would certainly have it at last. So that in supporting the house of Saul he acted both against his conscience and against his interest, for which he deserved a better requital than this. And yet, probably, he would not have been so zealous for the house of Saul, if he had not thereby gratified his own ambition, and hoped to find his own account in it. *That thou chargest me with a fault concerning this woman?*—That is, either that thou accusest me falsely concerning this matter; or that thou canst not wink at so small a fault (for so he esteemed it) as conversation with this woman, who, whatsoever she formerly was, is now so impotent and inconsiderable that she can neither serve nor disserve thy cause.

Verse 9. *As the Lord hath sworn to David*—These words show clearly that Abner knew very well God had resolved to bestow the kingdom of Israel upon David; and yet he had hitherto opposed it with all his might, from a principle of ambition. That is, he had all this while fought against his own knowledge and conscience, and against God himself. Now, however, (but, alas! it is out of resentment to Ish-bosheth, and from a principle of revenge,) he complies with the divine will, and vows with an oath to do that to David which the Lord had sworn to him. Undoubtedly Abner talked most foolishly in this, as if God needed his help to bring to pass what he had

A. M. 2951. 10 To translate the kingdom from
B. C. 1053. the house of Saul, and to set up the
throne of David over Israel and over Judah,
from Dan even to Beer-sheba.

11 And he could not answer Abner a word
again, because he feared him.

B. C. 1048. 12 ¶ And Abner sent messengers to
David on his behalf, saying, Whose
is the land? saying *also*, Make thy league with
me, and behold, my hand *shall be* with thee,
to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league
with thee: but one thing I require of thee,

¶ Judg. xx. 1; Chap. xvii. 11; 1 Kings iv. 25.—² Heb. *saying*.
¹ So Gen. xliii. 3.—^m 1 Sam. xviii. 20.

sworn to David, or as if his opposition could prevent it!

Verse 10. *To translate the kingdom from the house of Saul*—A wonderful change, which the study of revenge had wrought in him, that he who so lately had gone about the country confirming the Israelites in their opposition to David, now resolved to bring them all over to him! But here we see the hand of God. Providence made use of this unjust resentment of Abner to bring about its own designs with regard to David.

Verse 11. *He could not answer Abner a word*—Being thunderstruck with so unexpected a declaration. If he had had the spirit of a man, especially of a prince, he might have answered him, that his merits were the aggravation of his crimes; that he would not be served by so ill a man, and that he doubted not but he should do well enough without him. But he was conscious to himself of his own weakness, and therefore said not a word, lest he should make a bad matter worse.

Verse 12. *And Abner sent messengers to David*—Having thus incensed his master, he judged it not safe to delay the execution of what he had threatened. Yet he thought it neither safe nor prudent to go himself to David till he had tried his inclinations by messengers, whom he sent privately to treat with him about a reconciliation. Thus God overrules the passions of wicked men, and turns and directs their devices and counsels, to accomplish his own wise and holy purposes! And who then dare contend with that God, who makes even his enemies to do his work, and destroy themselves? *Saying, Whose is this land?*—To whom does it belong but to thee? is it not thine by divine right? A question this which required no answer. But Abner plainly meant to insinuate by it that he had power to give the land of Israel to him whose side he should take.

Verse 13. *And he said, Well; I will make a league with thee*—David agreed to enter into a treaty with him, but upon condition that he procured the restitution of Michal his wife. Hereby David both showed the sincerity of his conjugal affection to his first and most rightful wife, from whom neither her

² that is, ¹ Thou shalt not see my face, A. M. 2956.
except thou first bring ^m Michal, Saul's B. C. 1048.
daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth, Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me ⁿ for a hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from her husband, *even* from ^o Phaltiel the son of Laish.

16 And her husband went with her ³ along weeping behind her to ^p Bahurim. Then said Abner unto him, Go, return. And he returned.

^a 1 Sam. xviii. 25, 27.—^o 1 Sam. xxv. 44, *Phalti*.—³ Heb. *going and weeping*.—^p Chap. xix. 16.

nor his marrying another had alienated it, and also testified his respect to the house of Saul. "David did right in making this stipulation; for, whatever may be said of his other wives, he had certainly a claim to this, as she was his first wife, and a king's daughter. And there was something of true generosity in this, both to her and to Saul, in that he received her after she had been another man's, remembering how once she loved him, and knowing, probably, that she was, without her consent, separated from him; and to show that he did not carry his resentment of Saul's cruel and unjust persecutions of him to any of his family; whereas many princes, for much less provocation of a wife's father, would have turned off their consorts, in revenge of them, and even put them to death for having been married to another."—Chandler.

Verse 14. *David sent messengers to Ish-bosheth*—We are not informed what answer Abner gave to David when he required the forementioned condition of him. But it is probable he let him know, as the truth was, that it was not in his power to bring Michal to him without Ish-bosheth's consent, whose sister, as well as subject, she was; at least that it was not safe to attempt it, and therefore advised him to send to her brother, who could not easily deny what he desired. Be this as it may, David sent to Ish-bosheth, and thereby opened to him a door of hope for reconciliation, lest, being desperate, he should use every possible means to hinder Abner from his present design. *Saying, Deliver me my wife*—Who, though she was taken from me by force, and constrained to marry another, yet is my rightful wife. David demands her, both for the affection he still retained for her, and upon a political consideration, that she might strengthen his title to the kingdom.

Verses 15, 16. *Ish-bosheth sent and took her from Phaltiel*—This was an honourable action of Ish-bosheth to restore David his lawful wife. *Her husband went with her along weeping*—"Mr. Bayle," says Delaney, "considers it as great cruelty in David to ravish her from a husband who loved her so well; that is, he thinks it a great cruelty to disturb Phaltiel in an

A. M. 2956. 17 ¶ And Abner had communi-
B. C. 1048. cation with the elders of Israel, saying, Ye sought for David ⁴in times past to be king over you:

18 Now then do it: ¹for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of ²Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

⁴ Heb. both yesterday and the third day.—¶ Verse 9.

adultery that was agreeable to him, and to redeem Michal from one, in all appearance, detestable to her, to restore her to her only husband, the husband of her affection and her choice, for whom she had so much tenderness as to save his life at the hazard of her own. Phaltiel was in distress, but it was such a distress as they all endure who are grieved to restore what they have no right to possess; and Mr. Bayle, from the same principles upon which he quarrels with David on this head, is obliged to be highly offended with every honest man who desires to have those goods restored to him of which he once was robbed, under all the circumstances of cruelty and iniquity. And therefore, in truth, Phaltiel is no proper object of pity; and yet his distress upon this occasion is one of the finest pictures of silent grief that any history hath left us. Conscious he had no right to complain, or molest Michal with his lamentations, he follows her at a distance, with a distress silent and self-confined: *going* (saith the text) *and weeping behind her*—However such fine paintings of nature pass unregarded in the sacred writings, I am satisfied that in Homer we should survey this with delight.” Abarbinel, and the Jewish rabbis in general, are of opinion that Phaltiel was a strictly religious man, and had had no nuptial commerce with Michal.

Verse 17. *And Abner*—Having seen David, and given him assurance of his fidelity, as David had him of his friendship; *had communication with the elders of Israel*—He went back to persuade all to do as he had done. And by bringing over the great men to David, he doubted not the multitude would follow. *Saying, Ye sought for David in times past*—For, after the slaughter of Goliath, he was much beloved by all the people. And when he was forced to flee, a great many of Israel came over to him while he dwelt at Ziklag. And it is highly probable that, as soon as Saul and Jonathan were dead, they all generally would have inclined to make David their king, if Abner, by his great authority, had not set up one of the family of Saul.

Verse 18. *The Lord hath spoken*—By the hand

20 So Abner came to David to A. M. 2956.
Hebron, and twenty men with him: B. C. 1048.
and David made Abner, and the men that *were* with him, a feast.

21 And Abner said unto David, I will arise and go, and ³will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest ⁴reign over all that thy heart desireth. And David sent Abner away; and he went in peace.

22 ¶ And behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him

³ 1 Chron. xii. 29.—⁴ Verses 10, 12.—¹ 1 Kings xi. 37.

of my servant David, &c.—We nowhere find these words recorded; but it is probable Samuel had often spoken them; at least the sense of them is implied in the words of God to Samuel, when he commanded him to anoint David king over Israel, 1 Sam. x. 1–12; for the intention of giving them a king was, that he might fight their battles, 1 Sam. viii. 29.

Verses 19, 20. *Abner also spake in the ears of Benjamin*—To these he particularly applies himself, because they might be thought most kind to Saul and his house, and most loath to let the kingdom go out of their own tribe; and therefore it was necessary that he should use all his art and power with them, to persuade them to a compliance with his design; and besides, they were a valiant tribe, and bordering upon Judah, and situate between them and the other tribes; and therefore the winning of them would be of mighty concernment to bring in all the rest. *Abner also went to speak in the ears of David*—To report to him privately the sense of all the people, and particularly how all Benjamin stood affected toward him; who were brought over so effectually that they did not forsake the house of David when all the rest of the tribes did. *David made Abner a feast*—Not merely as a token of kindness, but to make a league with him, as he had desired, and David had promised, verses 12, 13. For it was an ancient custom to enter into leagues by eating and drinking together: see Gen. xxvi. 30, and xxxi. 44.

Verses 21, 22. *Abner said, I will gather all Israel unto my lord the king*—How empty and ill founded are the purposes of vain man! Abner, who here promises kingdoms, soon found that he could not ensure to himself one hour of life. David had sent him away, and he departed in peace; but, *Behold, the servants of David and Joab came from pursuing a troop*—In those times of distraction between Judah and Israel, we may well think their neighbours, who were enemies to both, namely, the Philistines, Edomites, Moabites, and others, made many inroads upon the country to get spoil. Joab, however, and the valiant men about David, watched

A. M. 2956. away, and he was gone in peace.
B. C. 1048.

23 When Joab and all the host that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know ^uthy

^u 1 Sam. xxix. 6; Isa. xxxvii. 28.—^x 1 Kings ii. 5; So Chap.

to prevent this, and at this time had overtaken a company of them, in their return home, and recovered a great booty from them.

Verse 24. *Then Joab came to the king, and said, What hast thou done?*—Upon hearing what had passed, he immediately went to David, in the pride of his success, and of the great spoil he had taken, to expostulate with him upon the folly of receiving Abner in the manner he had done, and placing any confidence in a man who, he signified, had come thither only to betray him. This presumption and insolence David was constrained to endure, because of Joab's great power with the army and military men.

Verses 26, 27. *When Joab was come out from David*—He seems to have gone out in anger; not staying for an answer. *He sent messengers after Abner*—Probably in the king's name, as if he had something further to communicate to him. For otherwise it is not credible that Abner would have returned. *Joab took him aside in the gate*—Where, it appears, he had waited for him, and, as it was a public place, where men met to do business, and where the courts of judgment sat, Abner suspected no danger, especially since Joab took him by the hand in a friendly manner, as if he wished to have some discourse with him. *And smote him there under the fifth rib, that he died*—Thus fell Abner by an unexpected and surprising treachery! and in the very article of returning to his duty, and in the eve of a great revolution, seemingly depending on his fate! And thus his thoughts, purposes, and boasts of gathering all Israel to David, and translating the kingdom to him, perished in a moment! In this, however treacherously and wickedly Joab acted, the Lord, in permitting it, was righteous. Abner had deliberately and maliciously opposed David, and in opposing him had acted against the dictates of his own conscience, and of his known duty to God, and that for a series of years: he had sported with the lives of his brethren, and spilled the first blood shed in this civil war; and, it may be, all the blood that was shed; at least we hear of none after the battle of Gibeon. He had now basely deserted Ish-bosheth, and betrayed him, under pretence of regard to God and Israel; but, in reality, from a principle of pride and revenge, and impatience of

going out and thy coming in, and to A. M. 2956
know all that thou doest. B. C. 1048

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew it not.

27 And when Abner was returned to Hebron, Joab ^xtook him aside in the gate to speak with him ⁵quietly, and smote him there ^yunder the fifth rib that he died, for the blood of ^zAsahel his brother.

28 ¶ And afterward when David heard it, he

xx. 9, 10.—⁵ Or, *peaceably*.—^y Chap. iv. 6.—^z Chap. ii. 23.

control. God, therefore, would not use so ill a man in so good a work as the uniting of Israel to Judah, and thereby preventing the progress of war and slaughter. And he hereby showed that he did not need his help, but could, with infinite ease, accomplish his purposes without him, thus pouring contempt on the pride of man. The following reflection of Dr. Delaney here appears both just and important.

"It is true Abner was now returned to his duty; but it is true that he returned to it now as he departed from it before, upon a pique; and from motives of ambition, interest, and revenge. He well knew the purposes and declarations of God in relation to David, and yet he deliberately opposed himself to them. And it is but just in the appointments of Providence (and nothing is more conspicuous in his government of the world) not to permit the wicked to effect that good from wrong motives which they once obstructed upon the same principles. The occasions of duty, once notoriously neglected, seldom return, at least, to equal advantage. Let no man decline the good that is in his power; if he once does so, he is no more worthy to be the happy instrument of effecting it in the hand of God. To conclude; a great revolution apparently depended upon Abner's fate, but it did so only in the eye of human providence, as was plainly manifested from the event."

For the blood of Asahel his brother—This was one reason of his committing this murder; but, doubtless, envy and jealousy of Abner's great merit with David, in gaining over the tribes to him, were the main motives that impelled him to it. In the mean time his pretence was fidelity to his sovereign, and excess of care for his safety. "What," says Josephus, reflecting on this crime, "will not men dare to do who are covetous, ambitious, and will be inferior to none, to obtain what they desire! They will commit a thousand crimes, and rather than lose what they have got, they will not fear to commit still greater wickedness."

Verses 28, 29. *When David heard it, he said, I and my kingdom are guiltless*—Josephus says, he lifted up his hands to God, and, with a loud voice, cried out publicly that God knew he was innocent in this matter; and therefore he trusted God would

A. M. 2956. said, ^a I and my kingdom are guilt-
B. C. 1048. less before the LORD for ever from the
^b blood of Abner the son of Ner :

29 ^b Let it rest on the head of Joab, and on all his father's house ; and let there not ⁷ fail from the house of Joab one ^c that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother ^d Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that *were* with him, ^e Rend your clothes, and ^f gird you with sackcloth, and mourn before

^a Deut. xix. 13 ; xxi. 8, 9 ; 1 Kings ii. 31. — ^b Heb. *bloods*.
^b 1 Kings ii. 32, 33. — ^c Heb. *be cut off*. — ^d Leviticus xv. 2.
^e Chap. ii. 23.

not let him and his kingdom suffer for it. *And on all his father's house*—David's indignation at the fact transported him much too far in making him wish that all Joab's family might suffer for it, which was contrary to the law of God. See Deut. xxiv. 16. "Methinks," says Henry, "a resolute punishment of the murderer himself would better have become David than this passionate imprecation of God's judgments upon his posterity." But, perhaps, the words are to be considered as a prediction rather than as an imprecation. Accordingly, Houbigant renders them, *but it shall or will rest upon the head of Joab, and on all his father's house, and there will not fail, &c.*

Verse 30. *So Joab and Abishai his brother slew Abner*—For though Joab only committed the murder, yet Abishai was chargeable with the guilt of it, because it was done with his consent, counsel, and approbation. And he probably was near at hand when the bloody deed was perpetrated, ready to assist Joab if there should be need. *Because he had slain their brother Asahel in battle*—Which he did for his own necessary defence, and therefore it was no justification of this treacherous murder.

Verse 31. *David said to Joab and all the people, &c.*—The command was especially given to Joab, to bring him to repentance for his sin, and to expose him to public shame. *Rend your clothes and gird you with sackcloth, &c.*—These were all outward expressions of very great sorrow, which Joab himself was forced, however reluctant, to make a show of. *And King David himself followed the bier*—Was the chief mourner, attending upon the corpse, and paying Abner that respect which was due to his quality. Though this was contrary to the usage of kings, and might seem below David's dignity ; yet it was now expedient to vindicate himself from all suspicion of concurrence in this action. The word *הַמִּטָּה*, *hammittah*, here rendered *the bier*, properly means *the bed*. It was that on which persons of quality were wont to be carried forth to their graves, as ordinary people were upon what we call a *bier*.

Abner. And King David *himself* A. M. 2956.
followed the ⁸ bier. B. C. 1048

32 And they buried Abner in Hebron : and the king lifted up his voice and wept at the grave of Abner ; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a ⁹ fool dieth ?

34 Thy hands *were* not bound, nor thy feet put into fetters : as a man falleth before ⁹ wicked men, so fellest thou. And all the people wept again over him.

35 And when all the people came ^h to cause David to eat meat while it was yet day, David sware, saying, ⁱ So do God to me, and more

^e Josh. vii. 6 ; Chap. i. 2, 11. — ^f Gen. xxxvii. 34. — ^g Heb. *bed*. — ^h Chapter xiii. 12, 13. — ⁱ Hebrew, *children of iniquity*.
^h Chap. xii. 17 ; Jer. xvi. 7. — ⁱ Ruth i. 17.

Verses 33, 34. *Died Abner as a fool dieth?*—That is, as a wicked man. Was he cut off by the hand of justice for his crimes ? Nothing less ; but by Joab's malice and treachery. It is a sad thing to *die as a fool dieth*, as they do that any way shorten their own days ; and indeed all they that make no provision for another world. *Were not bound*—Thou didst not tamely yield up thyself to Joab, to be bound hand and foot at his pleasure. Joab did not overcome thee in an equal combat, nor durst he attempt thee in that way, as a general or soldier of any worth would have done. *Wicked men*—By the hands of froward, or perverse, or crooked men, by hypocrisy and perfidiousness, whereby the vilest coward may kill the most valiant person. It is justly observed by Dr. Delaney, that this short lamentation of David over Abner is truly poetical, and evidently appears so in the most literal translation. He renders it as follows :

As dies the criminal, shall Abner die ?

—Thy hands not bound,

Nor to the fetters were thy feet applied.

—As is their fate that fall

Before the faces of the sons of guilt,

So art thou fallen.

For he was killed as a traitor ; but had he been really so, he should have died in chains and fetters after a fair trial. *And all the people wept again over him*—At the recital of these words by the king, which were so mournfully spoken, the grief became universal, and the whole people wept anew.

Verse 35. *All the people came to cause David to eat*—This was agreeable to the usage of the Jews ; for when any one died among them, "it was customary with the friends of the family to resort to the house immediately after the funeral, and bring the best provisions they had along with them, to support and refresh their friends in affliction, to the utmost of their power. And surely a more humane and benevolent usage never obtained in any country. The presumption was, that people in af-

A. M. 2956. also, if I taste bread or aught else,
B. C. 1048. ^k till the sun be down.

36 And all the people took notice of it, and it
¹⁰ pleased them: as whatsoever the king did
pleased all the people.

37 For all the people and all Israel understood
that day that it was not of the king to slay
Abner the son of Ner.

^k Chap. i. 12.—¹⁰ Heb. was good in their eyes.—¹¹ Hebrew,
tender.—Chap. xix. 7.

fiction forgot, or, it may be, neglected, their proper refreshment at a time when they most needed it; and therefore it was the business of friendship, and one of its kindest offices, to supply that care." *David sware, saying, God do so to me, &c.*—He absolutely refused to touch a morsel, and confirmed the refusal by an oath, that he would taste nothing *till the sun went down*. "He was resolved to clear his innocence by all the tests of real sorrow, and to satisfy the people that this was a just occasion of grief, he put them in mind of his dignity to whom he paid it." See verse 38, Delaney.

Verses 36, 37. *All the people took notice of it, and it pleased them*—They were satisfied concerning David's integrity, and the sincerity of his sorrow at the death of Abner, and pleased with the honour he had done that great man. *Whatsoever the king did pleased the people*—By this conduct he so ingratiated himself with them that they were disposed to put a kind construction upon all his actions, as wise and well becoming him. *For all Israel understood that it was not of the king to slay Abner*—That he neither ordered it, nor consented to it, nor in any way approved of it; but was heartily grieved for his death.

Verse 38. *The king said unto his servants*—Who perhaps were not sensible enough of this loss, or thought he bewailed it too much; *Know ye not that there is a prince, &c., fallen this day in Israel?*—He bids them consider Abner's birth and his power, his authority and his valour, with all his other excellent qualities, and they would not think it strange that he mourned so much for him.

Verse 39. *And I am this day weak*—Hebrew, יָרַח,

38 And the king said unto his A. M. 2956.
servants, Know ye not that there is B. C. 1048.
a prince and a great man fallen this day in Israel?

39 And I am this day ¹¹ weak, though anointed king; and these men the sons of Zeruiah ¹ be too hard for me. ^m The LORD shall reward the doer of evil according to his wickedness.

^m Chap. xix. 13; 1 Kings ii. 5, 6, 33, 34; Ps. xxviii. 4; lxii. 12; 2 Tim. iv. 14.

rack, tender; that is, his kingdom was young, was in its infancy, as we speak, and not well settled and confirmed. The metaphor is taken from a young and tender plant. *And these men*—Joab and Abishai; *the sons of my sister Zeruiah, be too hard for me*—That is, too powerful. They have so great an interest in, and command over all the soldiers, and are in such great favour with the people, that I cannot punish them without apparent hazard to my person and kingdom; especially now, when all the tribes, except Judah, are in a state of opposition against me. But although this might give some colour to the delay of their punishment, yet it was a fault that he did not punish them in some reasonable time; both because his indulgence proceeded from a distrust of God's power and faithfulness, as if God could not make good his promise to him against Joab and all his confederates; and because it was contrary to God's law, which severely requires the punishment of wilful murderers, with which law David had no power to dispense. It was therefore carnal, wicked policy, yea, cruel pity, in him to spare them. He ought to have done his duty, and trusted God with the issue. If the law had had its course against Joab, it is probable the murder of Ish-bosheth, Ammon, and others, had been prevented. But in this instance, David, though anointed king, is kept in awe by his own subjects, and bears the sword in vain, contenting himself, as a private person, to leave the murderers to the judgment of God, saying, *The Lord shall reward the evil-doer according to his wickedness*—In the mean time, however, it must be acknowledged, he detested their actions, and was not so overawed by them but he had courage to show it.

CHAPTER IV.

Two of his servants murder Ish-bosheth, and bring his head to David, 1-8. He puts them to death, 9-12.

A. M. 2956. AND when Saul's son heard that
B. C. 1048. Abner was dead in Hebron, ^a his

^a Ezra iv. 4; Isa. xlii. 7.

NOTES ON CHAPTER IV.

Verse 1. *His hands were feeble*—He was greatly dismayed, as well he might be; for he was in effect

hands were feeble, and all the Israel- A. M. 2956.
ites were ^b troubled. B. C. 1048.

^b Matt. ii. 3.

disarmed; he had lost both his sword and his shield in Abner. *And all the Israelites were troubled*—That is, all those who were united to the interest of

A. M. 2956.
B. C. 1048.

2 ¶ And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the ¹other Rechab. the sons of Rimmon a Beerothite, of the children of Benjamin: (for ^c Beeroth also was reckoned to Benjamin:

3 And the Beerothites fled to ^d Gittaim, and were sojourners there until this day.)

4 ¶ And ^e Jonathan, Saul's son, had a son *that was* lame of *his* feet: he was five years old when the tidings came of Saul and Jonathan ^f out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* ² Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of

¹ Heb. *second*.—^c Josh. xviii. 25.—^d Neh. xi. 33.—^e Ch. ix. 3.—^f 1 Sam. xxix. 1, 11.—² Or, *Meribbaal*, 1 Chro. viii. 34;

Ish-bosheth, and probably many others also; for they had lost their great and powerful agent with David; the man in whom both he and they confided; the man who, from his authority and credit, both with the army and the people, was best able to conduct and confirm the league then agreed to on both sides. They feared that, through his death, this treaty would be broken off, or that it would not be managed with so much prudence as Abner would have used; that the fall of this great man would produce some important change, and they were apprehensive it might be of a disastrous kind.

Verse 2. *Captains of bands*—Whether of regular forces, or some flying parties, whose business was spoil and prey, is not certain. Perhaps they were captains of two companies of guards about the king.

Verse 3. *The Beerothites fled to Gittaim*—When Saul was slain, several Israelites left their cities and fled, and the Philistines took possession of them. Among these, it seems, this city was forsaken of its inhabitants; and *were sojourners there until this day*—When this book was written they were not returned to their own country, being commodiously settled at Gittaim.

Verse 4. *Jonathan had a son*—This history is inserted as that which encouraged these men to this wicked murder, because Saul's family was now reduced to a low ebb; and if Ish-bosheth were despatched, there would be none left but a lame child, who was altogether unfit to manage the kingdom, and therefore the crown must necessarily come to David by their act and deed; for which they promised themselves no small recompense. *When the tidings came of Saul and Jonathan*—That is, the tidings of their death, mentioned 1 Sam. xxxi.; *out of Jezreel*—The place of that last and fatal fight.

the house, *as though* they would have fetched wheat; and they smote him ⁵ under the fifth *rib*: and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thy enemy, ^h which sought thy life; and the LORD hath avenged my lord the king this day of Saul and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As the LORD liveth*, ⁱ who hath redeemed my soul out of all adversity,

ix. 40.—^g Chap. ii. 23.—^h 1 Sam. xix. 2, 10, 11; xxiii. 15; xxv. 29.—ⁱ Gen. xlviii. 16; 1 Kings i. 29; Psa. xxxi. 7.

Verses 5, 6. *Who lay on a bed at noon*—As the manner was, and still continues to be, in hot countries. *As though they would have fetched wheat*—Which was laid up in public granaries in the king's house, and was fetched thence by the captains and commanders of the army for the pay of their soldiers, who, in those ancient times, were not paid in money, but in corn. Upon this pretence they were admitted into the house, and so went from room to room to the place where the king lay.

Verses 7, 8. *They smote him, and slew him, &c.*—The privacy of the place gave them opportunity to do all this, without discovery. *And gat them away through the plain, from Mahanaïm to Hebron*—It being for the most part a flat country, till they came to ascend the mountain, on the side of which Hebron stood. *Hath avenged the king of Saul and of his seed*—For they were all now extinguished except his grandson Mephibosheth, who was of no account because of his lameness.

Verse 9. *David answered Rechab and Baanah, &c.*—Together with this thankful acknowledgment of God's care of him in all his straits and adversities, he suggests to them that he needed not the help of such men as they were, nor of the commission of wicked acts for his future preservation and advancement. "It was from God only that he sought for deliverance from his troubles and enemies; and he that doth so needeth not the aid of treachery. Even they that need it are often observed to punish it; they that need it not, always will. And surely vindictive justice is then seen in its greatest glory when it is exerted in the chastisement of guilt committed against an enemy; for then no mist either of partiality or prejudice can misguide or obscure it."—Delaney

A. M. 2956. B. C. 1048. 10 When ^k one told me, saying, Behold, Saul is dead, (³ thinking to have brought good tidings,) I took hold of him and slew him in Ziklag, ⁴ who *thought* that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now ¹ require his

^k Chapter i. 2, 4, 15.—³ Hebrew, *he was in his own eyes as a bringer*, &c.

Verse 11. *How much more, &c.*—If he put the Amalekite to death for barely saying that he slew Saul, even at Saul's own command, and when his life was despaired of, how much more would he take signal vengeance on their united and aggravated treachery and murder? *When wicked men have slain a righteous person*—For such Ish-bosheth was in respect of them. Saul might have some guilt in the Amalekite's eye from his former destruction of the Amalekites; but Ish-bosheth could have none with regard to these his murderers, to whom he had done no wrong, but had preferred them to places of trust and honour. In respect of David, however, Ish-bosheth was not righteous, because he opposed him whom he knew God had appointed to the throne. *In his own house, upon his bed*—This aggravated their crime, and made it very different from that of the Amalekite who slew Saul. *Shall I not, therefore, require his blood at your hands?*—As persons unworthy to live. There is no one villany which the human mind so naturally, so instinctively abhors as treachery; because it is, perhaps, the only villany from which no man living is secure; and for this

blood of your hand, and take you away from the earth? A. M. 2956. B. C. 1048.

12 And David ^m commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the ⁿ sepulchre of Abner in Hebron.

⁴ Or, *which was the reward I gave him for his tidings.*—¹ Gen. ix. 5, 6.—^m Chap. i. 15.—ⁿ Chap. iii. 32.

reason every man must take pleasure in the punishing it. This conduct of David toward these murderers of Ish-bosheth is well worth our attention; it is a proof of his integrity and piety, and of his detestation of treachery and cruelty. And we may learn from hence, that we ought not only to do no hurt to our enemies, but that we ought not even to rejoice at the hurt which may happen to them without our contributing any thing to it, nor to countenance injustice and vice in any degree, how great advantage soever we may reap from them.

Verse 12. *David commanded, and they slew them*—But what a disappointment to Baanah and Rechab was the sentence which David passed upon them! And such they will meet with who think to serve the Son of David by cruelty or injustice: who, under colour of religion, outrage or murder their brethren, and *think they do God service*. However men may now canonize such methods of serving the church and the catholic cause, Christ will let them know another day that Christianity was not designed to destroy humanity. And they who thus think to merit heaven, shall not *escape the damnation of hell*

CHAPTER V.

David is anointed king by all the tribes, 1-5. Takes the strong hold of Zion, 6-10. Builds him a house; his kingdom established, 11, 12. Has more children, 13-16. Conquers the Philistines, 17-25.

A. M. 2956. B. C. 1048. **THEN** ^a came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, ^b we are thy bone and thy flesh.

^a 1 Chron. xi. 1; xii. 23.—^b Gen. xxix. 14.

NOTES ON CHAPTER V.

Verse 1. *Then came all the tribes to David*—That is, elders, deputed as ambassadors from every tribe, sent by a common agreement among them; *saying, Behold, we are bone of thy bone, &c.*—Abner and Ish-bosheth being dead, whose authority had swayed the Israelites against their duty, they now acknowledged David's divine right to the crown; they remembered that he had every qualification requisite for a rightful king of Israel, according to God's own limitations, Deut. chap. xvii.; that he was one of their brethren, and that he was chosen of God. They called to mind his valour, and various merits toward Israel,

2 Also in time past, when Saul was king over us, ^c thou wast he that leddest out and broughtest in Israel: and the LORD

^c 1 Sam. xviii. 13.

the many deliverances which he had wrought out for them, and God's express declaration in his favour, that he would make him the shepherd and captain of his favourite people. And when they had thus considered his undoubted title and merits, and their own duty, they immediately came together to crown him.

Verse 2. *The Lord said, Thou shalt feed my people Israel*—The learned Bishop Patrick very justly observes here, that this is the first time we meet with any ruler, or governor of a people, characterized under the idea of a shepherd; and it cannot but be thought remarkable that the first man so

A. M. 2956. said to thee, ^dThou shalt feed my
B. C. 1048. people Israel, and thou shalt be a cap-
tain over Israel.

3 ^eSo all the elders of Israel came to the king to Hebron; ^fand King David made a league with them in Hebron ^gbefore the LORD: and they anointed David king over Israel.

4 ¶ David *was* thirty years old when he began to reign, ^hand he reigned forty years.

^d 1 Samuel xvi. 1, 12; Psalm lxxviii. 71; Chapter vii. 7.
^e 1 Chron. xi. 3.—^f 2 Kings xi. 17.—^g Judg. xi. 11; 1 Sam. xxiii. 18.

characterized was at first in fact a shepherd; and when we find him, after his advancement to the throne, still characterized by God himself under the same idea, what can be a clearer inference than that God's raising him to be a king was but exalting him to a nobler office of the same nature with his first? How fine a document is this to princes, that they are not, in the intention of Providence, the tyrants, but the guardians of their people! that their business is the preservation and well-being of the flock, from the duty they owe to the great Lord and owner thereof! And how fully is this document confirmed to us, when we find bad princes set forth, in the prophetic style, under the characters of *roaring lions, hungry bears, and devouring wolves*. It was a truly noble and princely maxim of Cyrus, that "every man that aspired to the government of others should take care to be a better man than those he ruled."—Delaney.

Verse 3. *King David made a league with them*—It is not said what the contents of this league or covenant were. The Jews think it was an act of oblivion and indemnity for all injuries done on either side, whether of Judah against the other tribes, or of all the other tribes against Judah. But in that case the league would rather have been between the tribes than with the king. It is therefore probable that it included a great deal more, and that David obliged himself to rule them according to God's laws, and that the people promised obedience to him agreeably to the same; and that both the king and the people ratified their engagements by solemn sacrifices, and appeals to God for the sincere performance of them. All this, being done as in the presence of Him who fills heaven and earth; and to whose all-seeing eye the hearts and ways of mankind are without a covering, is properly said to have been *before the Lord*, although it was not before the ark, that symbol of the divine presence, for that certainly was not now at Hebron. *They anointed David king over Israel*—That is, they desired the high-priest to anoint him, whose office it was; and thereby expressed their consent that he should reign over them. David was anointed in all three times; first by Samuel in his father's house, 1 Sam. xvi. 13; then when the tribe of Judah owned him for their king, chap. ii. 4; and now, when all Israel did the same.

5 In Hebron he reigned over Judah A. M. 2956.
i seven years and six months: and B. C. 1048.
in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶ And the king and his men went to ^kJerusalem unto ^lthe Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: ¹thinking, David cannot come in hither.

^h 1 Chron. xxvi. 31; xxix. 27.—ⁱ Chapter ii. 11; 1 Chron. iii. 4.—^k Judg. i. 21.—^l Josh. xv. 63; Judg. i. 8. xix. 11. 12.—¹ Or, saying, *David shall not, &c.*

Verses 4, 5. *David was thirty years old when he began to reign*—At this age the Levites were at first appointed to begin their ministrations, Num. iv. 3. About this age the Son of David entered upon his public ministry, Luke iii. 23. And it is the age when men come to their full maturity of strength and judgment. *In Jerusalem he reigned thirty and three years*—By this it appears it was immediately after his third unction that he made the attempt upon Jerusalem, mentioned in the next verse, otherwise he could not have reigned there so long.

Verse 6. *The king and his men went to Jerusalem*—His first warlike enterprise, after he was made king of all Israel, was against that part of Jerusalem which was still in the hands of the Jebusites, namely, the strong fort of Zion, which they held, although the Israelites dwelt in the other parts of the city. *Which spake unto David*—When he came with his army to attack the fortress; saying, *Except thou take away the blind and the lame, thou shalt not come hither*—In this translation the order in which the words stand in the Hebrew is not observed, nor are they exactly rendered. They are literally, *The king and his men went to Jerusalem unto the Jebusite, inhabiting the land, and he (the Jebusite) spake to David, saying, Thou shalt not come hither except thou remove the blind and the lame*; or, rather, as *כִּי אִם הַסִּיר*, *chi im esihreka*, may be properly rendered, *For the blind and lame shall keep thee off*, which is the sense given to the words in the English Bible of Coverdale, printed in 1535, where they are translated, *Thou shalt not come hither, but the blind and the lame shall drive thee away*. The Seventy render the passage, *Οὐκ εισέλυσθαι ὡς, οὐκ ἀντεστήσαν οἱ τυφλοὶ, &c.* *Thou shalt not come hither, for the blind and the lame resist, or, have resisted, thee, saying, That David shall not come hither*. They confided in the strength of their fortifications, which they thought so impregnable that the blind and the lame were sufficient to defend them against the most powerful assailant. And probably they appointed a number of blind and lame people, invalids, or maimed soldiers, to make their appearance on the wall, in contempt of David and his men. There is another interpretation of these words which Dr. Delaney and many others prefer, namely, that they imagined their fortress to be im-

A. M. 2956. 7 Nevertheless, David took the strong
B. C. 1048. hold of Zion: ^mthe same is the city
of David.

8 And David said on that day, Whosoever
getteth up to the gutter, and smiteth the Jebu-
sites, and the lame and the blind, *that are hated*
of David's soul, ⁿ*he shall be chief and captain.*
² Wherefore they said, The blind and the lame
shall not come into the house.

^m Verse 9; 1 Kings ii. 10; viii. 1.—ⁿ 1 Chronicles xi. 6-9.
² Or, *Because they had said, even the blind and the lame, he shall not come into the house.*

pregnable and secure under the protection of their gods, whom the Israelites were wont to despise, and to call them gods *who had eyes, but saw not; feet, but walked not.* As if they had said, Our gods, whom you call *blind and lame*, shall defend us, and you must overcome them before you overcome us. "These blind and lame," says a learned writer, "were the idols of the Jebusites, which, to irritate David, they set upon their walls, as their patrons and defenders. And they as good as said, Thou dost not fight with us, but with our gods, who will easily repel thee."

Verse 8. *David said on that day*—When the assault was made; *Whosoever getteth up into the gutter*—That is, whosoever scaleth the fort, or getteth up to the top of it, where the gutter was. Or, as some understand it, *cuts off their pipes of water*, or their cisterns into which the water fell. Dr. Kennicott observes that "the Hebrew, צֶנּוּר, *zenur*, gutter, occurs but once more in the Bible, and does not seem commonly understood in this place. The English version calls it, *the gutter*; the Vulgate, *fistulas, pipes*; Vatablus, *canales*; Junius and Tremellius, *emissarium, a common sewer*; Poole, *tubus aque, a pipe for water*; and Bochart, *alveus, a bed or channel of a river.* Most interpreters agree in making the word signify something hollow, and in applying it to water." It may mean, he thinks, "a subterraneous passage, or great hollow, through which men could pass and repass for water. That this *zenur*, in the text, was such an under-ground passage, might be strongly presumed from the text itself; but it is proved to have been so by Josephus. For, speaking of this very transaction, he says, 'The citadel being as yet in the possession of the enemy, the king promised that he would make any one general of all his forces who should ascend into the citadel, δια υποκειμενων φαρυγγων, *through the subterraneous cavities.*' Here then we have *subterraneous cavities* most remarkably answering to *zenur*, and putting this interpretation upon a very solid footing." Kenn. *Dissert.*, vol. i. p. 42. *And the lame and the blind, that are hated of David's soul*—This, some think, plainly shows, that by *the lame and the blind* must be meant the idols of the Jebusites; because David certainly abhorred idolatry, but could never detest men for mere unblameable infirmities. But two things may be said in answer to this: 1st, That the *lame and the blind* Jebusites had probably themselves insulted

9 So David dwelt in the fort, and A. M. 2956.
called it, ^oThe city of David. And B. C. 1048.
David built round about from Millo and inward.

10 And David ³went on, and grew great, and the LORD God of hosts *was* with him.

11 ¶ And ^pHiram king of Tyre B. C. 1043.
sent messengers to David, and cedar-trees, and carpenters, and ⁴masons: and they built David a house.

^o Verse 7.—³ Heb. *went going and growing.*—^p 1 Kings v. 2; 1 Chronicles xiv. 1.—⁴ Heb. *hewers of the stone of the wall.*

David, and blasphemed God, and David might *hate* them in the same sense in which he often speaks of hating the wicked in his Psalms; that is, he might hate their ways, their dispositions, and actions. But, 2d, The original words may, and certainly should be rendered, as they are by the Seventy, *who hate David's soul. He shall be chief and captain*—These words are not in the Hebrew here, but are fitly supplied from 1 Chron. xi. 6, where they are expressed. *Wherefore they said*—That is, it became a proverb, or common saying, used by David and others: *The blind and the lame shall not come into the house*—Or, *into this house*; that is, into the fort of Zion. The blind and lame Jebusites were set to keep that fort, and to keep others from coming into it; but now they themselves are shut out of it, and none of them was to be admitted to come into it again; which David might resolve to ordain, to keep up the memory of this great exploit, and of the insolent carriage of the Jebusites, and their unhappy success. Or, *the blind and the lame shall not come into my house*; namely, into the king's palace; which, though a general rule and decree of David, yet might be dispensed with in some special cases, as in that of Mephibosheth. But it is not necessary to understand this as a proverb; for the words may be rendered, as they are in the margin of our Bibles, *Because they had said, Even the blind and the lame, he (that is, David) shall not come into the house; or, because they (the Jebusites) had said, The blind and the lame shall hinder him.* They who understand, by *the blind and the lame*, the idols of the Jebusites, consider this clause as meaning, that from this time it became a proverb, *Let not the blind and lame come into the house*; that is, do not trust in idols, who have eyes and see not, &c.; and who are not able to do more for you than the lame and the blind.

Verses 9, 10. *From Millo*—Which seems to have been the town-hall, or state-house, near the wall of the city of Zion; or, as some think, a tower or armory. *The Lord God of hosts was with him*—This was the cause of his great prosperity, that God, who commands all the armies of heaven and earth, directed and blessed him in all his enterprises.

Verse 11. *Hiram sent messengers to David, &c.*—Hearing that he intended to settle in the fort he had taken, Hiram sent him both materials and artificers to build him a palace. For the Jews, being

A. M. 2961. 12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 ¶ And ⁹ David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14 And ^r these *be* the names of those that were born unto him in Jerusalem; ^s Shammuah, and Shobab, and Nathan, and Solomon,

15 Ibhar also, and ⁶ Elishua, and Nepheg, and Japhia,

16 And Elishama, and ⁷ Eliada, and Eliphalet.

17 ¶ ⁸ But when the Philistines heard that

⁹ Deut. xvii. 17; 1 Chron. iii. 9; xiv. 3.—^r 1 Chron. iii. 5; xiv. 4.—^s Or, *Shimea*, 1 Chronicles iii. 5.—⁶ Or, *Elishama*, 1 Chron. iii. 6.—⁷ Or, *Beeliada*, 1 Chron. xiv. 7.

given to feeding cattle and husbandry, were not very skilful in mechanic arts. The accounts left us of this king of Tyre are short; but it appears from them that he was a magnificent and a generous prince, and a believer in the true God. See the form of his congratulation to Solomon upon his accession to the throne, 1 Kings v. 7. And this character well fitted him to enter into and to cultivate an alliance with David, as he did with uncommon friendship and affection as long as David lived, and continued it to his son for his sake.—Delaney.

Verse 12. *For his people Israel's sake*—Well would it be for mankind if all kings had the same view of the design of their exaltation to the sovereignty; if they considered themselves as being raised to their high station for the good of their people; that this is the great end of their appointment; the pursuit of this end their great duty; and the attainment of it their true glory. Certainly great and good kings of all ages have been of this way of thinking: they have believed, not that the people were created and ordained by God for the king, but the king for the people.

Verse 13. *David took him more concubines and wives*—This may well be reckoned among David's miscarriages, the multiplication of wives being expressly forbidden to the kings of Israel, Deut. xvii. 17. It may however be observed, perhaps in extenuation of this fault of David, that it has always been looked upon as a piece of political wisdom in princes to endeavour to have many children; that by matching them into potent families, they might strengthen their interest, and have the more supporters of their authority. And this seems to have been the reason why David took so many wives. Some of his first wives had no children, and he was induced to take others that he might obtain an issue, enlarge his family, and thereby strengthen his interest. But the many wives and concubines he took did not preserve

they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, ^t and went down to the hold.

18 The Philistines also came and spread themselves in ^u the valley of Rephaim.

19 And David ^v inquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into my hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thy hand.

20 And David came to ^y Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place ^z Baal-perazim.

⁹ 1 Chron. xi. 16; xiv. 8.—^t Chap. xxiii. 14.—^u Josh. xv. 8; Isaiah xvii. 5.—^v Chap. ii. 1; 1 Sam. xxiii. 2, 4; xxx. 8; 1sa. xxviii. 21.—^z That is, *The plain of breaches*.

him from coveting his neighbour's wife. On the contrary, they inclined him to it; for men who have once broken the fence, will wander carelessly.

Verse 17. *All the Philistines came up to seek David*—They raised all the forces they were able, to come up to David, and fight him before he was settled in his new kingdom. While the civil war subsisted between the partisans of David and Ish-bosheth, the Philistines contented themselves with being calm spectators of their mutual ravages and conflicts, which naturally tended to their mutual destruction; but when all these were ended in their unanimous election of David to the throne, and that election was succeeded by those beginnings and omens of a prosperous reign which have been mentioned, they began to be alarmed, and thought this the fit season to crush the growing power of this prince before it rose to a greater height. *And David heard it, and went down to the hold*—To some fortified place, to which his people might conveniently resort from all parts, and where he might intrench his army.

Verse 19. *David inquired of the Lord*—Though David went into a strong hold, he did not trust to that, nor intended merely to stand upon his defence. But yet he would not give them battle till he had asked counsel of God, and was encouraged by him to do it.

Verse 20. *David came to Baal-perazim*—For thither the Philistines marched from Rephaim, where they first pitched; as appears from 1 Chron. xiv. 11. *Hath broken forth upon mine enemies as the breach of waters*—Hath overpowered and scattered them, as waters, when they make a breach in a bank, overflow and carry all before them. *Therefore he called the name of that place Baal-perazim*—That is, *The master of the breaches*. Thus ascribing all to God, and giving the place this name, that it might put him and his posterity in mind of God's great power and goodness shown in that place.

A. M. 2962.
B. C. 1042.

21 And there they left their images, and David and his men ²burned⁹ them.

22 ¶ ^aAnd the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when ^bDavid inquired of the LORD, he said, Thou shalt not go up: *but* fetch a compass behind them, and come upon them

² Deut. vii. 5, 25; 1 Chron. xiv. 12.—^a Or, *took them away*.
^a 1 Chron. xiv. 13.—^b Verse 19.

Verse 21. *And there they left their images*—Their gods, which they had brought into the field with them to be carried before their host. Such was the constation into which they were thrown. Thus we read, 2 Chron. xxv. 14, that the Edomites had their gods along with them when they fought with Amaziah. And perhaps they learned this from the Israelites, who carried the ark (the symbol of God's presence) in their army when they went to fight with the Philistines; who saw it, and took it, as the Israelites now did their images, 1 Sam. iv. 4, 5, &c. But behold here the difference between the ark and these images! When the ark fell into the hands of the Philistines it consumed them; but when these images fell into the hands of the Israelites, they could neither hurt them, nor save themselves from being consumed.

Verses 22, 23. *And spread themselves*—The expression intimates, that they were very numerous, and made a very formidable appearance. So we read, Rev. xx. 9, of the enemies of the church *going up on the breadth of the earth*. But the wider they spread themselves, the fairer mark they are for God's arrows. *And when David inquired of the Lord*—Though he had been successful before, yet he would attempt nothing further without God's direction; to whom he knew he owed his former victory. *He said, Thou shalt not go up*—That is, not directly, to fight in a pitched battle as before. So

over against the mulberry-trees. A. M. 2962.
B. C. 1042.

24 And let it be, when thou ^chear—
est the sound of a going in the tops of the mulberry-trees, that then thou shalt bestir thyself: for then ^dshall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so as the LORD had commanded him; and smote the Philistines from ^eGeba until thou come to ^fGazer.

^c So 2 Kings vii. 6.—^d Judges iv. 14.—^e 1 Chron. xiv. 16, Gibeon.—^f Josh. xvi. 10.

the following words explain it. *But fetch a compass behind them*—Where they least expect thee. God's purposes and promises do not exclude or render unnecessary men's endeavours.

Verse 24. *When thou hearest the sound of a going in the tops, &c.*—The Hebrew, בראשי, *beroshee*, here translated *tops*, may properly be rendered, *in the beginnings*, or, *among the first of the mulberry-trees*; that is, in the very entrance of the place where these trees were, or among those which were first in order, and by which the grove was entered. So that God gives David for a sign, the sound of many men's feet walking, not on the tops of the trees, (for men do not walk there,) but on the ground amidst the trees, though nobody should be seen among them by any in David's army. Probably the sound was to be heard by the Philistines, to whom it might appear as if a vast number of men were marching to fall upon them. The Hebrew, however, may be rendered, *When thou hearest the sound of a moving in the tops, &c.* And it may imply nothing more than a rushing and extraordinary sound among the trees, which was to be a signal for David's attack. *Then bestir thyself*—Fall upon the Philistines. *For then the Lord shall go before thee*—By making such a noise either of a mighty host coming to assault them, or of something very extraordinary, that they shall be amazed, and confounded, and put to flight.

CHAPTER VI.

The ark is brought from the house of Abinadab, 1-5. Its progress stopped by the death of Uzzah, 6-11. It is brought into the city of David with solemn rejoicings, 12-19. David answers the reproof of Michal, 20-23.

A. M. 2962.
B. C. 1042.

AGAIN, David gathered together all the chosen men of Israel, thirty thousand.

^a 1 Chron. xiii. 5, 6.

NOTES ON CHAPTER VI.

Verse 1. *Again David gathered the chosen men of Israel*—Having defeated the Philistines, and enjoyed some peace, he thought it a seasonable time to fetch up the ark, and settle it in an honourable place; and for that purpose summoned the principal persons in Israel to attend. For he was sensible that

2 And ^aDavid arose, and went with A. M. 2962.
B. C. 1042.

all the people that were with him from

¹ Baale of Judah, to bring up from thence the

¹ Or, *Baalah*, that is, *Kirjath-jearim*, Josh. xv. 9, 60.

purity and sincerity in the worship of God was the best, and, indeed, only sure stay of his own power and of his people's prosperity. And to settle the worship of God, in all its solemnity, was now his object.

Verse 2. *From Baale of Judah*—The same with *Kirjath-jearim*, 1 Chron. xiii. 6, called *Baalah*, Josh

A. M. 2962. ark of God, ² whose name is called
B. C. 1042. by the name of The LORD of hosts,
^b that dwelleth *between* the cherubims.

3 And they ³ set the ark of God ^c upon a new cart, and brought it out of the house of Abinadab that *was* in ⁴ Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

4 And they brought it out of ^d the house of Abinadab, which *was* at Gibeah, ^e accompanying the ark of God: and Ahio went before the ark.

² Or, at which the name, even the name of the LORD of hosts was called upon.—^b 1 Sam. iv. 4; Psalm lxxx. 1.—³ Heb. made to ride.—^c Num. vii. 9; 1 Sam. vi. 7.

5 And David and all the house of ^{A. M. 2962.} Israel played before the LORD on all ^{B. C. 1042.} manner of *instruments made of fir-wood*, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to ^e Nachon's thrashing-floor, Uzzah ^f put forth *his hand* to the ark of God, and took hold of it: for the oxen ^g shook it.

7 And the anger of the LORD was kindled against Uzzah, and ^h God smote him there

⁴ Or, the hill.—^d 1 Sam. vii. 1.—^e Heb. with.—^e 1 Chron. xiii. 9, he is called Chidon.—^f Num. iv. 15.—^g Or, stumbled. ^h 1 Sam. vi. 19.

xv. 9, and Kirjath-baal, Josh. xv. 60, and xviii. 14. Some have apprehended a difficulty here, because it is said they went *from Baale*, whereas, 1 Chron. xiii. 6, it is said they went *to Baale*. But there is no disagreement between these two places. They first went from Jerusalem and other places *to Baale*, where they assembled, and then *from it* to Gibeah. *To bring up from thence the ark of God*—Where it had been a long time in the house of Abinadab, whose son had been sanctified to attend it, 1 Sam. vii. 1. *Whose name is called by the name, &c.*—This rendering is both obscure and inaccurate. The clause should either be translated, *On which (ark) is called the name, even the name of the Lord of hosts*; that is, which is named the ark of the Lord of hosts: or, *At, by, or before which the name, even the name of the Lord of hosts is called upon*; that is, by or before which they were to present their prayers to God for counsel and succour on all occasions. And this is mentioned here as the reason why David put himself and his people to so great trouble and charge; it was to fetch up the choicest treasure which they had; it was to convey to its appointed place the ark of the Lord of hosts; the symbol and token of his presence with them, and the medium and principal instrument of their whole worship and service.

Verse 3. *And they set the ark of God upon a new cart*—Which ought to have been carried upon the shoulders of the Kohathites, Num. vii. 9; for which reason, no wagons, were allowed to them, as there were to the rest of the Levites, to carry several parts of the tabernacle. "It is matter of astonishment to me," says Delaney, "how David and all the priests and people could fall into so great an error, and deviate so strangely from the plain precepts of the law of God in this point, which expressly prohibited any but the priest to touch the ark, upon pain of death, Num. iv. 5, 15; and any but the Levites to carry it. The best apology that can be made for them is, that David now succeeded to the throne after a long irreligious reign, in which the ark, and every thing relating to it, were utterly neglected; especially after the massacre of all those priests whose peculiar business it was to attend the tabernacle, (all but one young man,) and who were, in all probability, the only priests of that realm that had ever seen it, or

knew any thing of its rituals; and there was not then, probably, any one priest or Levite alive who had ever seen it removed. In short, the public worship of God had long been discouraged and neglected in Israel; and with that the study of the Scriptures, except so much as was absolutely necessary for the administration of the civil affairs of the state. Would to God Israel were the only nation upon which this sad truth could at any time be pronounced! Add to all this, that David and his people had now been for many years immersed in wars; and the voice of religion, as well as reason, is often drowned in the din of arms. It is true, the Philistines had, about ninety years before, removed the ark with impunity, 1 Sam. vi. 17, in the same manner as the Israelites did now; but they forgot, that what was pardonable in the Philistines might be highly criminal in the Israelites;" because the Philistines were ignorant of God's laws; but the Israelites knew, or might have known, that the Lord commanded that the Levites should bear the ark upon their shoulders. But their present transports of joy, on account of the happy change of their affairs, and their greedy desire of having the ark of God removed, made them inconsiderate. *In Gibeah*—Or on the hill, as 1 Sam. vii. 1.

Verses 4, 5. *Accompanying the ark of God*—That is, when it was brought out of the house of Abinadab, the people flocked together to attend it. It seems as if Eleazar, who had been sanctified to take care of the ark, was dead, or stayed at home to attend to his father, who was now grown old. *David and all Israel played before the Lord*—Who was present with the ark. Public joy should always be as *before the Lord*, with an eye to him, and terminating in him. Otherwise it is no better than public madness, and the source of all manner of wickedness.

Verse 6. *For the oxen shook it*—There is perhaps no word about the signification of which commentators are more divided, than the word שָׁטַט, *shame-tu*, here rendered *shook it*. Bochart and Waterland interpret it, *The oxen stuck in the mire, or stumbled*.

Verse 7. *The anger of the Lord was kindled against Uzzah*—For his rashness in touching the ark. Some have thought it was because he was not

A. M. 2962. for *his* ⁷ error; and there he died by
B. C. 1042. the ark of God.

8 And David was displeased, because the LORD had ⁸ made a breach upon Uzzah: and he called the name of the place ⁹ Perez-uzzah to this day.

9 And ^h David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the

⁷ Or, rashness.—⁸ Heb. broken.—⁹ That is, *The breach of Uzzah*.—^h Psa. cxix. 120; Luke v. 8, 9.

a Levite, and therefore should not have touched it. But it is pretty plain he was, being the brother of Eleazar, who, as a Levite, was consecrated to take care of the ark, 1 Sam. vii. 1. But, although a Levite, he was guilty of a double error; first, in not carrying the ark upon his shoulders, together with his brethren; which their neglecting to do, on this solemn occasion, and consulting their ease more than their duty, was an offence of no small aggravation. Secondly, in touching it, which even the Levites were prohibited from doing, under the express penalty of death, Num. iv. 15–20. And this penalty, being incurred by a violation of that prohibition, was justly inflicted by him that threatened it, as an example to others, and to preserve a due reverence to the institution; especially as this, it appears, was the first instance of such violation. Add to this, the infliction of the penalty in this extraordinary way, manifested the prohibition to be divine; and as David himself, and the whole house of Israel, by their heads and representatives, were present at this solemnity, the nature of the punishment, and the reason why it was executed, would be made very public. Some have observed, *thirdly*, that Uzzah discovered by this action his want of faith, in the presence of God with the ark, and in his power, as if he were not able to preserve that sacred symbol of his presence from falling without Uzzah's helping hand. Uzzah, therefore, they say, was thus punished to teach and impress on the minds of the people, that God was peculiarly present with the ark, in order that they might be deterred from breaking any of his laws, or profaning sacred things. It may not be improper to add to the above the following observations from Poole. "God's smiting Uzzah, so that he instantly died by the ark, may seem very severe, considering his intention was pious, and his transgression not great. But, besides that men are improper judges of the actions of God; and that God's judgments are always just, though sometimes obscure; it is reasonable God should make some present examples of his high displeasure against sins seemingly small; partly for the demonstration of his own exact and impartial holiness; and partly for the establishment of discipline, and for the greater terror and caution of mankind, who are very prone to have slight thoughts of sin, and to give way to small sins, and thereby to be led on to greater; all which is, or may be, pre-

LORD unto him into the city of David: but David carried it aside into the house of Obed-edom ⁱ the Gittite.

11 ^k And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD ^l blessed Obed-edom and all his household.

12 ¶ And it was told King David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, be-

ⁱ 1 Chronicles xiii. 13.—^k 1 Chronicles xiii. 14.—^l Genesis xxx. 27; xxxix. 5.

vented by such instances of severity; and consequently there is more of God's mercy than of his justice in such actions, because the justice is confined to one particular person, but the benefit of it is common to mankind in that and all future ages."

Verse 8. *David was displeased*—Or rather, *grieved*, both for the sin, and for God's heavy judgment; whereby their hopes were dashed, and their joys interrupted. *Because the Lord had made a breach upon Uzzah*—He was sorry that there was any cause for such a breach or destruction, and perhaps was afraid also that he himself might suffer for not taking better care about carrying the ark. *Perez-uzzah*—That is, the breach of Uzzah. Thus he called the place in memory of this dreadful stroke, that thereby the Levites, and all others, might be admonished of their duty.

Verse 9. *David was afraid of the Lord that day*—Apprehensive, it seems, that he himself was in danger. Hence he durst not bring the ark into his city; either thinking, in great humility, that he was unworthy to have it so near him; or that he did not sufficiently understand how to treat it. This, however, he understood better afterward, as we learn from 1 Chron. xv. 2–15.

Verse 10. *David carried it to the house of Obed-edom, the Gittite*—He is not called a Gittite from his being born in, or dwelling at, that Gath which was a city of the Philistines, but from Gath-rimmon, a Levitical city, Josh. xxi. 24. For it is certain he was a Levite, 1 Chron. xv. 18–24, and xvi. 5. Obed-edom knew what slaughter the ark had made among the Philistines and the Bethshemites; he saw Uzzah struck dead; yet invites it to his house, and opens his doors without fear, knowing it was a savour of death only to them that treated it ill. "O the courage," says Bishop Hall, "of an honest and faithful heart! Nothing can make God otherwise than amiable to him; even his justice is lovely."

Verse 11. *The Lord blessed, &c.*—The same hand that punished Uzzah's presumption, rewarded Obed-edom's humble boldness. None ever had, or ever shall have, reason to say that *it is in vain to serve God*. Piety is the best friend to prosperity. His household too shared in the blessing. It is good living in a family that entertains the ark; for all about it will fare the better for it.

Verse 12. *That God had blessed the house of*

A. M. 2962. cause of the ark of God. ^m So David B. C. 1042. went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was so, that when ⁿ they that bare the ark of the LORD had gone six paces, he sacrificed ^o oxen and fatlings.

14 And David ^p danced before the LORD with all *his* might; and David *was* girded ^q with a linen ephod.

15 ^r So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And ^s as the ark of the LORD came into the city of David, Michal, Saul's daughter, looked through a window, and saw King David leaping and dancing before the LORD; and she despised him in her heart.

^m 1 Chron. xv. 25.—ⁿ Num. iv. 15; Josh. iii. 3; 1 Chron. xv. 2, 15.—^o 1 Kings viii. 5; 1 Chron. xv. 26.—^p Exodus xv. 20; Psalm xxx. 11.—^q 1 Samuel ii. 18; 1 Chron. xv. 27. ^r 1 Chron. xv. 28.

Obed-edom because of the ark—They could not tell to what to impute the extraordinary prosperity and happiness that attended him, but to his willing reception and care of the ark. And it is certain it was, under God, owing to this. *David went and brought up the ark to the city of David*—Hoping God would bless him and his city, as he had done Obed-edom and his house.

Verses 13, 14. *He sacrificed oxen and fatlings*—As a thanksgiving to God for his goodness, upon an altar erected on purpose on this extraordinary occasion. *And David danced before the Lord*—His joy increased as the procession went happily on. And God having filled his heart with gladness, he was not ashamed to show it, and to express his thankfulness to him by his outward carriage, according to the manner of those times; singing and shouting, and leaping and dancing before the Lord, according as the various measures of the music inspired and directed, till he arrived at the tabernacle, and fixed the ark in its place. *Girt with a linen ephod*—The usual habit of the priests and Levites in their sacred ministrations, yet sometimes worn by others, as it was by the young child Samuel; and so here by David, who laid aside his royal robes and put on this robe, to declare that although he was king of Israel, yet he willingly owned himself to be the Lord's minister and servant.

Verse 15. *So David and all the house of Israel brought up the ark*—Undoubtedly this was as solemn and magnificent a procession as can be imagined. The order of it is set forth Psal. lxxviii. 25, *The singers went before, the players upon instruments after, in the midst* (that is, between both) *the damsels playing with timbrels*; then followed, in all likelihood, the several tribes with their princes, elders, &c.; for this seems to be the meaning of that

17 ¶ ^t And they brought in the ark A. M. 2962. of the LORD, and set it in ^u his place, B. C. 1042. in the midst of the tabernacle that David had ¹⁰ pitched for it: and David ^x offered burnt-offerings and peace-offerings before the LORD.

18 And as soon as David had made an end of offering burnt-offerings and peace-offerings, ^y he blessed the people in the name of the LORD of hosts.

19 ^z And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*. So all the people departed every one to his house.

20 ¶ ^a Then David returned to bless About his household. And Michal the daugh- B. C. 1042. ter of Saul came out to meet David, and said,

^s 1 Chron. xv. 29.—^t 1 Chron. xvi. 1.—^u 1 Chron. xv. 1; Psal. cxxxii. 8.—¹⁰ Heb. *stretched*—^x 1 Kings viii. 5, 62, 63. ^y 1 Kings viii. 55; 1 Chronicles xvi. 2.—^z 1 Chron. xvi. 3. ^a Psal. xxx. title.

expression, (verse 27,) *The princes of Judah and their council*. This whole company, with David at the head of them, sung alternately the twenty-fourth Psalm, which was composed for this occasion; which is so noble a composition that scarce any reader can fail to be struck with the beauty and sublimity of it, and its propriety for the occasion.

Verse 16. *She despised him in her heart*—Imagining that he debased himself by stripping himself of the ornaments of majesty, and dancing among the common people. She had no knowledge nor conception, it appears, of those emotions of divine love which David felt, and which he declared to her afterward.

Verse 17. *The tabernacle that David had pitched for it*—For the ancient tabernacle made by Moses remained still at Gibeon, 1 Chron. xvi. 39, and xxi. 29; 2 Chron. i. 3. From whence David did not think fit to fetch it, because he intended soon to build a temple to place it in. For the present, therefore, he only hung some curtains round about the ark, after the fashion of the tabernacle. See chap. vii. 2. *David offered burnt-offerings and peace-offerings*—To implore the continuance of God's mercies to them, and to thank him for those they had received.

Verses 18, 19. *He blessed the people*—That is, he heartily and solemnly prayed to God for his blessing upon them; which he did both as a prophet and as their king, to whom by office it belonged by all means to seek his people's welfare. He also pronounced them blessed in God's name. *So all the people departed, every one to his house*—Or rather, to his tent, pitched in or near Jerusalem on this occasion.

Verse 20. *David returned to bless his household*—As he had done his people. Ministers must not think that their public performances will excuse them

A. M. 2962. B. C. 1042. How glorious was the king of Israel to-day, who ^buncovered himself to-day in the eyes of the handmaids of his servants, as one of the ^cvain fellows ¹¹shamelessly uncovereth himself!

21 And David said unto Michal, *It was* before the LORD, ^dwhich chose me before thy father, and before all his house, to appoint me ruler over

^b Verses 14, 16; 1 Samuel xix. 24.—^c Judges ix. 4.—¹¹ Or, openly.—^d 1 Sam. xiii. 14; xv. 28.

from family worship; but when they have blessed the public assembly they are to return and bless their own household. And none is too great to do this. It is the work of angels to worship God; and therefore certainly can be no disparagement to the greatest of men. *How glorious was the king of Israel!*—This she spoke ironically, by way of derision and contempt.

Who uncovered himself to-day—Stripped himself of his royal robe, and put on a linen ephod. “The original word, נגלה, *niglah*, which we render *uncovering himself*, doth not mean exposing any part of the body to view, and is never used in that sense, without some other word to determine it to that meaning. And as in the parallel place (1 Chron. xv. 29) this circumstance is not at all taken notice of, but only that when she saw David dancing and leaping, (or, as the word should be rendered, playing on some musical instrument, as it is used, verse 5,) *she despised him*; the meaning can be nothing more than that by dancing before the ark without his royal habit, (exchanged for the linen ephod,) and playing on his harp, or some musical instrument, like the rest of the people, he appeared (that is, exposed himself in her eyes) *as one of the vain fellows*.”—Dodd. *In the eyes of the handmaids of his servants*—The women probably bore a part in this procession and solemnity, as they did Exod. xv., or, at least, were spectators of it; from which, indeed, none were excluded, though ever so mean. *As one of the vain fellows shamelessly uncovereth himself*—Throws off his clothes, and cares not who sees him. The word *shamelessly* is not in the original, but injudiciously inserted by our translators, who have themselves put a better word, namely, *openly*, in the margin. The Hebrew words כְּנִגְלוֹת נִגְלוֹת, *cheniggaloth nigloth*, literally translated, are, *as in uncovering he uncovereth*. Michal doubtless spoke this by way of reproach, of his putting off his proper royal apparel, and mixing with the multitude. If she meant to intimate that he had exposed himself immodestly, she aggra-

the people of the LORD, over Israel: A. M. 2962. therefore will I play before the LORD. B. C. 1042.

22 And I will yet be more vile than thus, and will be base in mine own sight: and ¹²of the maid-servants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child ¹³unto the day of her death.

¹² Or, of the handmaids of my servants.—^c 1 Samuel xv. 35; Isa. xxii. 14; Matt. i. 25.

vated his action in a fit of passion; for it is not at all credible that he should do any thing of the kind. There can be no doubt but he kept himself within the bounds of modesty and decency, especially as he was employed in sacred work. He was acting according to the command of God, who required the Israelites to rejoice in their feasts, Dent. xii. 7; and xvi. 14; but certainly not with a trifling, lascivious, and petulant mirth, but with a pious, holy, and moderate joy, becoming the presence of God. But as Michal judged of David, so do carnal and worldly-minded men judge of true piety, and of those who make a profession of it. It is all weakness and meanness of spirit, or it is enthusiasm and extravagance in their eyes. But David's reply to Michal may teach us not to be ashamed of religion, or of any part of it, whatever reproach may be cast upon us for it. The erroneous judgment and sneers of ungodly men should be despised and disregarded when the honour of God is in question.

Verses 21, 22. *It was before the Lord*—In his presence and service, which, though contemptible to thee, is and ever shall be honourable in my eyes. *Who chose me before thy father*—Who took away the honour from him and his, and transferred it unto me, whereby he hath obliged me to love and serve him with all my might. *I will yet be more vile than thus*—The more we are vilified for well-doing, the more resolute therein we should be, binding our religion the closer to us, for the endeavours of Satan's agents to shame us out of it. *And will be base*—I will always be ready to abase myself before God, and think nothing too mean to stoop to for his honour. *Of them I shall be had in honour*—So far will they be from despising me on this account, that they will honour me the more.

Verse 23. *Therefore*—Because of her proud and petulant speech and carriage to David, which God justly punished with barrenness. *Michal had no child*—After this time.

CHAPTER VII.

Nathan approves David's design of building a house for God, 1–3. God forbids it, but promises to bless him and his seed, 4–17. His prayer and thanksgiving, 18–29.

A. M. 2962.
B. C. 1042.

AND it came to pass, ^a when the king sat in his house, and the LORD had given him rest round about from all his enemies,

2 That the king said unto Nathan the prophet, See now, I dwell in ^b a house of cedar, ^c but the ark of God dwelleth within ^d curtains.

3 And Nathan said to the king, Go, do all that *is* ^e in thy heart: for the LORD *is* with thee.

4 ¶ And it came to pass that night, that the word of the LORD came unto Nathan, saying,

^a 1 Chronicles xvii. 1.—^b Chapter v. 11.—^c Acts vii. 46.
^d Exod. xxvi. 1; xl. 21.—^e 1 Kings viii. 17, 18; 1 Chron. xxii. 7; xxviii. 2.—¹ Heb. *to my servant, to David.*—^f 1 Kings v. 3; viii. 19; 1 Chron. xxii. 8; xxviii. 3.

NOTES ON CHAPTER VII.

Verses 1, 2. *When the king sat in his house*—That is, was settled in the house which Hiram's men had built for him; then he reflected upon the unsettled state of the ark. For, being a pious prince, he spent much of his time in holy meditations and the exercises of devotion; and among other subjects of consideration, thought upon the meanness of God's habitation in comparison of the splendour of his own. *See now, I dwell in a house of cedar*—Such as the rich Jews had in the days of Haggai, termed by the Lord *ceiled houses*; see Hag. i. 4; *but the ark of God dwelleth within curtains*—That is, in a tent or tabernacle, (verse 6,) composed of several curtains. This, David thought, ought not to be, and therefore resolved to build a stately house for God's ark.

Verse 3. *Nathan said, Go and do all that is in thy heart*—Pursue thy intentions, and build a house for the ark. The design being pious, and the thing not forbidden by God, Nathan hastily approves it before he had consulted God about it, as both he and David ought to have done in a matter of so great moment. And therefore Nathan meets with this rebuke, that he is forced to acknowledge his error, and recant it. For the holy prophets did not speak all things by prophetic inspiration, but some things as religious men, by a human spirit.

Verses 4–6. *That night the word of the Lord came to Nathan*—Because David's mistake was pious, and from an honest mind, God would not suffer him to remain long in it. *Shalt thou build a house for me?*—That is, How is it that thou hast formed this design? *Whereas I have not dwelt in any house, &c.*—I have not mentioned, nor has any one else thought of the building me one, from the time you have been a people. *But I have walked in a tent and in a tabernacle*—I have been content with a moveable house, in which I was always present to conduct and lead my people from place to place. By the *tent* may be meant the curtains and hangings within, which were of curious work, and by the *tabernacle* the frame of boards to which they were fastened, with the coverings upon it.

Verse 7. *The tribes of Israel whom I commanded*

5 Go and tell ¹ my servant David, A. M. 2962
Thus saith the LORD, ^f Shalt thou B. C. 1042.
build me a house for me to dwell in?

6 Whereas I have not dwelt in *any* house ^g since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in ^h a tent and in a tabernacle.

7 In all *the places* wherein I ⁱ have ^j walked with all the children of Israel spake I a word with ² any of the tribes of Israel, whom I commanded ^k to feed my people Israel, saying, Why build ye not me a house of cedar?

^g 1 Kings viii. 16.—^h Exodus xl. 18, 19, 34.—ⁱ Leviticus xxi. 11, 12; Deuteron. xxiii. 14.—^j 1 Chron. xvii. 6, *any of the judges.*—^k Chapter v. 2; Psalm lxxviii. 71, 72; Matt. ii. 6; Acts xx. 28.

to feed my people Israel—The word *tribes* seems here to be put for *judges*, appointed to govern the tribes. Indeed, the Hebrew word שִׁבְטֵי, *shibtee*, here rendered *tribes*, signifies also *sceptres*, and, consequently, supreme governors or rulers; such as the judges were, who had the supreme authority in Israel. *Saying, Why build ye not me a house of cedar?*—God was the most proper judge what house was agreeable to him, and he never signified that he disliked his present, and desired a more stately habitation. Though God was pleased to give Moses directions for erecting the tabernacle, and afterward appointed Solomon to build him a more magnificent temple; yet this was done only with respect to, and as suitable to *men*, and not in regard of, or as any way suitable to himself. And the Scripture has taken great care to inculcate on us, *that the Most High dwelleth not in temples made with hands*, Acts vii. 4. *Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things*, Acts xvii. 24. And this is perhaps peculiar to the pure religion of the Scriptures; for if we attentively examine them, we shall find in all other religions something in the principle of them, as if the worship of God was founded on his needing something. And among most of them we find a meanness of thought, as if temples were something to the Deity himself; and not, as the Scriptures rightly describe them to be, as witnesses only to men, that God concerns himself with the inhabitants of the earth, and will hearken to their prayers. Thus we find St. Stephen, in the Acts of the Apostles, (chap. vii. 4,) calling the tabernacle, which Moses was ordered to make, *The tabernacle of witness*. And the Spirit of God put such a prayer into the heart and mouth of Solomon, at the dedication of the temple, as may sufficiently instruct us in what light the Holy Scriptures consider temples of any kind, namely, as concerning and having respect to men only, and as being nothing to God himself. *But will God indeed* (says Solomon) *dwelt on the earth? Behold, the heaven, and heaven of heavens cannot contain thee; how much less this house which I have builded?* And the Scriptures everywhere re-

A. M. 2962. S Now therefore, so shalt thou say
B. C. 1042. unto my servant David, Thus saith
the LORD of hosts, ¹I took thee from the sheep-
cote, ³from following the sheep, to be ruler over
my people, over Israel:

9 And ^mI was with thee whithersoever thou
wentest, ⁿand have cut off all thine enemies
⁴out of thy sight, and have made thee ^oa great
name, like unto the name of the great *men* that
are in the earth.

10 Moreover, I will appoint a place for my
people Israel, and will ^pplant them, that they
may dwell in a place of their own, and move

¹ 1 Sam. xvi. 11, 12; Psa. lxxviii. 70.—^m Heb. *from after*.
ⁿ 1 Sam. xviii. 14; Chap. v. 10; viii. 6, 14.—ⁿ 1 Sam. xxxi.
6; Psalm lxxxix. 23.—⁴ Heb. *from thy face*.—^o Gen. xii. 2.
^p Psa. xlv. 2; lxxx. 8; Jer. xxi. 6; Amos ix. 15.—^q Psalm
lxxxix. 22.

present God as the maker of the world and all things
therein, as the supreme Lord of heaven and earth, as
having the whole heavens for his throne, and the
earth for his footstool; and therefore needing or re-
quiring no worship from men, but as it is conducive
to their welfare and happiness.

Verse 8. *So shalt thou say unto my servant David*
—Lest David should be discouraged, or judge him-
self neglected of God, as one thought unworthy of so
great an honour, God here gives him the honourable
title of his servant, thereby signifying that he accept-
ed of his service and good intentions.

Verses 9, 10. *I was with thee whithersoever thou
wentest*—In the time of his banishment he was re-
markably preserved by God. *Moreover, I will ap-
point a place, &c.*—I will make room for them,
whereas hitherto they have been much straitened
and distressed by their enemies. Or, *I have appoint-
ed a place* for them, namely, the land of Canaan.
And I will plant them—Make them take root; I will
establish them in their place and land. *That they
may move no more*—May no longer wander as they
did in the wilderness. *Neither shall the children
of wickedness*—The idolatrous people round about
them; *afflict them any more as beforetime*—When
they were in the land of Egypt. Thus, among the
favours which God had vouchsafed, and would
vouchsafe to David, he reckons his blessings to Is-
rael, because they were great blessings to David;
partly, because the strength and happiness of a king
consists in the multitude and happiness of his peo-
ple; and partly, because David was a man of a pub-
lic spirit, and therefore no less affected with Israel's
felicity than with his own.

Verse 11. *And as since the time that I command-
ed judges*—In whose days they were sorely afflicted
by the Moabites, Canaanites, Midianites, and others.
But all this, as the event showed, was intended to be
understood with a condition, except they should no-
toriously forsake God, which they did, and therefore
this promise was not fulfilled in that extensive and
absolute sense which the words here seem to convey.

A. M. 2962. no more; ^aneither shall the children
B. C. 1042. of wickedness afflict them any more
as beforetime.

11 And as ^rsince the time that I commanded
judges *to be* over my people Israel, and have
^scaused thee to rest from all thine enemies.
Also the LORD telleth thee ^tthat he will make
thee a house.

12 ¶ And ^uwhen thy days be fulfilled, and
thou ^xshalt sleep with thy fathers, ^yI will set
up thy seed after thee, which shall proceed out
of thy bowels, and I will establish his kingdom.

13 ^zHe shall build a house for my name, and

^r Judges ii. 14, 15, 16; 1 Samuel xii. 9, 11; Psalm cvi. 42.
^s Ver. 1.—^t Exod. i. 21; Ver. 27; 1 Kings xi. 38.—^u 1 Kings
ii. 1.—^x Deuteronomy xxxi. 16; 1 Kings i. 21; Acts xiii. 36.
^y 1 Kings viii. 20; Psalm cxxvii. 11.—^z 1 Kings v. 5; vi. 12;
viii. 19; 1 Chron. xxii. 10; xxviii. 6.

And have caused thee to rest, &c.—Have given thee
a quiet possession of the whole kingdom of Israel,
which was never in so happy a condition as now.
But these words, though according to our translation
they are enclosed in the same parenthesis with the
foregoing clauses, may be better put without it, and
taken by themselves. For the foregoing words in
this verse, and in verse 10, all concern the people of
Israel; but these words concern David alone, to
whom the speech returns, after a short digression
concerning the people of Israel. And they may be
rendered thus: *And I will cause thee to rest, &c.*,
more fully and perfectly than yet thou dost. *He will
make thee a house, &c.*—For thy good intentions to
make him a house, *he will make thee a house, a sure
house*; that is, he will increase and uphold thy pos-
terity, and continue the kingdom in thy family.

Verse 12. *And when thy days are fulfilled, &c.*—
When the time of thy life shall expire. This phrase
implies, that his days should be prolonged to the
usual course of nature, and not cut off in the midst,
by any violent or untimely death. *Thy seed, which
shall proceed out of thy bowels*—This manner of
speaking shows that it was intended to be under-
stood of one who was not yet born, namely, Solomon;
and that Absalom, Adonijah, and the rest who pre-
tended to the kingdom, were not designed for it,
having already proceeded from him. *I will establish
his kingdom*—Solomon reigned a long time himself,
and his posterity after him, and the Messiah, his
seed, will reign for ever. So the following words
may be understood, part of Solomon, part of his
posterity in general, and part of Christ only, accord-
ing to the different nature of the several passages.

Verse 13. *He shall build a house for my name*—
This is meant literally of Solomon, who alone did
build the material house or temple; but ultimate'y
of Christ, who is the builder of God's spiritual house
or temple. *For my name*—That is, for my service
and glory. *For ever*—This is not meant of So-
lomon, for his kingdom was not *for ever*. But it is
to be understood of David's posterity in general, and

A. M. 2962. I will ^aestablish the throne of his
B. C. 1042. kingdom for ever.

14 ^bI will be his father, and he shall be my son. ^cIf he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men :

15 But my mercy shall not depart away from him, ^das I took *it* from Saul, whom I put away before thee.

16 And ^ethy house and thy kingdom shall be

^a Verse 16; Psa. lxxxix. 4, 29, 36, 37.—^b Psa. lxxxix. 26, 27; Heb. i. 5.—^c Psa. lxxxix. 30, 31, 32, 33.

with special respect to Christ, in whose person the kingdom was to be lodged for ever.

Verse 14. *I will be his father*—I will carry myself toward him as a father, with all affection, and I will own him as my son. This is intended both of Solomon, as a type of Christ, and of Christ himself, as is evident from Heb. i. 5. *If he commit iniquity*—This agrees only to Solomon and some others of David's posterity, but not to Christ, who never committed iniquity, as Solomon did; who therein was no type of Christ, and therefore this branch of the text is terminated in Solomon; whereas, in those things wherein Solomon was a type of Christ, the sense passes through Solomon to Christ. *With the rod of men*—With such rods as are gentle and moderate, and suited to man's weakness. This implies that God would punish that seed of David, in whom his kingdom was to be established, with such correction as parents give their children, in case he should fall away *and commit iniquity*; and not punish him with that exact severity which his sins might deserve, nor entirely cut him and his posterity off from the kingdom, as he had done Saul. And God accordingly performed this for some ages, till the time arrived when it was proper and beneficial to make a change, not only in regard to the family of David, but to the whole Hebrew nation, which was to produce a greater good, not only to them, but to the whole human race, namely, the establishment of Christ's kingdom. Thus does God work to produce a greater and still greater good to mankind, and gives far better things than he has promised.

Verses 15, 16. *My mercy shall not depart from him*—Or, *my kindness*, as the Hebrew word חסדי, *chasdi*, rather means. That is, the kingdom which I have mercifully and kindly promised to thee and thine. *As I took it from Saul*—In regard of his posterity, for the kingdom was continued to Saul himself during his life. *Thy kingdom shall be established for ever before thee*—Thine eyes, in some sort, beholding it; for he lived to see his wise son Solomon actually placed on the throne with reputation and general applause, which was in itself a good presage of the continuance of the kingdom in his family; and, when considered in connection with God's infallible promises made to him and his descendants, must have given him assurance thereof. David, however, had his eyes and thoughts on the

established for ever before thee: thy throne shall be established for ever. A. M. 2962. B. C. 1042.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went King David in and sat before the LORD, and he said, 'Who *am* I, O LORD God? and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight,

^d 1 Sam. xv. 23, 28; xvi. 14; 1 Kings xi. 13, 34.—^e Verse 13; Psa. lxxxix. 36, 37; John xii. 34.—^f Gen. xxxii. 10.

Messiah, Psa. cx. 1; whose day he saw by faith, as Abraham had done; whom he *knew God would raise up of the fruit of his loins to sit on his throne*, Acts ii. 30, and the eternity of whose kingdom might well be said to be *before him*. *Thy throne shall be established for ever*—The kingdom shall be continued for a long time, even for many ages, in thy family, and in the Messiah, who is to be thy seed, to all eternity. Thus the angel, applying this promise to Jesus, says to Mary, *The Lord God shall give unto him the throne of his father David*. And he *shall reign over the house of Jacob for ever*, and of *his kingdom there shall be no end*.

Verse 17. *According to all this vision did Nathan speak unto David*—And thereby manifested his integrity, not being ashamed to retract his own words when he was better taught of God. And, as Dionysius observes in the epistle to Novatus, the correction of his fault was more remarkable than the fault itself.

Verse 18. *Then went King David in*—Into the tabernacle. *And sat before the Lord*—That is, before the ark, the symbol of the divine presence, and where God was then peculiarly present, and was believed by David to be so. David probably *sat* for a season, while he meditated on these things, and then altered his posture and betook himself to prayer. It must be observed, however, that the Hebrew word, שָׁבַב, *jashab*, here rendered *sat*, may with equal propriety be translated, *remained* before the Lord. The Hebrews never addressed prayers or praises to God but either standing up or prostrate on the earth, and even their kings are always described as standing when they prayed or gave thanks in the temple. See Ezek. xlvi. 1, 2; compared with 2 Kings xi. 14, and 2 Chron. xxiii. 13. Nor is there any other posture of worship mentioned in Scripture, but standing, or kneeling, or falling on the face. *Who am I, O Lord God?*—How infinitely unworthy am I and my family of this great honour and happiness! Thus David begins his address to God in a becoming spirit of humility and self-abasement, acknowledging his utter unworthiness of the blessings which God had already bestowed on him.

Verse 19. *This*—Which thou hast already done for me, *that thou hast brought me hitherto* to, this pitch of honour, and peace, and prosperity in which, through thy favour, I now stand. *Was small*—

A. M. 2962. O LORD God; ^a but thou hast spoken
B. C. 1042. also of thy servant's house for a great
while to come. ^b And is this the ^c manner of
man, O LORD God?

20 And what can David say more unto thee?
for thou, LORD God, ^d knowest thy servant.

21 For thy word's sake, and according to thine
own heart, hast thou done all these great things,
to make thy servant know *them*.

22 Wherefore ^e thou art great, O LORD God:
for ^f there is none like thee, neither is there any
God besides thee, according to all that we have
heard with our ears.

23 And ^g what one nation in the earth is like
thy people, *even* like Israel, whom God went to
redeem for a people to himself, and to make him

^a Verses 12, 13.—^b Isaiah lv. 8.—^c Heb. *law*.—^d Gen. xviii. 19; Psalm cxxxix. 1.—^e 1 Chronicles xvi. 25; 2 Chron. ii. 5; Psalm xlvi. 1; lxxxvi. 10; xvi. 4; cxxxv. 5; cxlv. 3; Jer. x. 6.

Though it was more than I deserved, or could expect, yet thou didst not think it enough for thee to give to me. *A great while*—For many future ages, and indeed to all eternity. *Is this, &c.*—Do men use to deal so kindly with their inferiors as thou hast done with me? No; this is the prerogative of divine grace.

Verses 20, 21. *What can David say*—Either in a way of gratitude and praise—Words cannot express my obligations to thee, nor my sense of these obligations—or in a way of prayer: What can I ask of thee more than thou hast freely done? *Thou knowest thy servant*—Thou knowest my deep sense of thy favours, and my obligations to thee; and my condition and necessities, what I do or may need hereafter; and as thou knowest this, so I doubt not thou wilt supply me. *Thy word's sake*—That thou mightest fulfil thy promises made to me, and thereby demonstrate thy faithfulness. *According to thine own heart*—Of thy own mere liberality and good pleasure, without any desert of mine. So far was David, though a very gracious man, from thinking his actions meritorious. *To make thy servant know them*—Thus David expresses the deep sense he had of the extraordinary kindness of God, not only in designing these great things for him and his posterity, but in condescending to make them known to him.

Verse 22. *Wherefore thou art great*—Both in power and in goodness, as appears by the great and good things which thou hast done for me. *Neither is there any God besides thee*—Thus Hannah had expressed herself in her song, in which she prophesied of him, 1 Sam. ii. 2, 10. *According to all that we have heard*—That is, what their forefathers had reported concerning the wonders which God had done by Moses and Joshua, and in the time of the judges.

Verse 23. *What one nation in the earth, &c.*—He seems to have in view the words of Moses in Deut.

a name, and to do for you great things and terrible, for thy land, before ^h thy
people which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For ⁱ thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: ^j and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts is the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel,

^h Deut. iii. 24; iv. 35; xxxii. 39; 1 Sam. ii. 2; Psa. lxxxvi. 8; lxxxix. 6, 8; Isa. xlv. 5, 18, 22.—ⁱ Deut. iv. 7, 32, 34; xxxiii. 29; Psa. cxlvii. 20.—^j Deut. ix. 26; Neh. i. 10.—^k Deut. xxvi. 18.—^l Psa. xlviii. 14.

iv. 7, 34. *To make him a name*—That all the world might know and acknowledge his power and glory. *To do for you great things and terrible, &c.*—Instead of, *for you*, the Seventy, Vulgate, and Arabic read, *for them*. Or the words may be understood, according to Le Clerc's interpretation, who supplies some words evidently intended to be supplied to perfect the sense, thus: *To do for you great things, O Israel, and terrible for thy land, O God, by casting out the nations before thy people, &c.* But the parallel place, 1 Chron. xvii. 2, to which the reader is referred, will best explain the sense of this whole verse. *From the nations and their gods*—Some, by *gods*, understand their rulers; but their gods were no more able, nay, being mere imaginary beings, were less able to save the nations whom Jehovah drove out, than their kings and rulers.

Verses 24–26. *For thou hast confirmed*—Partly by thy promises, and that solemn and sure covenant into which thou hast entered with them; and partly by thy glorious works wrought on their behalf, as it appears this day. *Thou art become their God*—In a peculiar manner, and by special relation and covenant; for otherwise he is the *God and Father of all*. *The word concerning thy servant and his house, establish thou it*—And yet he did not desire this great kindness merely for his own sake and the sake of his family, but that God might be glorified in what he did for him and them. Thus it follows, *And let thy name be magnified for ever*—Never cease to manifest thyself to be the God and governor of Israel, and let all men acknowledge that the God of Israel is the *Lord of hosts*, the Lord of heaven and earth, of angels and men, and faithful in his promises to the house of David.

Verses 27–29. *Thy servant found it in his heart to pray this prayer*—That prayer which is found in the tongue only will not please God; it must be found in the heart, which must be lifted up to God,

A. M. 2962. hast ⁶ revealed to thy servant, saying, B. C. 1042. I will build thee a house; therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O LORD God, thou art that God, and ^a thy words be true, and thou hast pro-

⁶ Heb. opened the ear, Ruth iv. 4; 1 Samuel ix. 15.—^a John

and poured out before him. *Thou art that God*—Who hast declared thyself to be Israel's God, and in particular my God. *And thy words be true*—Thus he relies with unshaken faith on the truth of all that God had said, and confidently expects the accomplishment of God's promises to him. And hence, it seems, these and some other clauses of this prayer are not so much to be considered as petitions, as the overflowings of a grateful heart, touched with a sense of the greatness of these mercies, and therefore dwelling on them, and thereby showing how much it desired them. For after God had promised David these things by a prophet sent to him on purpose, it is hardly to be supposed that he would immediately

misied this goodness unto thy servant. A. M. 2962. 29 Therefore now ⁷ let it please thee B. C. 1042 to bless the house of thy servant, that it may continue for ever before thee; for thou, O LORD God, hast spoken it: and with thy blessing let the house of thy servant be blessed ^r for ever.

xvii. 17.—⁷ Heb. be thou pleased and bless.—^r Chap. xxii. 51.

begin to offer to God petitions for them in any other sense than as expressions of the very high estimation in which he held them. Indeed it is easy to see, as Delaney observes, that "his heart was wholly possessed with a subject which he did not know how to quit, because he did not know how to do justice to his own sense of the inestimable blessings poured down upon himself, and promised to his posterity; and much less to the infinite bounty of his benefactor." *That it may continue for ever before thee*—When Christ for ever sat down on the right hand of God, and received all possible assurance that his seed and throne should be as the days of heaven, then this prayer was abundantly answered.

CHAPTER VIII.

David subdues the Philistines and Moabites, 1, 2. Smites Hadadezer, and the Syrians, 3-8. Dedicates the presents he had received and the spoils to God, 9-12. Conquers the Syrians again, and the Edomites, 13, 14. His administration of justice, and chief officers, 15-18.

A. M. 2964. AND ^a after this it came to pass, that B. C. 1040. David smote the Philistines, and subdued them: and David took ¹ Metheg-ammah out of the hand of the Philistines.

2 And ^b he smote Moab, and measured them

^a 1 Chron. xviii. 1, &c.—¹ Or, the bridle of Ammah.—^b Num.

NOTES ON CHAPTER VIII.

Verse 1. *David smote the Philistines, and subdued them*—In the beginning of his reign they had invaded Israel twice, and were successfully repulsed. But now David invaded their country, made a conquest of it, and brought it under subjection to the Israelites. *David took Metheg-ammah*—That is, *Gath and her towns*, as it is expressed in the parallel place, 1 Chron. xviii. 1, which are called *Metheg-ammah*, or *the bridle of Ammah*, because Gath was situate in the mountain of Ammah; and because this being the chief city of the Philistines, and having a king, which none of the rest had, was the bridle which had hitherto kept the Israelites in subjection.

Verse 2. *He smote Moab*—For although the king of Moab, out of hatred to Saul, gave protection to David's parents, 1 Sam. xxii. 3, 4; yet the Moabites were perpetual and sworn enemies to the Israelites, who therefore were forbidden to admit them into the

with a line, casting them down to the A. M. 2964. ground; even with two lines measured B. C. 1040. he to put to death, and with one full line to keep alive. And so the Moabites ^c became David's servants, and ^d brought gifts.

xxiv. 17.—^c Verses 6, 14.—^d Psa. lxxii. 10; 1 Sam. x. 27.

congregation of the Lord. God indeed commanded the Israelites, in their march to Canaan, to spare the Moabites for the sake of their progenitor Lot, but afterward they became such fierce enemies to him and his people, that he was provoked to treat them in a different manner. Now was fulfilled the prophecy of Balaam, Num. xxiv. 17, 18. "A sceptre shall rise out of Israel, and shall smite the corners," or *princes*, "of Moab." See the note on that passage. *And measured them with a line*—That is, having conquered the country, he took an exact survey, and made an estimate of it, distributing the towns and people into three parts. *Casting them down to the ground*—Destroying the fortified cities and strong holds of the whole land, and levelling them with the ground, as far as he thought necessary to humble them and secure himself. *With two lines measured he to put to death, and with one full line to keep alive*—This passage, it must be acknow-

A. M. 2964. 3 ¶ David smote also ² Hadadezer, B. C. 1040. the son of Rehob, king of ^o Zobah, as he went to recover ^f his border at the river Euphrates.

4 And David took ³ from him a thousand ⁴ chariots, and seven hundred horsemen, and twenty thousand footmen: and David ^g houghed all the chariot-horses, but reserved of them for a hundred chariots.

5 ^h And when the Syrians of Damascus came

^a Or, *Hadarezer*, 1 Chron. xviii. 3.—^b Chap. x. 6; Psa. lx. title. ^c Gen. xv. 18.—^d Or, of his.—^e As 1 Chron. xviii. 4.

ledged, is extremely obscure. But the most probable sense of it seems to be, that upon the taking and demolishing of those forts and strong holds, which made an obstinate resistance, he discriminated between those who were hardy and determined in refusing all offers of mercy, made upon their submission, and those who were unwillingly withheld by their rulers and commanders from accepting the mercy offered them; preserving the latter alive, and putting the others to death. "Agreeable to this sense," says Dr. Delaney, "the Hebrew text may, and I think ought, to be understood thus: *With two lines measured he*, namely, one to put to death those obstinate few who rejected all offers of mercy; and *with one full line* (in the original, *one line of plenitude*) to keep alive; that is, to save all those who would have submitted and accepted proffered mercy, had they been suffered. David was a prophet, and thoroughly versed in the Scriptures; and when he had there learned that a king was to arise out of Jacob who should one day smite and subdue Moab, it was not hard for him to discern, in the spirit of prophecy, that he himself was that king, especially after the message delivered to him by Nathan, from the word of the Lord. And there is no doubt but he executed the sentence denounced against Moab, in the prophecy of Baalam, in that sense in which the Spirit of God denounced it, which I apprehend to be that now explained. But, supposing David destroyed two-thirds of the Moabites on this occasion, and saved only one-third, (for so some understand the text,) the severity of this chastisement was no greater than that which God himself denounces against his own people for their sins, Zech. xiii. 8. And why might not the sins of the Moabites deserve this chastisement now, as those of the Jews did at the time referred to in this prophecy? The greatest sins the Jews ever committed against God were those corruptions which they copied from their neighbour nations, the most abominable of all which were practised by the very nation we are now speaking of; and therefore there is good reason to believe that they now deserved the same severity of vengeance from the justice of God, which he afterward inflicted upon his own people." *And so the Moabites became David's servants*—Were made subject to him; and *brought gifts*—Or paid a constant tribute, which they continued to do all his days, and in the reign of So-

to succour Hadadezer king of Zobah, A. M. 2964. David slew of the Syrians two and B. C. 1040. twenty thousand men.

6 Then David put garrisons in Syria of Damascus: and the Syrians ⁱ became servants to David, and brought gifts. ^k And the Lord preserved David whithersoever he went.

7 And David took ^l the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

^g Joshua xi. 6, 9.—^h 1 Kings xi. 23, 24, 25.—ⁱ Verse 2. ^j Verse 14; Chap. vii. 9.—^k 1 Kings x. 16.

lomon. And after the kingdom was divided, it was paid to the kings of Israel, till after the death of Ahab, when they refused to pay it, 2 Kings iii. 4, 5.

Verse 3. *King of Zobah*—Zobah was a part of Syria, whose eastern border was Euphrates, as the western was the land of Canaan, and the kingdom of Damascus. *As he went to recover his border*—That is, as David went to extend the limits of his kingdom toward the river Euphrates, he smote this king, who probably came out to oppose him. David remembered the grant which God had made to his people of all the land, as far as that river; and, having subdued his neighbouring enemies, went to recover his rights, according to the divine promise and gift.

Verse 4. *David took from him a thousand chariots*—The word chariot is not in the Hebrew, but is well supplied by our translators from 1 Chron. xviii. 4, in which book many things are explained which are briefly related here; *seven hundred horsemen*—Or rather, seven hundred companies of horsemen, that is, in all, seven thousand, as it is 1 Chron. xviii. 4, there being ten in each company, and each ten having a ruler or captain. *David houghed all the chariot-horses*—That is, cut the sinews of their legs, or their hamstrings, that they might be of no use in war; *but reserved of them for a hundred chariots*—Probably, as a monument of his victory, not for war; God having forbid them to multiply horses, Deut. xvii. 16.

Verses 5, 6. *The Syrians of Damascus*—That is, that were subject to Damascus, the chief city of Syria. *Put garrisons in Syria of Damascus*—Hebrew, in *Aram Damasek*. This was that part of Syria which lay between Libanus and Antilibanus. *The Syrians brought gifts*—By way of tribute, in token of their subjection. *The Lord preserved David whithersoever he went*—Kept him from all the dangers to which he was exposed in these wars.

Verse 7. *The shields of gold that were on the servants of Hadadezer*—It hath been the practice of many princes to make the arms of their soldiers ornamental and precious, partly from the love of splendour and magnificence, and partly to influence the courage of those that carried them: since nothing else could secure them from becoming a property and a prey to the enemy. Some think, however, the meaning here is, *Which were with the servants*; that is, committed to their custody, as being kept in

A. M. 2964 8 And from ⁵ Betah, and from ⁶ Be-
B. C. 1040. rothai, cities of Hadadezer, King Da-
vid took exceeding much brass.

9 ¶ When ⁷ Toi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent ⁸ Joram his son unto King David, to ⁹ salute him, and to bless him, because he had fought against Hadadezer, and smitten him: (for Hadadezer ⁹ had wars with Toi.) And *Joram* ¹⁰ brought with him vessels of silver, and vessels of gold, and vessels of brass:

11 Which also King David ¹¹ did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Ama-

lek, and of the spoil of Hadadezer son A. M. 2964
of Rehob, king of Zobah. B. C. 1040

13 And David gat *him* a name when he returned from ¹¹ smiting of the Syrians in ¹² the valley of salt, ¹² being ¹² eighteen thousand men.

14 ¶ And he put garrisons in Edom; throughout all Edom put he garrisons, and ¹³ all they of Edom became David's servants. ¹⁴ And the LORD preserved David whithersoever he went.

15 ¶ And David reigned over all Israel; and David executed judgment and justice unto all his people.

16 ¹⁵ And Joab the son of Zeruiah *was* over the host; and ¹⁶ Jehoshaphat the son of Ahilud *was* ¹³ recorder;

17 And ¹⁷ Zadok the son of Ahitub, and Ahi-

⁵ Or, *Tibhath*.—⁶ Or, *Chun*, 1 Chronicles xviii. 8.—⁷ *Toi*, 1 Chron. xviii. 9.—⁸ 1 Chron. xviii. 10, *Hadoram*.—⁹ Heb. *ask him of peace*.—⁹ Heb. *was a man of wars with*.—¹⁰ Heb. *in his hand were*.—¹¹ 1 Kings vii. 51; 1 Chron. xviii. 11; xxvi. 26.—¹² Heb. *his smiting*.

¹² Or, *slaying*.—¹³ 1 Chronicles xviii. 12; Psalm lx. title. ¹⁴ Or, *slaying*.—¹⁵ Genesis xxvii. 29, 37, 40; Num. xxiv. 18. ¹⁶ Verse 6.—¹⁷ Chap. xix. 13; xx. 23; 1 Chron. xi. 6; xviii. 15. ¹⁸ 1 Kings iv. 3.—¹⁹ Or, *remembrancer*, or, *writer of chronicles*. ²⁰ 1 Chron. xxiv. 3.

the king's armory; for it is not probable, they think, that they carried shields of gold into the field.

Verse 8. *From Betah, &c.*—In 1 Chron. xviii. 8, it is, from Tibhath, and from Chun. Either therefore the same cities were called by several names, as is usual, the one by the Hebrews, the other by the Syrians; or those were two other cities, and so the brass was taken out of these four cities.

Verses 9–11. *King of Hamath*—This city was also in Syria, and lay north of Judea. *To salute him, and bless him*—To congratulate him on his good success in the war with Hadadezer, and to wish him continued prosperity. *Joram brought with him vessels, &c.*—As a present to King David, whose friendship he sought by this embassy. *Which David did dedicate to the Lord*—These words seem to import, that he was so far from multiplying silver and gold for himself, (which Moses forbade, Deut. xvii. 16,) that he put all his spoil, or the greatest part of it, into God's treasury, for the building of the temple, which he designed, and his son was to accomplish, chap. vii. 13. A rare instance of his piety and gratitude to God, by whose aid he conquered; too seldom imitated by kings!

Verse 14. *Throughout all Edom put he garrisons*—Having conquered the whole country, he garrisoned the strongest places in it with his own men, to keep them in subjection to him. Some of the Jews interpret these words, *He put captains, or commanders, in Edom*, that is, great men to govern them, and, as his deputies, to raise a tribute from them. Now began to be fulfilled the extraordinary prediction to Rebekah, recorded by Moses, Gen. xxv. 22, but not begun to be accomplished till many centuries after his death, namely, *The elder shall serve the younger*. Then also was fulfilled that prophecy of Balaam, mentioned Num. xxiv., *Edom shall be a possession, &c.* *The Lord preserved David, &c.*—God, in his

providence, still watched over and protected him, as before, (verse 6,) in all these expeditions. All David's victories were typical of the success of the gospel over the kingdom of Satan, in which the Son of David rode forth, *conquering and to conquer*, and will reign till he has brought down all opposing *rule, principality, and power*.

Verse 15. *David reigned over all Israel*—He had no disturbance at home, while he was engaged in wars abroad: but all Israel obeyed him. *And David executed judgment and justice*—That is, either, 1st, Having now finished his foreign wars, he applied himself to the civil government of his people, according to the law of God, which he executed duly by himself, or his judges: or, rather, 2d, Even while he was engaged in so many wars abroad, he did not neglect his people at home; but took care that justice should be administered to them, according to that divine admonition recorded in his last words, chap. xxiii. 3, *He that ruleth over men must be just, ruling in the fear of God*.

Verse 16. *Jehoshaphat was recorder*—That is, the *remembrancer*, or *writer of chronicles*, as is generally thought; "an employment," says Dr. Delaney, "of no mean estimation in the eastern world, where it was customary with kings to keep daily registers of all the transactions of their reigns; and a trust which, whosoever discharged to purpose, must be let into the true springs and secrets of action; and, consequently, must be received into the utmost confidence." Some, however, rather suppose, that by the *recorder*, the *treasurer* is intended, who examined all the accounts, and kept records of them.

Verse 17. *Zadok and Ahimelech were the priests*—That is, as some think, Zadok was the high-priest, and Ahimelech his sagan or vicar; or, according to others, neither of these was the high-priest, but thev

A. M. 2964. melech the son of Abiathar, *were* the
B. C. 1040. — priests; and Seraiah *was* the ¹⁴scribe;
18 * And Benaiah the son of Jehoiada *was*

¹⁴ Or, *secretary*.—* 1 Chron. xviii. 17.

were both only the vicars of Abiathar, and heads of the sacerdotal families, the *second priests*, to use the language of Scripture, 2 Kings xxv. 18. The former was of the family of Eleazar, (1 Chron. vi. 8,) the other of Ithamar. The family of Eli was now declining fast; and in the next reign the other family was advanced to the high-priesthood, Abiathar and his posterity being quite thrown out. *Seraiah was the scribe*—Or secretary of state, as we now speak. But Bishop Patrick observes, that as the word ספר *sopher*, which we translate *scribe*, imports something of learning, as the word scribe, so often occurring in the New Testament, also does, he takes Seraiah to have been the king's prime counsellor in the law. And others think there were two of this character, one an ecclesiastical and the other a civil scribe. Thus "the sacred writer no sooner gives us an account of David's executing justice and judgment, but he immediately adds a list of the great officers then employed by him. For a principal part of a king's wisdom, as well as of his felicity, consists in the choice of able ministers to discharge the great offices of the state."—Delaney.

Verse 18. *Benaiah, &c.*—Benaiah was one of David's three worthies of the second order; eminent for many great exploits, of which three only are recounted by the sacred historian. *Was over both the Cherethites and the Pelethites*—These were undoubtedly soldiers of some kind, and even such as were eminent for their valour and fidelity to the king, as is evident from 2 Sam. xv. 18, and xx. 7; and 1 Kings i. 38, 44; yet they were not common soldiers, but probably the constant guards of David's person; like the Prætorian bands among the Romans. Josephus calls them *keepers of the body*, or *body-guards*, who never departed from the place where the king was. That *Cherethites* is sometimes another word for *Philistines*, appears plainly from Zeph. ii. 5, and Ezek. xxv. 16. But, "that David's guards were native Philistines, of his mortal enemies, is not to be imagined, even although we should suppose them proselytes. For how could their being proselyted more effectually recommend the fidelity of any men to him than being natives of his own country, and known and tried subjects? The only question, then, is, why any of his own subjects should be called Cherethites; and the answer is obvious. They were called so from their having gone with him into Philistia, and continued there with him all the time that he was under the protection of Achish. These were they who resorted to him from the beginning, in his utmost distress; and clave to him in all his calamities; and it is no wonder if men

over both the * Cherethites and the A. M. 2964
Pelethites; and David's sons were B. C. 1040
¹⁵ chief rulers.

* 1 Sam. xxx. 14.—¹⁵ Or, *princes*, Chap. xx. 26.

of such approved fidelity were in a more intimate degree of favour and confidence with the king, and enjoyed, among other privileges, an exemption from the authority of the captain-general, and were placed under peculiar commanders. And it will be no uncommon thing in the history of any country, to find legions and bands of soldiers, denominated, not from the place of their nativity, but that of their residence; as General Monk's troops, who sojourned with him in Scotland, were called *Coldstreamers*."—Delaney. The same author apprehends the Pelethites to have been another body of troops, made up of those valiant men who resorted to David when he resided at Ziklag, among whom we find one Pelet, the son of Azmaveth, (1 Chron. xii. 3,) who, it is supposed, became their captain, and from whom they were called Pelethites, as the soldiers disciplined by Fabius and Iphicrates were called Fabians and Iphicratians. "Now, as the Cherethites adhered to David and followed his fortune from the beginning, they justly held the first degree of favour with him, and therefore they are always placed before the Pelethites, who only resorted to him when he was in Ziklag; and for that reason were only entitled to the second degree of favour." See 1 Sam. xxx. 14. It must be observed, however, that the Chaldee interpretation of these terms is, *archers* and *slingers*, an interpretation which is defended by a learned professor abroad, deriving the name *Cherethite* from *Caratha*, which, in the Arabic language, signifies *to hit the mark*, and *Pelethite*, from *pelet*, which in the same language, among other things, signifies *to be alert*, *to leap*, *to run swiftly*. The latter, therefore, he thinks, were soldiers chosen for their speed, and were light armed, like the Roman *velites*, who, with their other weapons, carried very light arrows, which were called *pelles*, and the use of which came from the East.

And *David's sons were chief rulers*—For so the Hebrew word, כהנים, *cohanim*, generally translated *priests*, must often be interpreted. Indeed it signifies any ministers, either of God or of man. David's sons, being of the tribe of Judah, and not of the posterity of Aaron, could not be priests, according to the law. But they were among the principal officers of his court, the prime ministers of his household. Upon the whole, we find by this chapter that so long as David was zealous for the honour of God, and faithful in the discharge of his duty, God defended and protected him against his enemies, and blessed him with glory and happiness; but the scene changed when he provoked God by his sins, as we see in the sequel of his history.

CHAPTER IX.

David sends for Jonathan's son, Mephibosheth, 1-6. Restores to him all the land that was Saul's, and appoints him to eat at his own table, 7-13.

A. M. 2964.
B. C. 1040.

AND David said, Is there yet any that is left of the house of Saul, that I may ^a show him kindness for Jonathan's sake?

2 And there was of the house of Saul a servant whose name was ^b Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he.

3 And the king said, Is there not yet any of the house of Saul, that I may show ^c the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is ^d lame on his feet.

4 And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of ^e Machir, the son of Ammiel, in Lo-debar.

^a 1 Sam. xviii. 3; xx. 14, 15, 16, 17, 42; Proverbs xxvii. 10. ^b Chapter xvi. 1; xix. 17, 29.—^c 1 Sam. xx. 14.—^d Chapter iv. 4.

NOTES ON CHAPTER IX.

Verse 1. *And David said, Is there any left of the house of Saul*—Having ended the wars in which he had been engaged, and settled his kingdom and court, and enjoyed a short interval of peace and tranquillity, like a gleam of sun-shine in the intermittings of a storm, he now begins to consider what private obligations he was under, especially to the house of Saul, and above all to Jonathan. His prosperity had, hitherto, in no degree upset him; on the contrary, the blessings God had bestowed upon him appear to have been followed by an increase of gratitude and love to his divine benefactor, and zeal for his glory. These pious dispositions had lately given birth to a resolution of building a most magnificent temple to God's honour. And he had already made a noble provision for the work. Religion was his first care, and friendship now became his second. He recollected the strong and solemn ties thereof between him and Jonathan, confirmed by the most sacred oaths and engagements; and his present retirement from the hurry and din of war left him at leisure to reflect upon, and take proper measures to fulfil them. *That I may show him kindness for Jonathan's sake*—He does not say, *Is there any left of the house of Jonathan?* for he seems to have had no idea that he had left any son or descendant; but thought his kindness and obligation were to pass to the next of his kindred. As for Mephibosheth, he was very young and obscure, and probably concealed by his friends, lest David should cut him off, according to what had been the usual practice of princes in like cases.

A. M. 2964.
B. C. 1040.

5 ¶ Then King David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when ¹ Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7 ¶ And David said unto him, Fear not; ^f for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What is thy servant, that thou shouldest look upon such ^g a dead dog as I am?

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, ^h I have given unto

^e Chapter xvii. 27.—¹ Called, *Meribbaal*, 1 Chron. viii. 34. ^f Verses 1, 3.—^g 1 Sam. xxiv. 14; Chap. xvi. 9.—^h Chap. xvi. 4; xix. 29.

Verse 4. *He is in the house of Machir*—This Machir appears to have been a generous man, who entertained Mephibosheth out of mere compassion, not of disaffection to David: for afterward we find him kind to David himself, when he fled from Absalom. David now little thought that the time would come when he himself should need his assistance. Let us be forward to give, because we know not what we ourselves may some time want.

Verses 6-8. *He fell on his face and did reverence*—As the manner was when men came into the presence of the king or king's son; for thus David himself prostrated himself before Jonathan, 1 Sam. xx. 41. *I will restore thee all the land of Saul thy father*—That is, according to our mode of speaking, *thy grand-father*. This land was, perhaps, the family estate of Saul, to which he had annexed other lands for his private use. But because they had been taken by virtue of Saul's royal prerogative, therefore they were now considered, and perhaps had been seized, as appertaining to his successor on the throne, David. *And he bowed himself*—It is good to have the heart humbled under humbling providences. If, when divine providence brings our condition down, divine grace bring our spirits down, we shall be easy. *That thou shouldest look on such a dead dog*—This is a high expression of humility; for a dog was accounted a vile and unclean creature, and a dead dog as of no use at all. And it is likely that Mephibosheth spoke this, both in regard of his bodily infirmity of lameness, and because he was not instructed in, or had no natural genius for affairs of state.

A. M. 2964. thy master's son all that pertained to
B. C. 1040. Saul, and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat : but Mephibosheth thy master's son ⁱ shall eat bread alway at my table. Now Ziba had ^a fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded

ⁱ Verses 7, 11, 13 ; Chap. xix. 28.—^k Chap. xix. 17.

Verses 10-13. *Mephibosheth shall eat bread alway at my table*—Now David declares publicly what he had said privately to Mephibosheth. His family was to be maintained by the fruit of the estate that David gave him, though he himself was to eat always with David. *And he was lame on both his*

his servant, so shall thy servant do. A. M. 2964.
As for Mephibosheth, *said the king*, B. C. 1040.
he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, ¹ whose name was Micah. And all that dwelt in the house of Ziba were servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem : ^m for he did eat continually at the king's table ; and ⁿ was lame on both his feet.

¹ 1 Chron. viii. 34.—^m Verses 7, 10.—ⁿ Verse 3.

feet—Or, *though he was lame, &c.* This defect and blemish did not hinder him from being entertained by the king with the greatest kindness ; which procured him, though despicable in his person, honour from the people, as one in great favour with the king.

CHAPTER X.

David's ambassadors are abused by Hanun, 1-4. The Ammonites prepare for war and are routed, 5-14. Their allies, the Syrians, rally and are defeated again, 15-19.

A. M. 2967. **AND** it came to pass after this, that
B. C. 1037. the ^a king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will show kindness unto Hanun the son of Nahash, as his father showed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

^a 1 Chron. xix. 1, &c.

NOTES ON CHAPTER X.

Verse 1. *The king of the children of Ammon died*—Who, it appears by the next verse, was Nahash, to whom Saul gave a very great defeat at Jabesh-gilead, 1 Sam. xi.

Verse 2. *As his father showed kindness unto me*—All generous minds are full of gratitude and compassion. David here remembers the ancient benefits which he had received from Nahash, and pitied his son, who had lost such a father. What those benefits were is uncertain. It is probable, however, that, being an enemy to Saul, who had given him a great overthrow, he proved a friend to David when he was persecuted by him, sent him relief and assistance, and perhaps offered him his protection. *David sent to comfort him*—According to the present custom among princes, who send some of their courtiers to condole with those, under any loss or

3 And the princes of the children A. M. 2967.
of Ammon said unto Hanun their B. C. 1037.
lord, ¹ Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle,

¹ Heb. *In thine eyes doth David?*

suffering, with whom they live in friendship. And as, it appears, there had hitherto been friendship between David and him, we must conclude that what is said of the spoils of the children of Ammon, chap. viii. 12, is mentioned by way of anticipation, and is to be understood of the spoils taken after the victory spoken of in this chapter.

Verses 3, 4. *Hath not David sent to search the city?*—Nothing is so well meant, but it may be ill interpreted ; and is wont to be so by men who love none but themselves. *And shaved off the one half of their beards, and cut off their garments in the middle*—He must not only have been very credulous, but of a bad and hasty temper ; otherwise he would have dismissed them civilly, how much soever his courtiers suspected them ; or have kept them in an honourable custody till the truth had been discovered. But this was the highest disgrace he could put

A. M. 2967. ^b *even* to their buttocks, and sent
B. C. 1037. them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they ^c stank before David, the children of Ammon sent and hired ^d the Syrians of Beth-rehob, and the Syrians of Zobah, twenty thousand footmen, and of King Maacah a thousand men, and of ² Ish-tob twelve thousand men.

7 And when David heard of *it*, he sent Joab, and all the host of ^e the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and ^f the Syrians of Zobah, and of Re-

^b Isa. xx. 4; xlvii. 2.—^c Gen. xxxiv. 30; Exod. v. 21; 1 Sam. xiii. 4.—^d Ch. viii. 3, 5.—^e Or, *the men of Tob*, Judg. xi. 3, 5.

upon them. For the wearing of long beards and long garments was then, as it is still, the fashion of the East, where they were deemed badges of honour; and consequently the cutting off and curtailing of either was regarded as the greatest indignity; nay, in some places, the cutting off the beard was not only looked upon as a matter of the highest reproach, but also of the severest punishment. So it was anciently among the Indians, as we learn from Nicolaus Damascenus, mentioned by Stobæus, who says, that the king commanded the greatest offenders to be shaven, as the greatest punishment he could inflict upon them. And so it is at this day among the Persians. And it was one of the most infamous punishments of cowardice in Sparta, that they who turned their backs in the day of battle were obliged to appear abroad with one half of their beards shaved, and the other unshaved. There were two reasons which caused the eastern people of old, as they cause them at present, to look upon the beard as venerable: 1st, They considered it as a natural ornament, designed to distinguish men from women. 2d, It was the mark of a free man, in opposition to slaves. So that, in every view, the indignity offered by Hanun to the ambassadors of David was capital, and, it seems, the greatest he could have done them. It was a violation of the law of nature, of hospitality, and the right of nations. Insult and contumely were added to the disgrace; half the beard was cut off to make them look ridiculous, and half the robe to make their figures at once more contemptible and indecent.—Delaney, Bishop Patrick, and Plut. in Agesilao.

Verse 5. *Tarry at Jericho*—Which was the first place to which they came in the land of Canaan, and then a private village, where they might remain obscure till they were fit to appear in public. *Until your beards be grown*—For though it was well

hob, and Ish-tob, and Maacah *were* A. M. 2967.
B. C. 1037. by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 ^g Be of good courage, and let us ^h play the men for our people, and for the cities of our God: and ⁱ the LORD do that which seemeth him good.

^g Chap. xxiii. 8.—^f Verse 6.—^g Deut. xxxi. 6.—^h 1 Sam. iv. 9; 1 Cor. xvi. 13.—ⁱ 1 Sam. iii. 18.

known how they came to be deprived of them, yet it was not fit that persons of their quality should appear unlike all other men.

Verse 6. *When the children of Ammon saw that they stank, &c.*—They wanted not intelligence how heinously David resented the barbarous usage of his ambassadors; which is expressed by a phrase signifying that they were become very odious to him.

Verses 7, 8. *He sent Joab and all the host*—He did not think it prudent to stay till they assaulted him in his own country, but went and invaded theirs. *And the children of Ammon came out, &c.*—They drew up their army, either before Rabbah, the metropolis of the country, or before Medeba, in the borders of it, where their confederates were pitched, 1 Chron. xix. 7.

Verse 9. *The front of the battle*—Hebrew, *the face of the battle*; *was against him before and behind*—That is, they had divided their forces, the Syrians appearing before him, and the Ammonites behind him. *He put them in array against the Syrians*—He also, like an expert commander, presently divided his army into two bodies, and picked out the best soldiers to engage the Syrians, who, it seems, were the strongest, or the most valiant.

Verse 12. *Be of good courage, &c.*—These words, it is likely, were not spoken to Abishai alone, but to all the army by their officers, that they might not be disheartened at the sight of such numerous forces as in a manner encompassed them, but be so much the more resolute for the preservation of their country. *And the Lord do that which seemeth him good*—If they did their duty, he trusted Divine Providence would favour them. But if not, he would be resigned to God's will: he would piously leave the issue with him. And when we have done our part, according to the duty of our place, we may, with the greatest satisfaction, leave the event with God; not thinking

A. M. 2967. 13 And Joab drew nigh, and the
B. C. 1037. people that *were* with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

About 15 ¶ And when the Syrians saw that
B. C. 1036. they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond ³the river: and they came to Helam: and ⁴Shobach the captain of the host of Hadarezer *went* before them.

³ That is, *Euphrates*.—⁴ Or, *Shophach*, 1 Chron. xix. 16.

that our efforts bind him to prosper us, but that he may still do as he pleaseth, and yet hoping for his salvation in his own way and time.

Verses 13, 14. *Joab drew nigh unto battle against the Syrians*—He acted very wisely in assaulting the mercenary army first; for they that are hired to fight generally take great care to save themselves, having little regard to the cause for which they fight. *Then fled they also*—They seem not to have struck a stroke, but provided for their safety by retiring into the city, near to which their army was drawn up. *So Joab returned*—Here is no account of the number of the slain, who, probably, were few, because they did not fight, but flee. The year also seems to have been so far spent that it was not a fit season for laying siege to the city. See chap. xi. 1.

Verses 15, 16. *They gathered themselves together*—Fearing David would fall upon them for assisting his enemies, they resolved to be beforehand with him, and therefore levied a new army to invade his territories. *And Hadarezer*—Who was king of Aram Zoba, in Mesopotamia; *sent and brought out the Syrians that were beyond the river*—That is, beyond Euphrates, which was the bound of his territories eastward, chap. viii. 3.

Verses 17, 18. *David passed over Jordan*—In this expedition David seems to have commanded his army in his own person. But, notwithstanding, the Syrians appear to have begun the fight. *David slew the men of seven hundred chariots, &c.*—The parallel place, 1 Chron. xix. 18, reads, *seven thousand men that fought in chariots, and forty thousand footmen*, and not *horsemen*, as here. It is probable, either that horse and foot were mixed together, and that, in all, there were slain forty thousand of them, part horsemen and part footmen; or, as many learned men suppose, that some error has crept into

17 And when it was told David, A. M. 2968.
B. C. 1036. he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand ^khorsemen, and smote Shobach, the captain of their host, who died there.

19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and ^lserved them. So the Syrians feared to help the children of Ammon any more.

^k 1 Chron. xix. 18, *footmen*.—^l Chap. viii. 6.

the text in one of the places. Houbigant is of opinion, that the text here, corrected from the parallel passage, should be read, *David destroyed seven thousand horsemen, seven hundred chariots, and forty thousand footmen*.

Verse 19. *The kings that were servants to Hadarezer*—He being the most powerful prince in those parts, it appears there were several petty kings that were subject to him. *They made peace with Israel, and served them*—As it is likely Hadarezer himself also did: whereby God fulfilled his promise to Abraham, (which was renewed to Joshua,) of enlarging the dominion of his posterity as far as Euphrates. See Gen. xv. 18; Josh. i. 2, 3, 4. Wonderful to reflect on! kingdoms and vast tracts of country, which were promised by God, ages before, to the posterity of a man who had not one foot of property in them, we see here all falling, with a very particular exactness, under the dominion of one of the posterity of him to whom they had been promised! So faithful is God, and all his purposes will be fulfilled! Thus, in the space of nineteen or twenty years, David had the happiness of finishing gloriously eight wars, all righteously undertaken, and all honourably terminated; namely, 1st, The civil war with Ish-bosheth: 2d, The war against the Jebusites: 3d, Against the Philistines and their allies: 4th, Against the Philistines alone: 5th, Against the Moabites: 6th, Against Hadarezer: 7th, Against the Idumeans: 8th, Against the Ammonites and Syrians. We shall soon see this last entirely completed, by the conquest of the kingdom of the Ammonites, abandoned by their allies. What glory for the monarch of Israel, had not the splendour of this illustrious epocha been obscured by a complication of crimes, of which one could never have even suspected him! See Delaney.

CHAPTER XI.

David commits adultery with Bath-sheba, 1-5. Endeavours to father the child upon Uriah, 6-13. Contrives the death of Uriah, 14-25. Marries Bath-sheba, 26, 27.

A. M. 2969. B. C. 1035. **AND** it came to pass, ¹after the year was expired, at the time when kings go forth to battle, that ^aDavid sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

2 ¶ And it came to pass in an evening-tide, that David arose from off his bed, ^band walked upon the roof of the king's house: and from

the roof he ^csaw a woman washing herself; and the woman was very beautiful to look upon. A. M. 2969. B. C. 1035.

3 And David sent and inquired after the woman. And one said, Is not this ²Bath-sheba the daughter of ³Eliam, the wife ^dof Uriah the Hittite?

4 And David sent messengers and took her: and she came in unto him, and ^ehe lay with her; (⁴for she was ^fpurified from her uncleanness;) and she returned unto her house.

¹ Heb. at the return of the year, 1 Kings xx. 22, 26; 2 Chr. xxxvi. 10. — ^a 1 Chron. xx. 1. — ^b Deut. xxii. 8. — ^c Genesis xxxiv. 2; Job xxxi. 1; Matt. v. 28. — ² Or, Bath-shuah, 1 Chron. iii. 5.

³ Or, Ammiel. — ^d Chap. xxiii. 39. — ^e Psal. li. title; James i. 14. — ^f Or, and when she had purified herself, &c., she returned. Lev. xv. 19, 28; xviii. 19.

NOTES ON CHAPTER XI.

Verse 1. *After the year was expired*—Hebrew, at the return of the year: when that year ended, and the next began, which was in the spring-time. *When kings go forth to battle*—Which is, when the ground is fit for the march of soldiers, and brings forth provision for man and beast. *David sent Joab and all Israel*—All his soldiers. *And they destroyed the children of Ammon*—Laid waste their country, and killed all the people they could meet with. *But David tarried still at Jerusalem*—He committed the care of this war to Joab, and did not himself go out to fight, as he had done against Hadarezer: had he been now on his post, at the head of his forces, he had been out of the way of temptation.

Verse 2. *David arose from off his bed*—Where he had lain down to sleep in the heat of the day, as the manner was in those countries; and where he had probably slept for some time. The bed of sloth often proves the bed of lust. *And walked upon the roof of his house*—To take the fresh air, for the roofs of the houses in that country were flat for this purpose. *He saw a woman washing herself*—In a bath, which was in her garden; probably from some ceremonial pollution.

Verse 3. *David sent and inquired after the woman*—Thus, instead of suppressing that desire which the sight of his eyes had kindled, he seeks rather to feed it; and first inquires who she was; that if she were unmarried he might make her either his wife or his concubine. *And one said, Is not this Bath-sheba?*—This seems to have been an answer given by some one to David's inquiry. Uriah is called a Hittite, because he was such by nation, but a proselyte to the Jewish religion; and for his valour made one of the king's guards among the Cherethites and the Pelethites; which was the reason, perhaps, that he had a house so near the king's.

Verse 4. *David sent messengers and took her*—From her own house into his palace, not by force, but by persuasion. *And he lay with her*—See how all the way to sin is down hill! When men begin they cannot soon stop themselves. *And she returned*

unto her house—With a guilty conscience, and oppressed with terror, no doubt; for she had committed a sin for which the law condemned her to be stoned. She returned, it is probable, early in the morning, to prevent discovery. But how little did it avail to conceal from man a crime, of the commission of which the holy and sin-avenging God, who is no respecter of persons, had been a witness. Alas for poor Bath-sheba! Her confusion and distress were doubtless unutterable. But, in the mean time, who can describe the wretched state of David's mind, when the tumult of passion was subsided, Bath-sheba departed, and reason and reflection returned! "The calm reflections of a spirit truly religious," says Dr. Delaney, "will best imagine the horrors of so complicated a guilt on the recoil of conscience; when all those passions whose blandishments, but a few moments before, deluded, seduced, and overset his reason, now resumed their full deformity, or rushed into their contrary extremes; desire, into distraction; the sweets of pleasure, into bitterness of soul; love, into self-detestation; and hope, almost into the horrors of despair. The wife of one of his own worthies, apparently an innocent and a valuable woman, abused, and tainted, and brought to the very brink of ruin and infamy!" A brave man basely dishonoured! and a faithful subject irreparably injured! The laws of God trampled under foot, of that God who had so eminently distinguished, exalted, and honoured him! Well might he cry out, in the anguish of this distracted condition, *Fearfulness and trembling are come upon me, and horror hath overwhelmed me.* In one word, his condition was now so dreadful that it was not easy to bring himself to the presumption of even petitioning for mercy! And this I take to be the true reason why we find no psalm of David penned upon this occasion." Here we may observe, that any other historian but the sacred would have endeavoured to draw a veil over the conduct of the admired hero of his story, that his reader might not see him falling into such crimes as would shock us even in the most abandoned of men. But the Scriptures are divine. They were

A. M. 2969. 5 ¶ And the woman conceived, and
B. C. 1035. sent and told David, and said, *I am*
with child.

6 And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded of *him* ⁵ how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and ⁵ wash thy feet. And Uriah departed out of the king's house, and there ⁶ followed him a mess of *meat* from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying,

⁵ Heb. of the peace of, &c.—⁶ Gen. xviii. 4; xix. 2.

written by persons whom divine inspiration had raised above the low thoughts of the mere human mind, and they therefore proceed in another manner. They give us a faithful account of things, without any false colouring, without partiality to any one, without concealing the blemishes or vices of the most favoured characters. For they were intended as well to instruct us by the sins of these persons as by their virtues, and therefore set forth their example in all its parts, that we may as well learn to shun the former as to imitate the latter. We have in this crime of David with Bath-sheba as strong a picture represented to us, as ever was set before the eyes of men, of the true nature and progress of vice, how it insinuates itself into the corrupt minds of men, how easily it overcomes them, if not resisted, and how it proceeds from bad to worse, till, it may be, it plunges them into the greatest depth of iniquity and misery, even, as we see here, into adultery and murder!

Verses 5, 6. *The woman conceived, and sent and told David*—She was afraid of infamy, and perhaps of the severity of her husband, who might cause her to be stoned. And therefore she prays David to consult her honour and safety. *Send me Uriah the Hittite*—It is likely David ordered an account of the state of the war to be sent by him, as a colour for having sent for him home.

Verses 8, 9. *David said, Go down to thy house*—Not doubting but he would there converse with his wife, and so hide their sin and shame. *There followed him a mess of meat from the king*—In token of David's peculiar favour and kindness to him; and that, eating freely of good cheer, he might be the more desirous of enjoying the company of his wife. *But Uriah slept at the door of the king's house*—Like a true soldier, he lay all night in the guard-chamber, and did not go home to his wife. This he did by the secret influence of God upon his mind, and the order of his wise providence, that David's

Uriah went not down unto his house, A. M. 2969.
David said unto Uriah, *Camest thou* B. C. 1035.
not from *thy* journey? why *then* didst thou
not go down unto thy house?

11 And Uriah said unto David, ^h The ark, and Israel, and Judah, abide in tents; and ⁱ my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into my house, to eat and to drink, and to lie with my wife? *As* thou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him

^h Heb. went out after him.—^h Chap. vii. 2, 6.—ⁱ Chap. xx. 6.

sin might be brought to light notwithstanding all his contrivances to conceal it.

Verse 10. *David said, Camest thou not from thy journey?*—Wearied with hard service and travel; nor did I expect or desire that thou shouldst now attend upon my person, or keep watch among my guards. He still artfully pretends kindness to him, and great care of him.

Verse 11. *The ark, and Israel, and Judah, abide in tents*—It appears by this that the custom which we read of, 1 Sam. iv. 4, of carrying the ark with them into the field, was still continued. It was done, no doubt, both for the encouragement of the army, who were taught to consider it as a token of the divine presence with them, and favour to them, and also for their direction, that they might consult God in any difficult case. *My lord Joab and the servants of my lord are in the open field*—In tents which are in the fields. His meaning is, now, when God's people are in a doubtful and dangerous condition, it becomes me to sympathize with them, and to abstain even from lawful delights. What a generosity of temper does Uriah show in these words! David's heart, one might have expected, would have been deeply touched to think how he had abused so brave a man, and how vilely he had indulged himself in sinful pleasures, while this man, and the rest of the brave army, were gloriously enduring all manner of hardships, and refusing the most innocent gratifications, for his service and the service of their country. But, alas! he was at present in so corrupt a state of mind, that he was rather grieved than rejoiced to find Uriah so true a soldier.

Verses 12, 13. *Tarry here to-day*—He pretended still more kindness to him in giving him time to rest himself after his journey; and perhaps pretended also that he could not sooner finish the despatches which he intended to send by him to Joab. *When David had called him in*—Invited him to supper the night before he went away. *And he made him*

A. M. 2969. ^k drunk: and at even he went out to
B. C. 1035. lie on his bed ^l with the servants of
his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that
David ^m wrote a letter to Joab, and sent *it* by
the hand of Uriah.

15 And he wrote in the letter, saying, Set ye
Uriah in the forefront of the ⁿ hottest battle, and
retire ye ^o from him, that he may ^p be smitten,
and die.

16 And it came to pass, when Joab observed
the city, that he assigned Uriah unto a place
where he knew that valiant men *were*.

17 And the men of the city went out, and
fought with Joab: and there fell *some* of the

people of the servants of David; and A. M. 2969
Uriah the Hittite died also. B. C. 1035

18 ¶ Then Joab sent and told David all the
things concerning the war;

19 And charged the messenger, saying, When
thou hast made an end of telling the matters of
the war unto the king,

20 And if so be that the king's wrath arise,
and he say unto thee, Wherefore approached ye
so nigh unto the city when ye did fight? knew
ye not that they would shoot from the wall?

21 Who smote ^q Abimelech the son of ^p Jerub-
besheth? did not a woman cast a piece of a
mill-stone upon him from the wall that he died
in Thebez? why went ye nigh the wall?

^m Genesis xix. 33, 35.—ⁿ Verse 9.—^m 1 Kings xxi. 8, 9.
⁷ Heb. strong.

^q Heb. from after him.—^u Chapter xii. 9.—^o Judges ix. 53
^p Judg. vi. 32, Jerubbaal.

drunk—He made him *merry*, as the Hebrew word often signifies. He caused him to drink more than was proper. What mean and shameful contrivances did David employ against this brave man! How base is sin, how low it will make men stoop, and what vile and unworthy things it will induce them to do! This was a great addition to David's sin, that by one evil he endeavoured to effect another; by intoxicating Uriah he strove to make him forget his oath before mentioned.

Verse 15. *Retire ye from him, that he may be smitten and die*—Thus swift is the progress of vice! thus does it lead from bad to worse! thus does it corrupt man's whole nature, and bring him to such degeneracy as he could not before have thought himself capable of! So far is David from repenting, that he seeks to cover one scandalous and wicked action by another still more scandalous and wicked; to conceal the great crime of adultery by the still greater crime of murder! How are the beginnings of sin to be dreaded! for who knows where they will end? David hath sinned, therefore Uriah must die. That innocent, valiant, gallant man, who was ready to die for his prince's honour, must die by his prince's hand! See how *fleshly lusts war against the soul*, and what devastation they make in that war! How they blind the eyes, sear the conscience, harden the heart, and destroy all sense of honour and justice! See the shameful and deplorable change which they have made in David. Is this the man whose heart smote him because he had cut off Saul's skirt? who more than once generously saved the life of his most bitter enemy when he had it in his power; but who is now using the basest contrivances to take away the life of a most worthy and faithful servant? Is this he that executed judgment and justice to all his people; and that exercised himself in God's laws day and night, conscious what extraordinary favours he had received from him, and the infinite obligations he was under to him; the just, the generous, the pious David? Yes, this is the very man. Alas!

how can he do such unjust and base actions? How can he be so ungrateful to his heavenly benefactor, as thus to transgress and trample under foot his law in the most capital of all its articles? How can he give such scandal and cause of stumbling to his subjects, whose piety and virtue he was appointed to promote? And how can he thus expose to contempt and reproach the true religion among the idolatrous nations all around? Alas! sin, through its deceitfulness, has gained entrance, and re-established its empire in his soul! Sin has produced this horrid transformation in the mind and heart of one of the bravest and worthiest of men. Reader, take warning, and withstand the first assaults of evil, lest, if they once prevail, they deprive thee of all religious and moral sense and feeling, and plunge thee into the greatest depth of guilt and baseness, to the present dishonour of God and religion, and thy own everlasting ruin and misery!

Verses 16, 17. *Where he knew that valiant men were*—He ordered him, with others, to attack a part of the city which he knew would be valiantly defended; or out of which he knew the best men they had in the city would issue forth against them. Joab also was herein very guilty in complying with David's wicked command; unless he supposed that Uriah had committed some great crime, for which David, consulting his honour, chose to punish him in this manner, rather than openly. *The men of the city went out*—They seem to have made a sally out of the city upon the Israelites, when they saw the latter were preparing for an assault. *There fell some of the servants of David*—This was a further aggravation of David's sin, that he not only exposed an innocent and a valiant faithful servant to be killed, but other persons also with him, who might otherwise have lived to have done good service to their country. For it is not to be imagined that David meant Uriah to be set alone in the fore-front of the battle, where the service was hottest, but that there was to be a party with him, whom he was to lead

A. M. 2969. Then say thou, Thy servant Uriah
B. C. 1035. he Hittite is dead also.

22 ¶ So the messenger went, and came and showed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants: and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger,

⁹ Heb. *be evil in thine eyes.*—¹⁰ Heb. *so and such.*

on. This was accordingly ordered by Joab, and those men fell with Uriah.

Verse 25. *Let not this thing displease thee*—Be not disheartened by this loss. David showed no sign of grief or displeasure at these tidings, as he heard the news, which he desired, of Uriah's death. *The sword devoureth one as well as another*—Makes no distinction between good and bad. *Make thy battle more strong, &c.*—Assault the city with greater force, till thou art made master of it. *And encourage thou him*—Joab and his soldiery.

Verse 27. *When the mourning was past*—Which

Thus shalt thou say unto Joab, Let A. M. 2969
not this thing ⁹ displease thee, for the B. C. 1035.
sword devoureth ¹⁰ one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she ^a became his wife, and bare him a son. But the thing that David had done ¹¹ displeased the LORD.

^a Chap. xii. 9.—¹¹ Heb. *was evil in the eyes of.*

commonly continued only the space of seven days, 1 Sam. xxxi. 13; nor could the nature of the thing admit of longer delay, lest the too early birth of the child should discover David's sin. *Bare a son*—By which it appears that David continued in the state of impenitence for divers months together, and this, notwithstanding his frequent attendance upon God's ordinances—which is an eminent instance of the corruption of man's nature, of the deceitfulness of sin, and of the tremendous judgment of God in punishing one sin by delivering a man up to another.

CHAPTER XII.

Nathan delivers and applies his parable, 1–12. David repents and is forgiven, but punished, 13, 14. The sickness and death of the child, with David's behaviour on the occasion, 15–23. The birth of Solomon, 24, 25. The taking of Rabbah, 26–31.

A. M. 2970. AND the LORD sent Nathan unto
B. C. 1034. David. And ^a he came unto him, and ^b said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing save one

^a Psa. li. title.—^b Chap. xiv. 5; 1 Kings

NOTES ON CHAPTER XII.

Verse 1. *The Lord sent Nathan unto David*—When the ordinary means did not awaken David to repentance, God takes an extraordinary course. Thus the merciful Lord pities and prevents him who had so horribly forsaken God. *He said*—He prudently ushers in his reproof with a parable, after the manner of the eastern nations, that so he might surprise David, and cause him unawares to give sentence against himself.

Verses 2, 3. *Many flocks and herds*—Denoting David's many wives and concubines, with whom he might have been satisfied. *One little ewe-lamb*—It

little ewe-lamb, which he had bought A. M. 2970.
and nourished up: and it grew up B. C. 1034.

together with him, and with his children; it did eat of his own ¹ meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich

xx. 35–41; Isaiah v. 3.—¹ Heb. *morsel.*

appears by this that Uriah had but one wife, with whom he was well contented. *Which he had bought*—Or, *had procured*. Men frequently purchased their wives in those days, giving to their parents a sum of money for them. *It did eat of his meat, &c.*—These words express the exceeding care which the poor man took of his one sheep, and the value he put upon it, as being, in some manner, his chief substance, furnishing him with milk for food, and wool for clothing; and they are intended to signify how dear his wife was to Uriah, and the high estimation in which he held her.

Verse 4. *There came a traveller unto the rich*

A. M. 2970. man, and he spared to take of his
B. C. 1034. own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing² shall surely die.

6 And he shall restore the lamb^c four-fold, because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, Thou art the

^a Or, is worthy to die, or, is = son of death, 1 Samuel xxvi. 16.
^c Exod. xxii. 1; Luke xix. 8.

man—This aptly signifies David's roving affection, which he suffered to wander from his own home, and to covet another man's wife. The Jewish doctors say it represents the evil disposition or desire that is in us, which must be carefully watched and resisted when we feel its motions. *But took the poor man's lamb*—Nathan, in this parable, omits touching the murder committed to cover the adultery, perhaps in order that David might not readily apprehend his meaning, and so be induced, unawares, to pronounce sentence of condemnation upon himself.

Verses 5, 6. *David's anger was greatly kindled, &c.*—So many base and aggravated circumstances appeared to him to attend it, that he thought it deserving of capital punishment. *The man shall surely die*—This seems more than the fact deserved, or than he had commission to inflict for it. But it is observable that David now, when he was most indulgent to himself, and to his own sin, was most severe, and even unjust, to others, as appears by this passage, and the following relation, (verse 31,) which was done in the time of David's impenitent continuance in his sin. *He shall restore the lamb four-fold*—This was agreeable to the law, Exod. xxii. 1.

Verse 7. *Nathan said to David, Thou art the man*—Though he took such a mild, gentle, and prudent manner to bring David to a proper view and just sense of his sin, yet he deals faithfully with him at the last, and sets his iniquity before him in all its aggravations. Thus, in a similar way, by most appropriate and striking parables, our Lord set the sin which the Jews were about to commit in crucifying him before them in so clear a light, and showed it to be so inexcusable, that they were led, before they were aware, to pass an equally severe sentence against themselves. See Matt. xxi. 28-46. The Jews, however, when they perceived that Christ referred to them in his parables, were only exasperated the more, and sought the sooner to lay hands on him. But David being, although greatly fallen, of a different spirit, was brought by Nathan's words to deep and lasting repentance. O, how did Nathan's application of his parable, *Thou art the man*, pro-

man. Thus saith the LORD God of A. M. 2970
Israel, I^d anointed thee king over B. C. 1034.
Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9^e Wherefore hast thou^f despised the commandment of the LORD, to do evil in his sight? ^ethou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife,

^d 1 Samuel xvi. 13.—^e 1 Samuel xv. 19.—^f Numbers xv. 31.
^e Chap. xi. 15, 16, 17, 27.

nounced in all the dignity and authority of the prophetic character, sink into David's soul! especially when he proceeded to a further explication of the greatness of his iniquity, which he does in the following words. *Thus saith the Lord God of Israel*—Nathan now speaks, not as a petitioner from a poor man, but as an ambassador from the great Jehovah. *I anointed thee king over Israel, &c.*—Thus he aggravates David's sin, from the obligations he was under to God, who had raised him to the highest dignity from a very low condition, and had extricated him from the greatest dangers and distresses.

Verse 8. *I gave thee thy master's house*—All that pertained to him as a king, which came, of course, to David, as his successor. *Thy master's wives into thy bosom*—For the wives of a king went along with his lands and goods unto his successor, it being unlawful for the widow of a king to be wife to any but a king, as appears by the story of Adonijah. The expression in the text, however, does not necessarily signify that David married any of them; nor have we any proof that he did. Indeed, it is doubtful whether he could consistently with the law of God. See Lev. xviii. 8, 15. The meaning seems only to be, that God put them into David's power, together with Saul's house and other property. *And gave thee the house of Israel*—Dominion over the twelve tribes. *And if that had been too little, &c.*—He needed but have asked, and God would have given him all he could have reasonably desired.

Verse 9. *Thou hast killed Uriah*—David's contriving his death was as bad as if he had killed him with his own hand. *With the sword of the children of Ammon*—This was an aggravation of his crime, that he caused him to be slain by the professed enemies of God, who doubtless triumphed in the slaughter of so great a man. *Hast taken his wife, &c.*—To marry her whom he had defiled, and whose husband he had slain, was an affront upon the ordinance of marriage, making that not only to palliate, but in a manner to consecrate such villanies. In all this he *despised the word of the Lord*; (so it is in the Hebrew;) not only his commandment in general, but the particular word of promise, which God had be-

A. M. 2970. and hast slain him with the sword
B. C. 1034. of the children of Ammon.

10 Now therefore ^h the sword shall never depart from thy house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will ⁱ take thy wives before thine eyes,

^h Amos vii. 9.—ⁱ Deut. xxviii. 30; Chap. xvi. 22.—^k Ch. xvi. 22.—^l 1 Sam. xv. 24.—^m Chapter xxiv. 10; Job vii. 20;

fore sent him by Nathan, that he would *build him a house*: which sacred promise if he had had a due value for, he would not have polluted his house with lust and blood.

Verse 10. *The sword shall never depart from thy house*—During the residue of thy life. As long as he lived, at times there should be destruction made in his family by the sword, which was awfully fulfilled in the violent deaths of his children, Amnon and Absalom, and, about the time of his death, Adonijah.

Verses 11, 12. *I will raise up evil against thee out of thine own house*—Which was notoriously fulfilled in Absalom's conspiracy against him. *I will take thy wives before thine eyes*—Openly, so that thou shalt know it as certainly as if thou didst see it, and yet shalt not be able to prevent it. For Absalom had a tent spread upon the house-top, and there went in unto them. *And give them unto thy neighbour*—I shall, by my providence, give power over them to one who is very near unto thee. But God expresseth this darkly, that the accomplishment of it might not be hindered. *I will do this thing before all Israel*—It was made notorious to all, that David fled in haste from his son, and left his wives and concubines behind him. "Whoever," says Dr. Delaney, "considers the predictions of divine vengeance now denounced against David, must surely find them to be very extraordinary. His family to continue beyond any other regal race in the known world, and yet the sword to continue as long—never to depart from it! A king, the greatest of his time! his dominion thoroughly established, and his enemies under his feet: highly honoured and beloved at home, and as highly awful to all the neighbouring nations!—Such a king threatened to have his wives publicly prostituted before the face of all his people! And, what is yet stranger, more shocking, and more incredible, by one of his own race! and, as a sure proof of this, the darling offspring of his guilt to perish quickly, before his eyes! He alone who fills futurity could foresee this. He alone who sways the world, and knows what evil appetites and dispositions, unrestrained, will attempt and perpetrate, could pronounce it."

Verse 13. *David said, I have sinned against the Lord*—Overwhelmed with shame, stung with remorse, and oppressed with a dreadful sense of the divine vengeance, impending, and ready to fall upon

and give *them* unto thy neighbour, ^{A. M. 2970.} and he shall lie with thy wives in the ^{B. C. 1034.} sight of this sun.

12 For thou didst *it* secretly: ^k but I will do this thing before all Israel, and before the sun.

13 ^l And David said unto Nathan, ^m I have sinned against the LORD. And Nathan said unto David, The LORD also hath ^o put away thy sin; thou shalt not die.

Psalms xxxii. 5; li. 4; Proverbs xxviii. 13.—^o Chap. xxiv. 10; Psalm xxxii. 1; Job vii. 21; Mic. vii. 18; Zech. iii. 4.

himself and his family, he could only give utterance to this short confession. How sincere and serious it was, what a deep sense he now had of his guilt, and from what a softened, penetrated, broken, and contrite heart, his acknowledgment proceeded, we may see in the psalms he penned on this occasion, especially the 51st. *The Lord also hath put away thy sin*—That is, so far as concerns thy own life. *Thou shalt not die*—As, according to thy own sentence, verse 5, thou dost deserve, and mightest justly expect to do from God's immediate stroke; though possibly thou mightest elude the law before a human judicature, or there should be no superior to execute the law upon thee. There is something unspeakably gracious in this sudden sentence of pardon, pronounced by the prophet in the instant of David's confession of guilt and humiliation before God, even if we consider it as only implying exemption from the stroke of temporal death, and the granting him space for repentance, and for making his peace with God, with respect to his spiritual and immortal interests. And this seems to be the true light in which we ought to view it. If the psalm we have just mentioned was written after the event of Nathan's coming to him, as the title of it signifies, and as is generally allowed, it is evident David did not yet consider himself as pardoned by God, or in a state of reconciliation with him. For, in that psalm we find not any thanksgivings for pardon actually obtained, but several most fervent supplications and entreaties for it as a blessing not yet granted. It may, therefore, be true enough, as Dr. Delaney supposes, that David's pardon was not obtained by the instantaneous submission which he expressed, when he said, *I have sinned*; but that a long and bitter repentance preceded it; and yet that able divine may be mistaken, as it seems evident from the whole narrative he is, in supposing that repentance took place before Nathan was sent to him. The sacred historian gives no intimation of David's being awakened to a proper sense of guilt, or of his being made truly penitent for it, till the application of Nathan's parable. Then, and not before, it appears, he began to feel the compunction and distress expressed in that and the 32d Psalm, during the continuance of which, *day and night God's hand was heavy upon him: his moisture was turned into the drouth of summer, and his bones waxed old through his roaring all the day long*. Some time after, but how long we are not

A. M. 2970. 14 Howbeit, because by this deed
B. C. 1034.

thou hast given great occasion to the enemies of the LORD ^p to blaspheme, the child also *that is* born unto thee shall surely die.

15 ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David ³ fasted, and went in, and ^a lay all night upon the earth.

^p Isa. lii. 5; Ezek. xxxvi. 20, 23; Rom. ii. 24.

told, he was made a partaker of the *blessedness of the man whose transgression is forgiven, and whose sin is covered*; and that on his own certain knowledge and experience: for he says, *I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin.*

Verse 14. *Great occasion to the enemies of the Lord to blaspheme*—To reproach God and his people, and the true religion. For, although these were not concerned in David's sin, but the blame and shame of it belonged entirely to himself, yet heathen and wicked men would, according to their own evil hearts, endeavour to throw the reproach of it upon God and religion; as if God were unholy because the man whom he had termed a *man after his own heart* was so; and partial in conniving at so great a crime in him, when Saul was cast off for an apparently less sin; and negligent in the government of the world and of his church, in suffering such wickedness, as even heathen have abhorred, to go unpunished; and as if all religion were but hypocrisy and imposture, and a pretence for villanies. The neighbouring nations in particular might well take occasion to object to the Israelites, that they had no room to boast much about the purity of their religion; since he whom they acknowledged to be their best king, and the great favourite of their God, was guilty of such atrocious crimes. And the Ammonites, upon their success against Uriah and his party, would, doubtless, magnify and praise their idols, and blaspheme the God of Israel. *The child that is born unto thee shall surely die*—David seems to have been much taken with Bath-sheba, and very desirous of having a child by her, otherwise it is hardly to be supposed that he would have been so distressed at the denunciation of its death; especially, as its life must needs have been a standing monument of his adultery, and of the murder of Uriah. It must be observed, that the immediate infliction of this punishment was a certain token that Nathan was sent by God, and that the other threatenings which he had denounced would be executed.

Verses 15, 16. *The Lord struck the child*—With some sudden and dangerous distemper. *David besought God for the child*—Supposing the threatening might be conditional, and so the execution of it prevented by prayer. *And went in*—Namely, into his closet to pray, solitarily and earnestly. Or, per-

17 And the elders of his house arose, A. M. 2970.
and went to him, to raise him up from B. C. 1034.

the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then ⁴ vex himself.

³ Heb. *fasted a fast.*—^a Chap. xiii. 31.—⁴ Heb. *do hurt.*

haps, into the sanctuary, where the ark of God was; where he *lay all night on the earth*—Humbling himself, mourning, repenting, weeping, praying, with all the agonies of the most bitter grief.

Verse 17. *The elders of his house*—The chief officers of his kingdom and household. *He would not*—This excessive mourning did not proceed simply from the fear of the loss of the child, but from a deep sense of his sin, and the divine displeasure manifested herein.

Verse 18. *On the seventh day the child died*—The seventh from the beginning of the distemper. "Thus was the first instance of the divine vengeance for David's guilt speedily and rigidly executed; other instances of it were fulfilled in their order, before his own eyes, as will abundantly appear in the sequel of this history; and the most dreadful of all the rest, *The sword shall never depart from thy house*, sadly and successively fulfilled in his posterity; from the death of Amnon, by the order of his own brother, to the slaughter of the sons of Zedekiah before his own eyes, by the king of Babylon." We may learn from hence, therefore, that God is no respecter of persons, for David's guilt was as signally and dreadfully punished in his own person, and in his posterity, as perhaps any guilt in any other person since Adam. "The Jews are of opinion that his own decree of repaying the robbery four-fold was strictly executed upon him. The deflowering of Tamar by her own brother; the death of four sons, three of them before his own eyes, and one by the hand of his brother; the unnatural rebellion of one son, which brought him almost to the brink of ruin; the prostitution of ten wives in the sight of all his subjects; and the successive and signal massacre of his posterity; besides the distress of his own public shame and infamy, added to at least one cruel disease." These are surely awful proofs that God did not connive at sin in David any more than in any other. Why then are the scoffers so fond of urging and dwelling on the heinous crimes of David? Do the Holy Scriptures deny them? No, they set them forth with all their aggravating circumstances, but at the same time they assure us they were followed by such a train of calamities as is enough to make every sinner tremble; since it affords an indubitable proof that the ALMIGHTY GOVERNOR of the world is of purer eyes than to behold iniquity without detestation, and that every

A. M. 2970. if we tell him that the child is dead?
B. C. 1034.

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and ^ranointed *himself*, and changed his apparel, and came into the house of the LORD, and ^sworshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, *while it was alive*; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted, and wept: ^tfor I said, Who can tell

whether God will be gracious to me, A. M. 2970.
that the child may live? B. C. 1034.

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but ^uhe shall not return to me.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, ^{About} and lay with her: and ^{B. C. 1033.}she bare a son, and ^vhe called his name Solomon: and the LORD loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name ⁵Jedidiah, because of the LORD.

26 ¶ And ^zJoab fought against ^aRabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

^r Ruth iii. 3.—^s Job i. 20.—^t Isa. xxxviii. 1, 5; Jonah iii. 9.
^u Job vii. 8, 9, 10.—^v Matt. i. 6.

^y 1 Chron. xxii. 9.—⁵ That is, *Beloved of the Lord*.—^z 1 Chron. xx. 1.—^a Deut. iii. 11.

species of vice and wickedness, in whomsoever it is found, will certainly be punished under his government. Let the reader consider these things, and then say, whether David's example be an encouragement to sin? Who would incur his guilt to go through such a scene of sorrow and suffering? See Delaney.

Verse 20. *David arose from the earth and changed his apparel*—Put off the habit of a mourner, and prepared himself to appear before God. *And came into the house of the Lord*—That is, to the tabernacle, to confess his sin before the Lord, to own his justice in this stroke, to deprecate his just displeasure, to acknowledge God's rich mercy in sparing his own life, and to offer such sacrifices as were required in such cases.

Verse 23. *Wherefore should I fast*—Seeing fasting and prayer cannot now prevail with God for his life. *I shall go to him*—Into the state of the dead in which he is, and into heaven, where, I doubt not, I shall find him. Or, as Mr. Saurin paraphrases the words, "If I cannot have the consolation to partake with this infant the temporal happiness wherewith the divine goodness hath blessed me, I hope to rejoin his soul one day in heaven, and to partake with him eternal felicity." As David undoubtedly believed in the immortality of the soul, and even in the resurrection of the body, it would be quite unreasonable to leave out this latter idea, and suppose, with some commentators, that he only meant he should die and go to the grave like his son, which would be a very poor consolation. But, considered in the light here stated, his words convey the most satisfactory comfort, and "are the noblest lesson," says Delaney, "upon all that is reasonable and religious in grief that ever was penned."

Verses 24, 25. *And David comforted Bath-sheba*

his wife—Who, no doubt, was deeply afflicted for the loss of her child, and dejected for her sin. It is observable, however, that there is not one word said to her in all this relation, either concerning her guilt or her punishment. She was punished in the calamities that befell David; who enticed her, and not she him, to commit the foul sin of adultery, and was innocent in the murder of Uriah. *She bare a son, and he called his name Solomon*—Probably his mother, with the consent of David, gave him this name as soon as he was born. *And the Lord loved him*—That is, the Lord declared to David, probably by Nathan the prophet, that he loved this his son, notwithstanding the just cause which David had given to God to withdraw his love from him and his. Perhaps after his great humiliation, Nathan was sent to comfort him with this good hope, that God would have a peculiar regard for this son, and make him very famous. Such is the wonderful goodness of God to truly penitent sinners, who manifest the sincerity of their repentance by an humble submission to whatsoever punishments God sees fit to inflict upon them, (as David did to the death of the former child,) and thereby induce that goodness to show them still further mercy. *He sent*—Namely, God did; *by Nathan, and he called his name Jedidiah*—That is, *beloved of Jehovah*. *Because of the Lord*—Either because of the Lord's love to him, or because the Lord commanded him so to do. This name, however, was merely significative, being only intended to express to the child's parents what they might expect; for we find him always called Solomon in the Scriptures.

Verses 26, 27. *Took the royal city*—That is, that part of the city where the king's palace was; though now, it seems, he was retired to a strong fort. It is not to be supposed that Joab had continued the siege

A. M. 2971. 28 Now therefore gather the rest
B. C. 1033. of the people together, and encamp
against the city, and take it: lest I take the
city, and ⁶ it be called after my name.

29 And David gathered all the people together,
and went to Rabbah, and fought against it, and
took it.

30 ^b And he took their king's crown from off
his head, (the weight whereof *was* a talent of
gold with the precious stones,) and it was set

⁶ Heb. *my name be called upon it.*

so long as till David had two children by Bath-sheba; this was done soon after the death of Uriah, when David commanded them to assault the city with greater force. *The city of waters*—That part of the city which lay open, or was encompassed with the water; the other part, which was the upper city, and probably much stronger, was not yet taken.

Verse 28. *Encamp against the city, and take it*—For, having taken one part of the city, he concluded the remaining part of it could not long stand out. *Lest I take the city*—Lest I have the honour of taking it; *and it be called by my name*—As from the conquest of Africa, the Roman general Scipio, many years after, was called Africanus. By this it appears that though Joab had many faults, yet he loved his prince, and endeavoured to raise his glory. "There is a magnificence in this proposal capable of creating admiration in the meanest minds. The man that could transfer the glory of his own conquests upon his prince, needs no higher eulogy. And it is but justice to the character of Joab to declare that he is supreme, if not unrivalled, in this singular instance of heroism. Rabbah, it must be observed, was a royal, a large, and a populous city, the metropolis of Arabia Felix, watered, and in some measure encompassed by the river Jabbok. It had its name from its grandeur, being derived from a Hebrew word which signifies to *increase and grow great*, and was now in the height of its glory."—Delaney.

Verse 29. *David gathered all the people and went*—The reader will naturally observe that this was an expedition which came very seasonably to relieve David in his distress, and to revive his glory in arms. And if Joab considered it in this light, as in all probability he did, the praise of his generosity is still more ennobled in this view.

Verse 30. *He took the king's crown from off his head*—This was the king's part of the spoil. *The weight thereof was a talent of gold*—Or, rather, the price or value of it, as the Hebrew frequently signifies, and not only weight; and so it is to be taken here; for who could be able to carry on his head such a weight as a talent; which is computed to be one hundred and twenty-five pounds. *With precious stones*—Which made the value of it so great. Josephus says that there was a stone of great price in the middle of the crown, which he calls a sardonix. *And it was set on David's head*—To show the

on David's head. And he brought A. M. 2971.
forth the spoil of the city ⁷ in great E. C. 1033.
abundance.

31 And he brought forth the people that *were*
therein, and put *them* under saws and under
harrows of iron, and under axes of iron, and
made them pass through the brick-kiln: and
thus did he unto all the cities of the children of
Ammon. So David and all the people returned
unto Jerusalem.

^b 1 Chron. xx. 2.—⁷ Heb. *very great.*

inhabitants that they were to submit to him as their king.

Verse 31. *He brought forth the people*—The words are indefinite, and therefore not necessarily to be understood of *all* the people, but of the men of war, and especially of those who had been the chief actors of that villanous action against David's ambassadors, and of the dreadful war ensuing upon it; for which they deserved severe punishments. Indeed, since David left Shobi in the government of Rabbah. (chap. xvii. 27,) it must be presumed that he left some besides female subjects under his dominion; and it is most likely that the bulk of the people were received to mercy, and only the king, and the accomplices and instruments of his tyranny, suffered the chastisements due to their guilt. *And put them under saws, &c.*—The Hebrew, וישם בכוריה, *raja-sem bammegeerah*, &c., may be literally and properly rendered, *and he put them to the saw, and to iron harrows, or mines, and to axes of iron, and made them pass by, or to, the brick-kilns*; that is, he made them slaves, and put them to the most servile employments, namely, sawing, harrowing, or making iron harrows, or mining, hewing of wood, and making brick. The version of the Seventy, though not very clear, may be interpreted to the same purpose. The Syriac and Arabic versions render the passage, *He brought them out, and threw them into chains, and iron shackles, and made them pass before him in a proper measure, or by companies at a time.* If the parallel place, 1 Chron. xx. 3, which our version renders, *He cut them with saws, and with harrows of iron, and with axes*, be objected, it must be observed, the Hebrew, ויש, *vajasser*, may be rendered, *He separated to the saw, &c.*; or, *He ruled, or governed by the saw, harrows, mines, and axes*; made them slaves, and condemned them to these servile employments. Thus the words are rendered by Schmidius. And "this interpretation," says Dr. Dodd, "is far from being forced, is agreeable to the proper sense and construction of the words, and will vindicate David from any inhumanity that can be charged upon the man after God's own heart. The Syriac version is, *He bound them with iron chains, &c.*; and thus he bound them all. And the Arabic, *He bound them all with chains, killing none of the Ammonites.* This interpretation may be further confirmed by the next clause: *Thus did he*

unto all the children of Ammon—For had he destroyed all the inhabitants by these, or any methods of severity, it would have been an almost total extirpation of them; and yet we read of them as united with the Moabites, and the inhabitants of Seir, and forming a very large army to invade the dominions of Jehoshaphat. It may be added, that if the punishments inflicted on this people were as severe as our version represents them, they were undoubtedly inflicted by way of reprisals. Nahash, the father of Hanun, in the wantonness of cruelty, would admit the inhabitants of Jabesh-gilead to surrender themselves to him upon no other condition than their every one consenting to have their right eye thrust out, that he might lay it as a reproach upon all Israel. If these severities of David were now exercised by way of retaliation for former cruelties of this nature, it will greatly lessen the horror that may be conceived upon account of them, and, in some measure, justify David's using them; and as the sa-

cred writers, who have transmitted this history to us do not pass any censure on David for having exceeded the bounds of humanity in this punishment of the Ammonites, we may reasonably conclude, either that the punishment was not so severe as our version represents it, or that there was some peculiar reason that demanded this exemplary vengeance, and which, if we were acquainted with it, would induce us to pass a more favourable judgment concerning it; or that the law of nations, then subsisting, admitted such kind of executions upon very extraordinary provocations, though there are scarce any that can justify them." See Delaney and Chandler, p. 178. But in whatever light we view these severities exercised upon the Ammonites, they ought, in no manner, to be proposed as an example to Christians, nor be pleaded as a precedent for any people to do the like. For the divine laws are the rules of our conduct, and not the actions of any men whomsoever.

CHAPTER XIII.

Amnon ravishes Tamar, 1-20. Absalom kills him, 21-29. David mourns: Absalom flees to Geshur, 30-39.

A. M. 2972.
B. C. 1032.

AND it came to pass after this, ^a that Absalom the son of David had a fair sister, whose name was ^b Tamar; and Amnon the son of David loved her.

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and

¹ Amnon thought it hard for him to do any thing to her. A. M. 2972.
B. C. 1032.

3 But Amnon had a friend, whose name was Jonadab, ^c the son of Shimeah David's brother: and Jonadab was a very subtle man.

4 And he said unto him, Why art thou, being

^a Chapter iii. 2, 3.—^b 1 Chronicles iii. 9.—¹ Heb. it was

marvellous, or, hidden in the eyes of Amnon.—^c 1 Sam. xvi. 9.

NOTES ON CHAPTER XIII.

Verse 1. *Absalom, the son of David, had a fair sister*—His sister by both father and mother. For they were both born of Maacah, the daughter of Talmai, king of Geshur. Now began another part of Nathan's prophecy, *I will raise up evil against thee out of thine own house*, to be awfully fulfilled on David; and the sad scene of domestic troubles to be opened which were to befall his family. And it is probable he had not been long returned to Jerusalem, from the taking of Rabbah, before they began to take place and multiply upon him.

Verse 2. *Amnon fell sick for his sister Tamar*—He fell deeply in love with her, and being conscious that his passion was very criminal, he concealed it for some time, but at the expense of his health, being racked by the violence of a strong desire, and the terror of indulging it. Thus fleshly lusts are their own punishment, and not only *war against the soul*, but the body too, and are the *rottenness* of the bones. See what a hard master sinners serve, and how heavy a yoke sin is! *For she was a virgin*—And therefore under a strict guard, so that it was difficult for him to get private converse with her, or to

enjoy her company. *Amnon thought it hard to do any thing unto her*—Thought it criminal, as indeed it was in a high degree, to betray that virtue and honour of which, as a brother, he ought to be the protector. His conscience at first startled and shrunk back from the commission of so great a sin, and he could not think of it without horror. But what wickedness is so vile as not to gain entrance into an unsanctified, unguarded heart, especially when evil counsel comes to aid its assaults!

Verse 3. *Amnon had a friend*—Say rather an *enemy*; for surely he proved himself to be such in a high degree, by the evil counsel he gave, issuing in Amnon's utter ruin of soul, as is too probable, as well as body. "He plainly perceived that Amnon's disease was some strong desire ungratified; and insinuated to him that he who was the king's son might give a loose to his desires, and despise the restraint of ordinary men! How vile was this advice! and how lamentable it is that the heirs of royalty, whose virtue is of much more consequence than that of meaner men, should yet be under more temptation to taint it from the poison of infectious flatterers."—Delaney.

A. M. 2972. the king's son, ²lean ³from day to
B. C. 1032. day? wilt thou not tell me? And
Amnon said unto him, I love Tamar, my brother
Absalom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and ^dmake me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; and he was lain down. And she took ⁴flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out

¶ Heb. *thin*.—¶ Heb. *morning by morning*.—^d Gen. xviii. 6.
¶ Or, *paste*.—^e Gen. xlv. 1.—^f Gen. xxxix. 12.—⁵ Heb.
humble me, Gen. xxxiv. 2.—⁵ Lev. xviii. 9, 11; xx. 17.

Verse 5. *Jonadab said, Make thyself sick*—He advises Amnon to pretend that his stomach was so weak that he could eat nothing that his servants dressed, and therefore desired his sister, who understood how to make delicate dishes, might come and prepare something that he could relish. Ah! false, treacherous, and base flatterer! that could thus tempt thy prince to so vile a crime! More than the poison of asps is under the lips of such friends and counselors.

Verse 10. *Amnon said, Bring the meat into the chamber*—It is probable that when Tamar first came, Amnon had received her in an outward room, but that, pretending now to be fatigued, he retired into his chamber, desiring her to go along with him, that he might put his design upon her in execution without being interrupted; it being an inner chamber probably, remote from any other room.

Verse 12. *Nay, my brother*—Whom nature both teaches to abhor such thoughts, and obliges to defend me from such an injury, with thy utmost hazard, if another should attempt it. *Do not force me*—Thou oughtest to abhor it, if I were willing; but to add violence is abominable. *No such thing ought to be done in Israel*—Among God's people, who are taught better things; who also will be infinitely reproached for so base an action. Thus she represents to him that, whatever other nations did, among whom idols were worshipped with filthy lusts, they who worshipped so pure and holy a God, and had such divine

before him; but he refused to eat. A. M. 2972.
And Amnon said, ^eHave out all men
B. C. 1032. from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thy hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he ^ftook hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not ⁵force me; for ⁶no such thing ought to be done in Israel: do not thou this ^hfolly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; ⁱfor he will not withhold me from thee.

14 Howbeit, he would not hearken unto her voice: but, being stronger than she, ^kforced her, and lay with her.

15 ¶ Then Amnon hated her ⁷exceedingly;

¶ Heb. *it ought not so to be done*.—^h Gen. xxxiv. 7; Judges xix. 23; xx. 6.—ⁱ Lev. xviii. 9, 11.—^k Deut. xxii. 25; Chap. xii. 11.—⁷ Heb. *with great hatred greatly*.

laws, ought not to be guilty of any such abomination. *Do not this folly*—That is, this wickedness, the foolishness of which she prays him to consider, as, for a moment's gratification of a brutal desire, it would highly provoke the Divine Majesty, and bring lasting disgrace and wretchedness upon them both. Would he expose a sister to infamy? Would he expose himself to indelible reproach?

Verses 13, 14. *And I, whither shall I cause my shame to go?*—How shall I drive it from me, and where shall I hide it? This plea for herself is inexpressibly beautiful and forcible. *Thou shalt be as one of the fools in Israel*—Shalt utterly lose thy reputation, and be contemptible to all the people, as a man void of all religion, honour, virtue, and even humanity; wilt be treated as a brute and a fool, and, instead of the honour of being heir apparent to the throne, wilt sink into the lowest degree of derision and reproach. *Now therefore, I pray thee, speak unto the king*—Having urged in vain the heinousness of the action, the dishonour it would be to her, and the no less reproach it would bring on himself, and he still blindly persisting in his wicked resolution, she adds these words to give him hope and flatter him into forbearance. *He would not hearken to her*—Tamar said all this to a deaf man, who was wholly under the power of his furious lusts; which would not suffer him to regard God or men, his sister or himself.

Verses 15–17. *Then Amnon hated her exceed-*

A. M. 2972. so that the hatred wherewith he hated
B. C. 1032. her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, begone.

16 And she said unto him, *There is no cause:* this evil in sending me away *is* greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* ¹a garment of divers colours upon her: for with such robes were the king's

¹ Gen. xxxvii. 3; Judges v. 30; Psa. xlv. 14. —^m Josh. vii. 6; Chap. i. 2; Job ii. 12.

ingly—His mind, which at first had been impelled by lust, was now agitated by remorse, which drove it to a different extreme, like the vibration of a pendulum. The horror of his guilt struck him with a sudden detestation of her whom he deemed the cause of it, and he hated his sister when he should have hated himself. Thus, through God's abandoning him, in just judgment, to the tumult of his own intemperate mind, this other punishment of David's adultery became more flagrant; and the prophet's prediction, of evil being raised up to him out of his own house, more conspicuous. For Amnon's barbarous behaviour now precluded all possibility of concealing his guilt. The moment his brutality was indulged, he commanded his sister out of his sight. *And she said, There is no cause*—For me to go, or for this hard usage. She had given him no cause for aggravating his first offence, by loading it with an immediate and public scandal, and indelible reproach upon her, himself, and his house; upon religion, and the people of God. *This evil is greater than the former*—Not a greater sin, but an act of greater cruelty, and a greater calamity to her; because it exposed her to general infamy and contempt. And, besides, it turned a private offence into a matter of public scandal, to the great dishonour of God and of his people, and especially of all the royal family. *But he would not hearken to her*—He was, now as deaf to decency and humanity as he had been before to all sense of shame and conscience, and, therefore, called to his servant that attended him, and bid him *turn out that woman from him, and bolt the door after her*.

Verse 18. *She had a garment of divers colours*—Of embroidered work. *His servant brought her out, &c.*—A high contempt of a king's daughter. But the servant's dependance on his master overruled all respect due to her. "Tamar thus treated," says Delaney, "not parted with as an innocent woman, cruelly injured, but thrust out as a prostitute that had seduced to sin, is the strongest image of innocence, barbarously abused, and insufferably insulted, that history affords us; the greatest injury loaded with the greatest indignities! contumely added to cruelty!"

daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her. A. M. 2972. B. C. 1032.

19 ¶ And Tamar put ^mashes on her head, and rent her garment of divers colours that *was* on her, and ⁿlaid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath ^sAmnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; ⁹regard not this thing. So Tamar remained ¹⁰desolate in her brother Absalom's house.

21 ¶ But when King David heard of all

ⁿ Jeremiah ii. 37. —^s Heb. *Amnon*. —⁹ Heb. *set not thy heart*. —¹⁰ Heb. *and desolate*.

Verse 19. *Tamar put ashes upon her head*—To signify her grief for some calamity which had befallen her, and what that was, concurring circumstances easily discovered. *And laid her hand on her head*—In token of shame and sorrow, as if she were unable to show her face. *And went on crying*—To manifest her abhorrence of the fact, and that it was not done by her consent.

Verse 20. *And Absalom her brother said to her*—To whose house she had passed on, in the condition just mentioned, with ashes on her head, &c., oppressed with sorrow, and overwhelmed with shame. *Hath Amnon thy brother been with thee?*—A modest expression for the foul rape he had committed. Thus Absalom covers the gross injury which he suspected she had received, under the veil of the most decent and distant phrase that could hint his suspicion to her. And to save her blushes, and let her see that he understood her distress, he stopped her short from attempting any answer, by begging her to say nothing of the matter, but endeavour to forget the injury, since it was a brother that had done it. *Hold now thy peace, my sister: he is thy brother*—Therefore thou must forgive and forget the injury; for thy disgracing of him will be a blot to us all; and thou wilt not get right from thy father against him, because he is as near and dear to him as thou; therefore, also, thy dishonour is the less, because thou wast not abused by any mean person, but by a king's son; and, as this evil cannot be revenged, it must be borne. Thus he covers his design of taking vengeance upon Amnon at the first opportunity. *Regard not*—So as to torment thyself. *So Tamar remained desolate*—Through shame and dejection of mind, giving herself up to solitude and retirement. "And, in all probability, she continued so her whole life long; unmarried and undone. And Amnon had the horror of reflecting, that for one moment's base and brutal indulgence, he had made his nearest kinswoman, an amiable and innocent sister, miserable to the last moment of her life." Such are generally the sad products of sin!

Verse 21. *When David heard, he was very wroth*—With Amnon: whom yet he did not punish, at least so severely as he ought to have done; perhaps,

A. M. 2972. these things, he was very wroth.
B. C. 1032.

22 And Absalom spake unto his brother Amnon °neither good nor bad: for Absalom ^phated Amnon, because he had forced his sister Tamar.

B. C. 1030. 23 ¶ And it came to pass after two full years, that Absalom ^a had sheep-shearers in Baal-hazor, which is beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers: let the king, I beseech thee, and his servants go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

° Gen. xxiv. 50; xxxi. 24.—^p Levit. xix. 17, 18.—^a Gen. xxxviii. 12, 13; 1 Samuel xxv. 4, 36.—^r Judges xix. 6, 9, 22; Ruth iii. 7; 1 Sam. xxv. 36; Esth. i. 10; Psa. civ. 15.

because he was his eldest son, and the next heir to his crown, and therefore he was unwilling either to cut him off, or to expose him to contempt among the people he might hereafter be called to govern; or, because he could not punish him in any legal or equitable manner, without laying open the infamy of his house; or, which seems to have been the most weighty reason, because he was conscious of his own guilt, in an instance not very dissimilar, which certainly had set Amnon a bad example; and because he had otherwise been partly accessory to his guilt by a very unguarded compliance with his son's irrational request in sending Tamar to him. There can be no question but that David's guilt with Bath-sheba rendered him more backward to punish that of Amnon. "However, the guilt which human justice or human infirmity did not, or could not chastise as it deserved, the divine vengeance did."—Delaney.

Verse 22. *Absalom spake, &c.*—Though he hated Amnon in his heart, yet he never expressed the least resentment, nor said any thing to him at all about that business. He neither debated it with him, nor threatened him for it, but seemed willing to pass it by with brotherly kindness. Not that he forbore all discourse with him on any subject, which would have raised jealousy in his mind, and also in David's. But by the method Absalom pursued, Amnon was lulled asleep, in a belief that he would give him no trouble for what he had done.

Verses 23–25. *After two full years*—This circumstance of time is noted, as an aggravation of Absalom's malice, which was so implacable; and as an act of policy, that both Amnon and David might more securely comply with his desires. *Let the king and his servants go*—He certainly did not wish the king to go; but invited him, to avoid all suspicion. *He would not go, but blessed him*—Gave him thanks for his invitation, and prayed God to bless him.

26 Then said Absalom, If not, I ^{A. M. 2974.} pray thee, let my brother Amnon go ^{B. C. 1030.} with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's ^r heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: ¹¹ have not I commanded you? be courageous, and be ¹² valiant.

29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man ¹³ gat him up upon his mule, and fled.

30 ¶ And it came to pass, while they were in

¹¹ Or, will you not, since I have commanded you? Joshua i. 9.
¹² Heb. sons of valour.—¹³ Heb. rode.

Verse 26. *Let my brother Amnon go with us*—That is, with him and the rest of his brethren, as appears from the following verse. David designed, it seems, to keep him at home with him, as being his eldest son, and heir of his kingdom; otherwise Absalom would never have made particular mention of him, which, in consequence of what the king said, he was now forced to do. Nor did Absalom's desire of Amnon's company want specious pretences, as that, seeing the king would not, he who was next to the king in dignity might honour him with his presence; and that this might be a public token of friendship between him and his brother, notwithstanding the former occasion of difference.

Verse 27. *He let Amnon and all the king's sons go*—It is strange that Absalom's urgent desire of Amnon's company raised no suspicion in the mind of so wise a king: but God suffered him to be blinded that he might execute his judgments upon David, and bring upon Amnon the just punishment of his lewdness.

Verses 28, 29. *When Amnon's heart is merry*—When he least suspects, and will be most unable to prevent the evil. *Have not I commanded you?*—I who am the king's son, and, when Amnon is dead, next heir to the crown, and who therefore can easily stand between you and the danger of your being called to an account for what you do, or can obtain pardon for you, and not only so, but have it in my power to reward you. *The servants did as Absalom had commanded*—And Amnon fell. Thus did Absalom at one blow revenge himself upon his sister's ravisher, and rid himself of his rival in his father's favour, and only obstacle, as he apprehended, to his crown. Now is the threatened sword drawn in David's house, which will not depart from it. His eldest son falls by it, through his own wickedness, and his father, by conniving at that wickedness, is accessory to his death. *Then all the king's sons*

A. M. 2974. the way, that tidings came to David,
B. C. 1030. saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and ^stare his garments and ^tlay on the earth; and all his servants stood by with their clothes rent.

32 And ^uJonadab, the son of Shimeah, David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the ¹⁴appointment of Absalom this hath been ¹⁵determined from the day that he forced his sister Tamar.

33 Now therefore ^zlet not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 ^yBut Absalom fled. And the young man

* Chapter i. 11.—^t Chap. xii. 16.—^u Verse 3.—¹⁴ Heb. mouth.—¹⁵ Or, settled.—^x Chapter xix. 19.—^y Verse 38.
¹⁶ Heb. according to the word of thy servant.

arose and fled—Terrified at what they saw, they started up from the table, seized every man his mule, and fled home as fast as they could. But fast as they fled, fame reached the palace before them, and told David that Absalom had destroyed all his sons.

Verses 31, 32. *Then the king arose*—He was thrown by this news, as we may well imagine, into the utmost consternation, and almost driven even to despair. He tore his clothes, and laid himself down upon the earth, like a person frantic with grief, and abandoned to distress; and his servants stood disconsolate around him with their garments torn also. *And Jonadab answered, &c.*—Recollecting himself in his subtlety, and running over the train of his own thoughts, he easily concluded that Amnon only was killed; and immediately took upon him to assure the king it must be so. *Amnon only is dead; for by the appointment of Absalom, &c.*—It is probable Absalom had talked among his familiar friends, that he would take an opportunity to revenge the injury done his sister, although, for the present, he took no notice of it, which Jonadab had some way or other discovered. But “what unparalleled impudence and effrontery,” says Delaney, “was this, to speak with such calmness and unconcern of a horrid villany, which he himself had contrived, and of which he now saw the dreadful consequences! What a miscreant minister was this, and how much fitter to be admitted into the councils of hell than into those of David! *This hath been determined from the day that he forced his sister*—And did Jonadab know all this? or had he any cause to suspect it? Then what a wicked wretch was he, that he did not make David acquainted with it sooner, in order that means might have been used to make up the quar-

rel, or, at least, that David might not have thrown Amnon into the mouth of danger, by letting him go to Absalom's house. For, if we do not do our utmost to prevent mischief, we make ourselves accessory to it. It is well if Jonadab was not as guilty of Amnon's death as he was of his sin. Such friends do they prove who are hearkened to when they counsel us to do wickedly.

35 And Jonadab said unto the king, Behold, the king's sons come: ¹⁶as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept ¹⁷very sore.

37 ¶ But Absalom fled, and went ^{About} to ^{B. C. 1030.} Talmai, the son of ¹⁸Ammihud, king of Geshur. And David mourned for his son every day.

38 So Absalom fled, and went to ^aGeshur, and was there three years.

¹⁷ Heb. with a great weeping greatly.—¹⁸ Or, Ammihur.—^a Chap. xiv. 23, 32; xv. 8.

rel, or, at least, that David might not have thrown Amnon into the mouth of danger, by letting him go to Absalom's house. For, if we do not do our utmost to prevent mischief, we make ourselves accessory to it. It is well if Jonadab was not as guilty of Amnon's death as he was of his sin. Such friends do they prove who are hearkened to when they counsel us to do wickedly.

Verse 34. *Absalom fled*—He was now as much afraid of the king's sons as they were of him; they fled from his malice, he from their justice. No part of the land of Israel could shelter him; the cities of refuge afforded no protection to a wilful murderer. Though David had let Amnon's incest go unpunished, Absalom could not promise himself his pardon for this murder. He therefore made the best of his way to his mother's relations, and was entertained and protected by his grandfather Talmai three years; David not demanding him, and Talmai not thinking himself obliged to send him back unless he were demanded.

Verse 37. *David mourned for his son every day*—Either for the murder of Amnon, or for Absalom, who was lost as to any comfort he could have from him. “Thus did God, by withdrawing his restraining grace from Amnon, and leaving him a prey to his own passions, *raise up evil to David out of his own house*; a daughter ravished by her own brother; that brother murdered by another brother; and that other in exile on that account; and soon to perish by a fate yet more deplorable, had it not been more deserved! And now began another and more dreadful prophecy of Nathan to be fulfilled upon David, before his eyes: the sword was now first brought in upon his house, attended with this dreadful assurance of *never departing from it.*”—Delaney.

A. M. 2974. 39 And the soul of King David
B. C. 1030. ¹⁹longed to go forth unto Absalom:

¹⁹ Or, was consumed, Psa. lxxxiv. 2.

Verse 39. *The soul of King David longed to go forth to Absalom*—To visit him, or to send for him. What amazing weakness was this! At first he could not find in his heart to do justice to the ravisher of

for he was ^b comforted concerning Amnon, seeing he was dead. A. M. 2974.
B. C. 1030.

^b Gen. xxxviii. 12.

his sister; and now he can almost find in his heart to receive into favour the murderer of his brother! How can we excuse David from the sin of Eli, who honoured his sons more than God.

CHAPTER XIV.

The story told David by the widow of Tekoah, 1–20. Absalom is brought back to Jerusalem, but not to court, 21–24. An account of Absalom's person and children, 25–27. He is at length introduced to David, 28–33.

A. M. 2977.
B. C. 1027. NOW Joab the son of Zeruiah perceived that the king's heart was ^atoward Absalom.

2 And Joab sent to ^bTekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, ^cand put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and speak on this manner unto him. So Joab ^dput the words in her mouth.

4 ¶ And when the woman of Tekoah spake

▪ Chap. xiii. 39.—^b 2 Chron. xi. 6.—^c Ruth iii. 3.—^d Verse 19; Exod. iv. 15.—^e 1 Sam. xx. 41; Chap. i. 2.

NOTES ON CHAPTER XIV.

Verse 1. *That the king's heart was toward Absalom*—That he longed to see him, and have him restored to his country; but was ashamed to show kindness to one whom God's law and his own conscience obliged him to punish. He wanted, therefore, a fair pretence for it, with which Joab now furnished him.

Verse 2. *Joab sent to Tekoah*—A city in the tribe of Judah, about twelve miles south of Jerusalem. *And fetched thence a wise woman*—One whom he knew to be fit for such an undertaking, having good sense and a ready utterance; and said, *I pray thee feign thyself to be a mourner*—Who put on no ornaments, nor used any ointment, but appeared in a sordid, neglected condition. She was to assume this habit to heighten the idea of her distress, that her circumstances as a widow, her mournful tale, her dress, and her person, might make one united impression on the king, and secure his attention. She tells the king that she had buried her husband; that she had two sons that were the support and comfort of her widowed state; that they quarrelled, and fought, and one of them unhappily killed the other; that, for her part, she was desirous to protect the

to the king, she ^efell on her face to the ground, and did obeisance, and said, ^fHelp, O king. A. M. 2977.
B. C. 1027.

5 And the king said unto her, What aileth thee? And she answered, ^gI am indeed a widow woman, and my husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and *there was* ²none to part them, but the one smote the other, and slew him.

7 And behold, ^hthe whole family is risen against thy handmaid, and they said, Deliver him that smote his brother, that we may kill

¹ Heb. save.—^f 2 Kings vi. 26, 28.—^g Chap. xii. 1.—² Heb. no deliverer between them.—^h Num. xxxv. 19; Deut. xix. 12.

man-slayer, for, as Rebekah argued concerning her two sons, *Why should she be deprived of them both in one day?* But though she, who was nearest of kin to the slain, was willing to let fall the demands of an avenger of blood, yet the other relations insisted upon it that the surviving brother should be put to death, according to the law; not out of affection either to justice or to the memory of the slain brother, but that, by destroying the heir, (which they did not conceal to be the thing they aimed at,) the inheritance might be theirs. The whole design of her speech was to frame a case similar to that of David, in order to convince him how much more reasonable it was to preserve Absalom. But there was great art in not making the similitude too plain and visible, lest the king should perceive the intention of the woman's petition before she obtained a grant of pardon for her son.—Bishop Patrick.

Verse 7. *Deliver him, that we may kill him*—Put him to death, as the law requires, Num. xxxv. 18, 19. *We will destroy the heir also*—Take away his life, although he be the heir, or the only one remaining of the family. *And so they shall quench my coal which is left*—Deprive me of the little comfort of my life which remains, and ruin the only hope of

A. M. 2977. him, for the life of his brother whom
B. C. 1027. he slew; and we will destroy the heir
also: and so they shall quench my coal which
is left, and shall not leave to my husband *nei-*
ther name nor remainder³ upon the earth.

8 And the king said unto the woman, Go to
thy house, and I will give charge concerning
thee.

9 And the woman of Tekoah said unto the
king, My lord, O king, ⁱ the iniquity *be* on me,
and on my father's house: ^k and the king and
his throne *be* guiltless.

10 And the king said, Whosoever saith *ought*
unto thee, bring him to me, and he shall not
touch thee any more.

³ Hebrew, *upon the face of the earth*.—ⁱ Genesis xxvii. 13;
1 Samuel xxv. 24; Matthew xxvii. 25.—^k Chapter iii. 28;
1 Kings ii. 33.

my family. *Shall leave to my husband neither name
nor remainder*—Shall utterly extinguish my hus-
band's memory. The reader will easily observe that
there is a great difference between the supposed case
of this widow and that of David, however plausible
their likeness may appear. For her son, she pre-
tended, was slain in a scuffle with his brother, and
his death, therefore, was not a premeditated murder,
as was the death of Amnon. It also happened in
the field, where there were no witnesses, whether
he was killed wilfully: whereas all the king's sons
saw Amnon designedly and barbarously murdered.
And in the last particular the difference is as great
as in either of the others. For David's family was
not in danger of being extinguished, if Absalom had
been lost also; David having many children, and
also many wives by whom he might have more.

Verse 8. *The king said, Go to thy house, &c.*—
Notwithstanding the forementioned dissimilarity, the
case was too like his own to suffer David to be un-
moved; he soon felt her distress, and told her she
might return to her house, and leave the care of her
business to him; he would give proper directions
about it. But not having yet obtained what she
wanted, in seeming solicitude for her son, she added,
*O king, the iniquity be on me, and the king and his
throne be guiltless*—She means, either, 1st, If she
had pressed the king to any thing in itself unjust, or
in any way had misinformed him, or misrepresented
the state of the case, she wished all the guilt of that
iniquity, or misrepresentation, might fall upon her
own head, and upon her family. Or, 2d, If, through
the king's forgetfulness, or neglect of her just cause,
her adversaries should prevail and destroy her son,
her desire was, that God would not lay it to the
king's charge, but rather to her and hers, so that the
king might be exempted thereby. By her words,
thus taken, she insinuates that such an omission
would bring guilt upon him; and yet most decently
so expresses herself as not to seem to blame or
threaten him with any punishment from God on that

11 Then said she, I pray thee, let ^{A. M. 2977}
the king remember the LORD thy ^{B. C. 1027}
God, ⁴ that thou wouldest not suffer ¹ the re-
vengers of blood to destroy any more, lest they
destroy my son. And he said, ^m As the LORD
liveth, there shall not one hair of thy son fall
to the earth.

12 Then the woman said, Let thy handmaid,
I pray thee, speak *one* word unto my lord the
king. And he said, Say on.

13 And the woman said, Wherefore then hast
thou thought such a thing against ⁿ the people
of God? for the king doth speak this thing as
one which is faulty, in that the king doth not
fetch home again ^o his banished.

⁴ Hebrew, *that the revengers of blood do not multiply to destroy*.
¹ Numbers xxxv. 19.—^m 1 Samuel xiv. 45; Acts xxvii. 34.
ⁿ Judg. xx. 2.—^o Chap. xiii. 37, 38.

account. This sense seems best to agree with Da-
vid's answer, which shows that she desired some
further assurances of the king's care.

Verse 11. *Let the king remember the Lord thy
God*—In whose presence thou hast made me this
promise, to stay the avenger of blood from causing
any further destruction in my family. She intended
to draw him thus distantly and insensibly into the
obligation of an oath: and her address had the de-
sired effect; for the king, to convince her of the in-
tegrity of his intentions, immediately answered, *As
the Lord liveth, there shall not one hair of thy son
fall to the ground*.

Verses 12, 13. *Then the woman said*—Having
gained this point, she begs leave to say one word
more, which being granted, she immediately proceeds
to expostulate with the king upon his own conduct,
and unkindness to the people of God, in not pardon-
ing his own son, and bringing him back from exile.
Wherefore then—If thou wouldest not permit the
avengers of blood to molest me, or to destroy my
son, who are but two persons; how unreasonable is
it that thou shouldst proceed in thy endeavours to
avenge Amnon's blood upon Absalom, whose death
would be grievous to the whole commonwealth of
Israel, all whose eyes are upon him as the heir of the
crown, and a wise, and valiant, and amiable person,
unhappy only in this one act of killing Amnon,
which was done upon a high provocation, and
whereof thou thyself didst give the occasion by per-
mitting Amnon to go unpunished? *The king doth
speak as one that is faulty*—By thy word, and pro-
mise, and oath, given to me for my son, thou con-
demnest thyself for not allowing the same equity
toward thy own son. It is true, Absalom's case, as
we have observed, was widely different from that
which she had supposed. But David was too well
affected to him to remark that difference, and was
more desirous than she could be to apply that fa-
vourable judgment to his own son which he had
given concerning hers.

A. M. 2977. 14 For we ^p must needs die, and
B. C. 1027.

are as water spilt on the ground, which cannot be gathered up again; ⁵ neither doth God respect *any* person: yet doth he ^a devise means, that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy

^p Job xxxiv. 15; Heb. ix. 27.—⁵ Or, *because God hath not taken away his life, he hath also devised means, &c.*

Verse 14. *For we must needs die*—Some by one means, and some by another; death being the common lot of all men, Amnon must have died, if Absalom had not cut him off; and Absalom, if he do not die by the hand of justice, must die by the necessity of nature, and, if he be not recalled soon, may die in exile, which would undoubtedly be a great affliction both to thee, O king, and to the people of God. And thou thyself must die, and therefore art obliged to take care of the life of thy successor Absalom, and to endeavour to preserve it instead of taking it away, or exposing it to danger. For when dead, we are *like water spilled on the ground, which cannot be gathered up again*—Amnon's life is irrecoverable, and, therefore, it is in vain to keep Absalom in banishment on account of it: and if Absalom be cut off also, his life too will be lost, both to thee and to thy people. *For God doth not respect any person*—So far as to exempt him from this common lot of dying: but kings and their sons, in this respect, share the same fate with others. This, however, it must be acknowledged, was very weak reasoning; for by the same way of arguing every crime might be suffered to go unpunished. It must be observed here, that the Hebrew *לֹא יֵשֶׁב נֶפֶשׁ*, *lo jissa nephesh*, here rendered, *doth not respect persons*, is translated by Houbigant and many other learned men, according to the ancient versions, *doth not take away the soul, or life*. Thus understood, she argues from the sparing mercy of God, who does not immediately inflict the punishment of death when men have deserved it. And, probably, she meant this to be applied particularly to Absalom, whom God had not cut off, but suffered to live: and therefore she desires David to imitate God, and not to be inexorable to one to whom God had shown mercy. *Yet doth he*—Or, rather, *But, he doth devise means that his banished be not expelled from him*—She means, that God had provided many cities of refuge to which he that slew another unawares might flee; where, though he was banished from his habitation for a time, he was not quite expelled, but might return again after the death of the high-priest. From whence she argues, that kings being the images of God, nothing could more become them than clemency and mercy, in mitigating the punishment of offenders, though there should be a just cause of anger against them. But this case was still different from that of Absalom; for God was not so merciful as to provide for the safety

A. M. 2977. handmaid said, I will now speak unto
B. C. 1027. the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.

17 Then thy handmaid said, The word of my lord the king shall now be ⁶ comfortable:

^a Num. xxxv. 15, 25, 28.—⁶ Heb. *for rest*.

of wilful murderers. But such specious arguments are good enough when men are willing to be persuaded.

Verse 15. *Now, therefore, that I am come, &c.*—“But here, apprehending she might have gone too far, and made too free with majesty, in expostulating so plainly upon a point of such importance, she excused this presumption, from the force put upon her by her people; who had so severely threatened her, that, in this extremity, she plainly saw she had no resource, or hope of relief, but in laying her son's case before the king: which she, confiding in his mercy, had, at length, adventured to do.”—Delaney.

Verse 16. *For the king will hear*—Clemency and kindness are the properties of a good king, and such a king, she insinuates, she knew David to be, who, she was persuaded, would grant her audience and acceptance. *To deliver his handmaid, &c.*—By granting her request concerning her son, in whose life, she intimates, her own was bound up, so that she could not outlive his death; supposing that David's case might be similar, and therefore that this might touch him in a tender part, though it was not proper to say so expressly; and thereby suggesting, that the safety and comfort of the people of Israel depended on Absalom's restoration. *Out of the inheritance of God*—That is, out of that land which God gave to his people, to be their inheritance, and in which alone he hath fixed the place of his presence and worship. Thus she artfully reminds the king how dangerous it was to let Absalom (unto whom she had ventured to apply her case) continue among idolaters, in a state of separation from God, his house, and people.

Verse 17. *The word of my lord the king shall now be comfortable*—Upon reflection, she grew confident that the king's answer would be according to her heart's desire. *For as an angel of God is my lord the king*—In wisdom, justice, and goodness. *To discern good and bad*—To distinguish between reasonable and unreasonable petitions, and to know what is good and what evil, and understand every matter that comes before him. *Therefore the Lord thy God will be with thee*—To direct thee to judge aright, and show mercy: or, because thou art so wise and gracious to those who in strict justice deserve punishment, God will own and stand by thee in this thy act of grace: or, God will prosper thee in thy enterprises.

A. M. 2977. for 'as an angel of God, so is my
B. C. 1027. lord the king 'to discern good and
bad: therefore the LORD thy God will be with
thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from aught that my lord the king hath spoken: for thy servant Joab, he bade me, and 'he put all these words in the mouth of thy handmaid:

* Verse 20; Chapter xix. 27.—⁷ Hebrew, *to hear*.

^a Verse 3.

Verses 18, 19. *The king said, Hide not from me, &c.*—Observing the uncommon art and dexterity of her address in the management of this affair, the king immediately began to suspect it was a thing concerted between her and Joab, and asked, *Is not the hand of Joab with thee in all this?*—Hast thou not said and done all this by his direction? *The woman said, None can turn, &c.*—That is, it is even so: thou hast discovered the truth: and I will not seek by any turnings or windings, this way, or the other, to dissemble the matter, but will plainly confess it. *He put these words into the mouth of thy handmaid*—As to the sense and substance of them, but not as to all the expressions, for these were evidently varied as the king's answer gave occasion.

Verse 20. *To fetch about this form of speech*—That is, to propose his and the people's desire of Absalom's restoration, in this parabolical manner. *To know all things that are in the earth*—Or, rather, *in this land*, in all thy kingdom; all the counsels and devices of thy subjects, and what is fit to be done in answer to their desires. She still persists in expressing her admiration of the king, that she might the more incline him to grant her request.

Verses 21, 22. *The king said unto Joab*—Joab seems to have stood in some part of the room all the while the woman was addressing the king; who, therefore, now turned himself from her to him as the principal agent in the business, and said, *Behold, now I have done this thing*—That is, the thing which thou hast contrived thus to ask. *Joab fell to the ground on his face*—With the politeness of a courier he returned thanks to the king, in the most fervent manner, as for the greatest obligation conferred upon himself; though, in fact, he had contrived it all to oblige the king, and give him pleasure. "A refinement of flattery and address," says Delaney, "not easily equalled! The Jews," he adds, "are generally considered as an illiterate, barbarous people:

20 To fetch about this form of A. M. 2977.
speech hath thy servant Joab done B. C. 1027.
this thing: and my lord is wise, 'according to the wisdom of an angel of God, to know all things that are in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and 'thanked the king: and Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of 'his servant.

23 So Joab arose 'and went to Geshur, and brought Absalom to Jerusalem.

* Verse 17; Chapter xix. 27.—⁸ Heb. *blessed*.—⁹ Or, *thy*.
^u Chap. xiii. 37.

and the charge is so far just, that they despised the learning of other nations; but this by no means infers them either ignorant or barbarous. The single design and address of this device (the above similitude) are sufficient proofs, were there no other, to evince this people to have neither been unpolite nor uninformed."

In that the king hath fulfilled the request of his servant—But was not David faulty in granting this request? Did he not, in so doing, act in direct opposition to the laws of God, which strictly command the supreme magistrate to execute justice upon all wilful murderers, without any reservation or exception? Gen. ix. 6; Num. xxxv. 30. Surely David had no power to dispense with God's laws, or to spare any whom God commanded him to destroy: for the laws of God bound the kings and rulers, as well as the people of Israel, as is most evident from Deut. xvii. 18, 19; and Josh. i. 8, and many other places. And, indeed, we may see David's sin herein in the glass of those tremendous judgments of God which befell him by means of his indulgence to Absalom. For although God's providential dispensations be in themselves no rule whereby to judge of the good or evil actions of men; yet where they accord with God's word, and accomplish his threatenings, as in this case they did, they are to be considered as tokens of God's displeasure. And how justly did God make this man, whom David had so sinfully spared, to become a scourge to him!

Verse 23. *So Joab went, and brought Absalom to Jerusalem*—"Well pleased, we may be assured, to be at once the messenger of his prince's mercy to the heir apparent of his crown, and the instrument of their reconciliation: which could not fail to secure him a present fund of favour with the father, and an equal fund in reversion with the son."—Delaney. St. Ambrose mentions this as an instance of the wonderful affection which parents have to their children, though degenerate and wicked; by which

A. M. 2977. 24 And the king said, Let him turn
B. C. 1027. to his own house, and let him * not
see my face. So Absalom returned to his own
house, and saw not the king's face.

25 ¶ ¹⁰ But in all Israel there was none to be
so much praised as Absalom for his beauty :
* from the sole of his foot even to the crown of
his head there was no blemish in him.

26 And when he polled his head, (for it was
at every year's end that he polled it; because
the hair was heavy on him, therefore he polled

* Gen. xliii. 3; Chap. iii. 13.—¹⁰ Heb. *And as Absalom there
was not a beautiful man in all Israel to praise greatly.*

we may raise our thoughts to form some, although
a very inadequate idea, of the inconceivable love of
our heavenly Father toward the human race, his
offspring, though fallen and depraved.

Verse 24. *The king said, Let him turn to his
own house*—Although the king so far forgave Absa-
lom as to recall him from exile, yet he forbade him
to see his face. For his affection to him did not so
blind his eyes but he still saw it would not be for his
honour to let him come into his presence, lest while
he showed some mercy to him, he should seem to
approve of his sin. Likewise, he hoped that by this
means Absalom might be brought to a more tho-
rough consideration of the heinousness of his crime,
and to repentance for it. Indeed, such a discounte-
nance and rebuke as this was necessary, not only to
signify the king's abhorrence of his late cruel re-
venge upon his brother, but “to mortify his pride and
repress his popularity; which it seems now began
to blaze out upon the news of his reconciliation
to his father. And this may be the reason why the
sacred historian subjoins to this account of the
king's discountenance a particular description of
Absalom's beauty, which is a natural and common
foundation of popularity; and then adds an account
of his having three sons, and one fair daughter,
(whom he named after his unhappy sister, Tamar,) which
was also another fountain of pride, popularity,
and presumption.”—Delaney. *He saw not the
king's face*—Which was some humiliation to him;
for hereby he saw he had not a full pardon, not
being entirely restored to the king's favour. The
people also might see by this, in part, how detestable
his crime was in the king's account, and that he
would not easily pass by the like in any other per-
son, since he could not endure the sight of a son
whose hands were defiled with the blood of his
brother.

Verse 25. *There was none to be so much praised
as Absalom for his beauty*—Which proved one oc-
casion of his ruin; for he became proud because he
was so much admired; and, forgetting his cruel
murder of his brother, he began to rely on the
people's favour, and to proceed to the commission of
a greater crime, even to seek the life of his father.

Verse 26. *When he polled his head, &c.*—In
those days hair was accounted a great ornament,

it;) he weighed the hair of his head A. M. 2977.
at two hundred shekels after the B. C. 1027.
king's weight.

27 ¶ And ² unto Absalom there were born
three sons, and one daughter, whose name
was Tamar: she was a woman of a fair coun-
tenance.

28 ¶ So Absalom dwelt two full years in
Jerusalem, ^a and saw not the king's face.

29 Therefore Absalom sent for Joab, to have
sent him to the king; but he would not come

† Isa. i. 6.—* Chap. xviii. 18.—^a Verse 24.

and the longer it was, the more it was esteemed.
And therefore it is no wonder that Absalom, who
was proud, and courted popularity, should let his
grow to a great length, as this rendered him still
more beautiful in the people's eyes. *It was at
every year's end that he polled it*—The Hebrew
here, *מִכַּת יָמִים לְיָמִים*, *mekets jamim lajamim*,
does not properly signify, at every year's end, but
rather, at the return of a certain season. Houbi-
gant renders the passage, *For there were certain
seasons when he polled it, that he might deliver
himself from the weight; and when he polled it,
the weight was two hundred shekels*. This weight
of hair, if computed by the Jewish shekel, ac-
cording to Bochart, amounts to three pounds two
ounces of our weight, which certainly is prodigious,
considering that only a part of it was cut off, on ac-
count of its being grown too long. Some, however,
understand the expression, not of the *weight*, but
of the *price* of his hair. But the remark of Bishop
Patrick here seems worthy of notice: That, “when
the books of Samuel were revised, after the Baby-
lonish captivity, such weights were mentioned as
were then known to them; and therefore, when the
historian speaks of this weight of Absalom's hair,
he adds, by way of explanation, that it was *after the
king's weight*—That is, after the weight of the king
of Babylon, whose shekel was only one-third of
that of the Jews; and thus this large quantity of
hair, which has given so much occasion to the ene-
mies of revelation to ridicule the sacred text, is re-
duced so as not to seem at all enormous. Besides,
we should recollect that the hair, being in those days
reckoned a great ornament, was perfumed with
large quantities of fragrant oils, and powdered with
gold-dust, which would make it more heavy than
we could otherwise imagine; and further we should
remark, that it is very evident from the peculiar
manner in which it is mentioned in the sacred text,
that there must have been something extremely sin-
gular, even at that time, in this large quantity of Ab-
salom's hair.”—See Dr. Dodd, and Saurin's 5th
Dissert.

Verse 29. *Absalom sent for Joab*—This vain
young man, whose only excellence seems to have
been his singular beauty, weary with being so long
detained in that confinement and obscurity, so mor-

A. M. 2977. to him: and when he sent again the
B. C. 1027. second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is ¹¹ near mine, and he hath barley there: go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I

¹¹ Heb. *near my place*.

tifying to his pride, and so unfriendly to his popularity, sent a messenger to Joab, to desire to speak with him, in order to prevail upon him to solicit, by his intercession with the king, to be admitted to his presence. *But he would not come to him*—"The reader little versed in courts is apt to be surprised to see Joab so zealous to get Absalom recalled from exile, and afterward so cold and indifferent to have him re-established in his father's favour. The truth is, when Joab had greatly gratified the king and gained credit with him, by bringing back Absalom to Jerusalem, he had little reason, as a minister, to be solicitous to bring him near the king's person, and restore him to full favour; because, in that case, he might naturally apprehend that Absalom's interest with his father might impair his own."

Verse 30. *Go and set it on fire*—Absalom's ambition could but ill endure Joab's coldness and delay, and therefore he ordered this extraordinary step to be taken that he might be set right with his father, a step which showed him determined to go any lengths, rather than fall short of his ambitious aims. For he that could order his friend's field, and that friend so great a man as Joab, and his near kinsman, to be set on fire, barely that he might be admitted to court, would little scruple to set his country in a flame (if the expression may be allowed) to be raised to a crown. See Delaney. *Absalom's servants set the field on fire*—For he had still those about him who were ready to execute any command, though ever so unjust, as his servants did when he bade them kill Amnon.

Verse 31. *Joab arose and came to Absalom*—It may seem strange that so furious a man as Joab should not immediately revenge himself by ordering Absalom's fields to be burned, or in some such way; but he was so wise as to consider, that, being the king's son, Absalom might, some time or other, be reconciled to his father, and do him a prejudice. He

may send thee to the king, to say, A. M. 2977.
Wherefore am I come from Geshur? B. C. 1027.

it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me.

33 So Joab came to the king, and B. C. 1025. told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king ^b kissed Absalom.

^b Gen. xxxiii. 4; xlv. 15; Luke xv. 20.

therefore concealed his resentment, and only expostulated with him on the injury done him.

Verse 32. *If there be iniquity in me*—He could not but know that there was iniquity in him, heinous iniquity: but he pretends if the king would not pardon it, and admit him into his presence, he had rather die. *Let him kill me*—For it is better for me to die than be deprived of the sight and favour of my dear father. Thus he insinuates himself into his father's affections, by pretending such respect and love to him. See how easily even wise parents may be imposed upon by their children, when they are blindly fond of them!

Verse 33. *So Joab came to the king*—Absalom's impetuosity prevailed: these passionate expressions that he was weary of life, while he continued to be debarred his father's presence; nay, that he desired to die so he might but see him, moved Joab to intercede with the king for him, and he was admitted into the royal presence, where he did obeisance, humbling himself before the king with his face to the ground. *And the king kissed Absalom*—In token of reconciliation. Josephus says, the king raised him up from the ground, and promised him an oblivion of what was past; which was a great weakness in David; for the impenitent become only more wicked by the pardon of their offences; as we find Absalom did, who, being thus received into the king's favour, soon found means to ingratiate himself with the people, and raise a rebellion against his own father who had thus graciously pardoned him. But we may here properly ask, with Henry, "Did the bowels of a father prevail to reconcile him to an impenitent son, and shall penitent sinners question the compassion of Him who is the Father of mercy? If Ephraim bemoan himself, God soon bemoans him, with all the expressions of fatherly tenderness: *He is a dear son, a pleasant child*," Jeremiah xxxi. 20.

CHAPTER XV.

Absalom steals the hearts of the people, 1-6. He conspires against David, 7-12. David flees from Jerusalem, 13-18. He confers with Ittai, and passes over Kidron, 19-23. Sends back Zadok with the ark, 24-29. His prayer on this occasion, 30, 31. He concerts with Hushai, 32-37.

A. M. 2980.
B. C. 1024.

AND ^ait came to pass after this, that Absalom ^bprepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy ¹came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters *are* good and right; but ²*there is* no man *deputed* of the king to hear thee.

^a Chapter xii. 11.—^b 1 Kings i. 5.—¹ Heb. *to come*.—³ Or, *none will hear thee, from the king downward*.

NOTES ON CHAPTER XV.

Verse 1. *Absalom prepared him chariots, &c.*—When he thought he had established himself in his father's good affection, he began to take great state upon him, set up, as we now speak, a splendid equipage, and was royally attended, as being the king's eldest son, (now Amnon was dead,) and next heir to the crown. For it seems Chileab, who was elder than he, chap. iii. 3, was either dead also, or, through some cause, was incapable of the government. Absalom undoubtedly designed, by taking this course, to draw the eyes of the people to himself, who, as they were much in love with his beauty, so were doubtless mightily taken with this fine sight of chariots and horses, especially as it was unusual, not being allowed by the law. David was, however, so indulgent that, it seems, he took no notice of it. *And fifty men to run before him*—An honour this such as his royal father had neither had, nor thought of. These, though attendants in appearance, were, in effect, guards.

Verse 2. *Absalom rose up early*—He accustomed himself to rise betimes in the morning, that he might make a show of solicitude for the good of the public, and of every private person. *When any man came to the king for judgment*—The king, it appears, reserved all weighty causes for his own hearing; and appeals were made to him from the other courts. *Absalom called to him*—Preventing him with the offers of his assistance. And, as if he were ready to make particular inquiry into the state of his cause, and intended to take peculiar care of his interest, kindly inquired concerning his city, family, situation in life, and the place of his abode.

Verse 3. *Absalom said, See, thy matters are good and right*—Upon some very slight hearing of any man's cause he approved of it, that he might oblige him; flattering all that they had right on their side, so that, if their causes should go against them, they might conclude, if Absalom had been judge, it would have been otherwise. *There is no man deputed of the king to hear thee*—None that will do thee justice. The other sons and relations of the king, and the rest of the judges and rulers under him and them, are

4 Absalom said moreover, ^cO that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: ^dso Absalom stole the hearts of the men of Israel.

7 ¶ And it came to pass ^eafter forty years, that Absalom said unto the

A. M. 2980
B. C. 1024

About
B. C. 1023.

^c Judg. ix. 29.—^d Rom. xvi. 18.—^e 1 Sam. xvi. 1.

wholly corrupt; or, at least, not careful and diligent as they should be, and my father, being grown in years, is negligent of public affairs. So Absalom said, or insinuated. And it is always the way of turbulent, aspiring men, to reproach the government they are under. Even David, we see, one of the best of kings, could not escape the worst of censures, and that even from his own son; for what could be worse than that which is here thrown out against him, that he neglected to administer true and impartial justice and judgment to his people? It is marvellous that David did not observe and nip this growing insurrection in its bud. But Delaney is of opinion that he was dangerously ill at this time, and that therefore Absalom seized this as a fit opportunity to take the steps here mentioned to increase his popularity, and draw the people after him.

Verses 4–6. *Absalom said, O that I were made judge in the land!*—Though he was admitted to come to court, and see the king, he had no office there, as, it seems, the rest of the king's sons had. This he took ill, and endeavoured to bring the people to do so too, by persuading them that, if he were in authority, he would take speedy care to do them justice. *When any man came nigh to do him obeisance*—To fall prostrate before him as the king's son. *He put forth his hand and took him*—That is, prevented him from prostrating himself, and condescended even to salute him with a kiss. *In this manner did Absalom to all Israel*—Robbed his father of the affections of the people, and possessed himself of them; some admiring his beauty and gallantry; others his courtesy and civility; and others being taken with his magnificent promises of the noble things he would do if he were their king.

Verse 7. *After forty years*—That is, as some say, from the change of the government into a monarchy, which change took place about ten years before David began to reign. So that this fell out about the thirtieth year of his reign. But the Syriac and Arabic, whom Houbigant follows, read, *After four years*; that is, from the time of his father's reconciliation with him. Josephus, Theodoret, the manuscripts mentioned in the Benedictine edition of

A. M. 2981. king, I pray thee, let me go and pay
B. C. 1023. my vow, which I have vowed unto
the LORD, in Hebron.

8 ^f For thy servant ^g vowed a vow ^h while I
abode at Geshur in Syria, saying, If the LORD
shall bring me again indeed to Jerusalem, then
I will serve the LORD.

9 And the king said unto him, Go in peace.
So he arose, and went to Hebron.

10 ¶ But Absalom sent spies throughout all
the tribes of Israel, saying, As soon as ye hear

the sound of the trumpet, then ye shall
say, Absalom reigneth in Hebron. A. M. 2981.
B. C. 1023.

11 And with Absalom went two hundred
men out of Jerusalem, *that were* ⁱ called; and
they went ^k in their simplicity, and they knew
not any thing.

12 And Absalom sent for Ahithophel the Gi-
lonite, ^l David's counsellor, from his city, *even*
from ^m Giloh, while he offered sacrifices. And
the conspiracy was strong; for the people ⁿ in-
creased continually with Absalom.

^f 1 Samuel xvi. 2.—^g Gen. xxviii. 20, 21.—^h Chap. xiii. 38.
ⁱ 1 Sam. ix. 13; xvi. 3, 5.

^k Gen. xx. 5.—^l Psa. xli. 9; lv. 12, 13, 14.—^m Josh. xv. 51
ⁿ Psa. iii. 1.

Jerome's version, the canon of the Hebrew verity, (supposed to be made about the ninth century, and altered by some correcting hand,) the reading of the famous Latin Bible of Sextus, the Latin manuscript in Exeter college library, marked C. 2. 13., and the ancient Latin manuscript written in Gothic characters, the variations of which are published in Blanchini's *Vindiciae*, all have it four; so that Grotius, and, after him, Patrick, were well supported in having pronounced so decisively, that it would admit of no doubt that an error had crept into the text, and that instead of אַרְבַּעִים, *arbagnim*, forty, should be read אַרְבָּע, *arbang*, four. See Kennicott's *Dissert.*, vol. ii. p. 358, and Houbigant's note. *Let me go and pay my vow which I have vowed to the Lord in Hebron*—To wit, to perform there by some solemn sacrifice. As Delaney is of opinion that a very grievous sickness of David gave Absalom occasion to take the forementioned steps, so he thinks that his father's unexpected recovery, perhaps through God's extraordinary influence, broke Absalom's measures for some time, and made him postpone his wicked purpose. In the mean time, his popularity had all the field he could wish. As all the people of Israel resorted to Jerusalem thrice in every year, on the three solemn festivals, he had so often an opportunity of paying his court, and insinuating his poison, till the infection spread through the whole body of the realm, and wanted nothing but a fair occasion to display itself in all its malignity, which Absalom sought by going to Hebron.

Verses 8, 9. *If the Lord shall bring me again to Jerusalem, &c.*—This vow, we see, of Absalom is conceived exactly in the style of the patriarchal piety; and plainly implies, that however he was tempted by his grandfather to serve the gods of Geshur, yet he continued steady to the true religion, and determined against idolatry. This, we may be sure, David was highly delighted to hear, and therefore gave a ready consent to the performance of his vow, saying, *Go in peace. So he arose and went to Hebron*—This place he chose as being an eminent city, and next to Jerusalem, the chief city of the tribe of Judah. It was also the place of his birth, the place where his father had begun his kingdom, which he took for a good omen, and where the seat of government had been several years. Here, like-

wise, they were wont to sacrifice till the temple was built. It was at a convenient distance from Jerusalem, and, no doubt, he had here secured many friends. He therefore thought it the most commodious place for his purpose, next to Jerusalem.

Verses 10, 11. *Absalom sent spies throughout all the tribes*—Before he left Jerusalem he took care to send his emissaries into all parts; doubtless under colour of inviting persons of distinction to the sacrifice; but in reality to carry the watchword and signal, before agreed on between them. *As soon as ye shall hear the sound of the trumpet, &c.*—This was the signal which was to be given for the people's taking up arms, their hearing the sound of the trumpet, which Absalom took care should be blown in all the tribes at the same time, by persons purposely placed in the towns and villages, at such a distance from one another as that each trumpet could be heard by the person appointed to blow the next. The spies, or emissaries, immediately upon hearing the sound of it, were to proclaim that Absalom was crowned king in Hebron. Upon this being done, all his partisans, it is likely, shouted, *God save King Absalom*.

Verses 11, 12. *With Absalom went two hundred men that were called*—That is, that were invited by him to feast with him on his sacrifice, and were such as he had picked out as fit for his purpose; principal persons of the city, no doubt, and of some reputation with the king and people. These he took with him that they might give a countenance to his undertaking, and cause the people at first to think that he was acting in all this by his father's consent and approbation, as being now aged and infirm, and willing to resign the kingdom to his son. *They went in their simplicity, and knew not any thing*—Of his design, but only went to attend him, and pay him respect as the king's son, who did them the honour to invite them to a holy feast. It is no new thing for good men to be made use of by designing men, to put a colour on ill practices.

Verses 12, 13. *Absalom sent for Ahithophel, David's counsellor*—None are more capable of doing mischief to kings than those who have been of their privy council, and know their secrets. It is supposed by the Jews that Ahithophel was incensed against David for his conduct to Bath-sheba, who

A. M. 2981. 13 ¶ And there came a messenger
B. C. 1023. to David, saying, ° The hearts of the
men of Israel are after Absalom.

14 And David said unto all his servants that
were with him at Jerusalem, Arise, and let us
p flee; for we shall not *else* escape from Absa-
lom: make speed to depart, lest he overtake us
suddenly, and ³bring evil upon us, and smite
the city with the edge of the sword.

15 And the king's servants said unto the

° Verse 6; Judges ix. 3.—^p Chapter xix. 9; Psalm iii. title.
³ Heb. *thrust*.

they think, was his grand-daughter, being the daugh-
ter of Eliam, chap. xi. 3, and Eliam the son of Ahi-
thophel, chap. xxiii. 34. It doubtless must have been
matter of great surprise and inexpressible affliction
to David, to find the two men, whom of all others
he seems to have most loved and confided in, combin-
ing against him, and compassing his death, Absalom
and Ahithophel, his son and his counsellor. *While
he offered sacrifices*—Or, rather, *after he had offered
sacrifices*: for it seems he sent for him while he sat
at dinner. *And the conspiracy was strong*—Ahitho-
phel was too cunning to discover himself till he saw
all things favourable and prosperous on the part of
Absalom: and they both very well judged that his
accession to the conspiracy, in those circumstances,
was the likeliest means to ensure its success. *For
the people increased continually*—Most of whom, it
is probable, intended no harm at first, perhaps not
even to divest David of his crown and dignity, much
less to take away his life; but only to substitute Ab-
salom as a coadjutor to him, for the executing of the
royal authority during David's life, and to be his suc-
cessor after his death. However, it is evident they
did proceed so far, at last, as to design to kill David
for their own greater security. For so Ahithophel
advised, and they all consented to it, chap. xvii. 2,
4; which shows how dangerous it is to go out of the
right way; for we do not know down what horrid
precipices we may fall afterward. And it may serve
as a warning to us never to begin any thing that is
wrong, which may lead us to commit that in the
issue which we abhorred at the first, when we find
we cannot be safe in one wickedness, unless we
commit a greater.

Verse 13. *There came a messenger to David*—It
is probable some of the two hundred men who went
innocently with Absalom from Jerusalem sent this
messenger, who, however, did not go immediately
on the first appearance of the conspiracy, but after
it became manifest, through a great concourse of
people openly thronging to him.

Verse 14. *David said, Arise, and let us flee*—As
soon as he had received information of what had
passed, he saw the danger was instant, and took his
measures accordingly. He knew Absalom would
lose no time to accomplish his design, and that the
nature of it required him to strike home at once.
David therefore orders his servants, soldiery, and

king, Behold, thy servants *are ready* A. M. 2981
to do whatsoever my lord the king B. C. 1023.
shall ⁴appoint.

16 And ^athe king went forth, and all his
household ⁵after him. And the king left ^rten
women *which were* concubines to keep the
house.

17 And the king went forth, and all the peo-
ple after him, and tarried in a place that was
far off.

⁴ Hebrew, *choose*.—^a Psalm iii. title.—⁵ Hebrew, *at his feet*.
^r Chap. xvi. 21, 22.

friends, to depart from Jerusalem immediately. For,
though the fort of Zion was strong, and he might
have defended himself there for some time, yet he
had not laid in provisions for a long siege; and, if
he had been once besieged there, Absalom would
have got speedy possession of his whole kingdom;
whereas, if he marched abroad, he might raise a con-
siderable army for his defence. Besides, the greatest
part of Jerusalem could not be well defended against
an enemy. And if it could, "he did not care to ex-
pose a favourite city, built by himself, and the resi-
dence of the tabernacle of God, to all the evils inci-
dent to sieges, and almost inseparable from them.
Nor, perhaps, did he incline to trust the inhabitants
of a place so long exposed to the taint of Absalom's
temptations." This, some think, appears from the
55th Psalm, which, they suppose, was meditated and
poured out in prayer to God upon the discovery of
Absalom's conspiracy. And from thence it is evident
that he had discerned the seeds and workings of a
conspiracy in the city, and that Ahithophel was at
the bottom of it; and not only so, but that David
foresaw his sudden and sad end.—*Delaney. For we
shall not else escape from Absalom*—He was well
acquainted with the young man's impetuosity, and
the madness of the people, and therefore judged that
the only method to be pursued, in order to safety,
was to give way to the fury of the flood, and not at-
tempt to stem it in the fullness of its overflowing.

Verse 16. *The king went forth, and all his house-
hold after him*—Or, as the Hebrew, *ברגלי, berag-
laiv*, rather means, *on foot*: which the king probably
chose to do, that he might humble himself under the
hand of God; might encourage his adherents in this
hard and comfortless march; and might move com-
passion in his people toward him. *The king left
ten women*—Supposing that their sex and quality,
and especially their relation to him, being his con-
cubines, would be a sufficient protection to them,
and gain them some respect, or, at least, safety from
his son. What became of his wives is not here re-
lated; but it is probable they went along with him,
to take care of him; as the other women were left
to take care of the house.

Verses 17, 18. *The king went forth, and all the
people after him*—That is, all those of Jerusalem
who were well affected to him. *And tarried in a
place that was far off*—At a good distance from the

A. M. 2981. 18 And all his servants passed on
B. C. 1023. beside him; * and all the Cherethites,
and all the Pelethites, and all the Gittites, six
hundred men which came after him from Gath,
passed on before the king.

19 ¶ Then said the king to † Ittai the Gittite,
Wherefore goest thou also with us? return to
thy place, and abide with the king; for thou
art a stranger, and also an exile.

20 Whereas thou camest but yesterday, should
I this day ‡ make thee go up and down with
us? seeing I go § whither I may; return thou,
and take back thy brethren: mercy and truth
be with thee.

21 And Ittai answered the king, and said,
¶ As the LORD liveth, and as my lord the king

liveth, surely in what place my lord A. M. 2981.
the king shall be, whether in death B. C. 1023.
or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over.
And Ittai the Gittite passed over, and all his
men, and all the little ones that were with him.

23 And all the country wept with a loud
voice, and all the people passed over: the king
also himself passed over the brook † Kidron,
and all the people passed over, toward the way
of the ‡ wilderness.

24 ¶ And lo, Zadok also, and all the Levites
were with him, § bearing the ark of the cove-
nant of God: and they set down the ark of
God; and Abiathar went up, until all the peo-
ple had done passing out of the city.

* Chap. viii. 18.—† Chap. xviii. 2.—‡ Heb. *make thee wander*
in going.—§ 1 Sam. xxiii. 13.

* Ruth i. 16, 17; Prov. xvii. 17; xviii. 24.—† Called, John
xviii. 1, *Cedron*.—‡ Chap. xvi. 2.—§ Num. iv. 15.

city, where, it is likely, he put the people, that had come out in a confused state, into good order, and waited to see what other friends would join him. *And all his servants passed on beside him*—His household servants, or body-guards, marched probably on both hands of him. *And all the Gittites, six hundred men*—These marched in the front of his little army; but who they were it is hard to say; for we read nothing of them before. Some take them to have been proselytes, born in Gath of the Philistines, and think they came with Ittai to David, being attracted by the fame of his piety and happy success. Others take them to have been Jews, who had fled to David in his exile, when he was at Gath, and accompanied him ever after, not only in the time of Saul's persecution, but after he came to the crown of Israel and Judah.

Verses 19, 20. *Then said the king to Ittai the Gittite, &c.*—He seems to have been the commander of those six hundred men before mentioned. And the Jews make him the son of Achish, king of Gath, who, they say, out of religion and friendship came to David. *Return to thy place*—To Jerusalem, where thy place of residence is. *And abide with the king*—With Absalom, king by usurpation. *For thou art a stranger and an exile*—Not much concerned in our affairs, and therefore thou oughtest not to be involved in our troubles. And, as a stranger, thou mayest hope to be civilly treated by Absalom. *Whereas thou camest but yesterday*—That is, very lately; *should I this day make thee go up and down with us?*—Should I unsettle thee again so soon? *Seeing I go whither I may*—Or, I know not whither, having now no certain dwelling-place. *Take back thy brethren*—Thy countrymen the Gittites. *Mercy and truth be with thee*—Since I am now unable to recompense thy kindness and fidelity to me, my hearty prayer to God is, that he would show to thee his mercy, in blessing thee with all sorts of blessings, and his faithfulness in making good all these pro-

mises which he hath made, not to Israelites only, but to all true-hearted proselytes, such as thou art.

Verse 21. *Ittai answered, Surely in what place, &c.*—Admirable and noble fidelity this in a stranger, when a son was a rebel against the father! He is a friend indeed, who loves at all times, and will cleave to us in adversity. Thus should we cleave to the Son of David, so that neither life nor death may separate us from him. Reader, is this the resolution of thy heart? Dost thou belong to Christ, and is it thy disposition never to leave him?

Verse 22. *Ittai the Gittite passed over*—The brook Kidron, as it follows in the next verse. *And all the little ones that were with him*—This shows that his whole family were come to sojourn in Judea. And being so deeply engaged for David, he durst not leave his little ones to Absalom's mercy.

Verse 23. *All the country wept*—All about Jerusalem, and the generality of the people by whom they passed, being extremely afflicted to see their king, under whom they had lived in great peace and prosperity, reduced to such extremities. It must be considered, that Absalom's friends and partisans were gone to him to Hebron, and the rest of the people thereabouts were either well-wishers to David, or at least moved with compassion at the sad and sudden change of so great and good a king, which was sufficient to affect a heart of stone. *All the people passed over*—All that continued faithful to David in those parts. *The king also passed over the brook Kidron*—Or Cedron, which was near Jerusalem. The very same brook which Christ passed over, when he entered upon his sufferings, John xviii. 1. *Toward the way of the wilderness*—Which lay between Jerusalem and Jericho.

Verse 24. *Zadok also, and all the Levites were with him*—They knew David's great regard for them and their office, notwithstanding his failings; and the arts which Absalom had used to gain the people's affections had made no impression upon them.

A. M. 2981.
B. C. 1023.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he ^a will bring me again, and show me both it, and his habitation:

26 But if he thus say, I have no ^b delight in thee; behold, *here am I*, ^c let him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, Art not thou a ^d seer? return into the city in peace, and ^e your two sons with you, Ahimaaz

thy son, and Jonathan the son of Abiathar. A. M. 2981.
B. C. 1023.

28 See, 'I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶ And David went up by the ascent of mount Olivet, ^a and wept as he went up, and ^b had his head covered, and he went ^c barefoot:

^a Psa. xliii. 3.—^b Num. xiv. 8; 2 Sam. xxii. 20; 1 Kings x. 9; 2 Chron. ix. 8; Isa. lxii. 4.—^c 1 Sam. iii. 18.—^d 1 Sam. ix. 9.

^a Chapter xvii. 17.—^b Chap. xvii. 16.—^c Heb. *going up and weeping*.—^d Chap. xix. 4; Esth. vi. 12.—^e Isa. xx. 2, 4.

They saw that he had little religion in him, and therefore they steadily adhered to David. *Bearing the ark of the covenant of God*—As a pledge of God's presence and assistance. *And they set down the ark of God*—Either in expectation of drawing forth more people to David's party, if not from their loyalty to their lawful king, yet from their piety and reverence to the ark; or, that all the people might pass along, and the ark might come in the rear of them, for their safeguard and encouragement. *Abiathar went up*—From the ark to the city, which was on higher ground; that so he, being high-priest, might use his authority with the people, to persuade them to do their duty; and there he stayed until all those whom he could persuade were gone forth.

Verses 25, 26. *The king said unto Zadok, Carry back the ark*—This he ordered, 1st, Through his care of and reverence for the ark, which, though it might be carried out to a certain place, yet, he might justly think, ought not to be taken about from place to place, he knew not whither. And, 2d, Lest, if he had carried it about with him everywhere, he should seem to trust in that which was but the token of God's presence, more than he did in God himself, who had preserved him in the persecution of Saul, when he had not the ark with him. But was he not exposing the priests to the violence of the usurper, by thus sending them back to Jerusalem; especially as they had just given such evidence of their fidelity to their king? To this it may be answered, that David hoped the sacredness of their character would be a security to them against all violence. *If I find favour in the eyes of the Lord, &c.*—If he shall be pleased to pardon the sins for which he is now justly, although so severely, chastising me. *He will bring me again, and show me both it and his habitation*.—Will restore me to the enjoyment of the privileges of his house, and the ordinances of his worship, which I shall consider one of the greatest evidences of the return of his favour, and one of the greatest blessings his goodness can confer upon me, even greater than the being restored to my palace and throne. *But if he say, I have no delight in thee*—I will not receive thee into my favour, nor restore thee to thy throne and city, and to the enjoyment of my ordinances. *Here I am*—Ready to obey him, and to

submit to his will and pleasure concerning me. David saw plainly that God, according to his threatening, *had raised up this evil to him out of his own house*, and was punishing him for his sins, and he receives the chastisement with resignation. "I imagine," says Dr. Delaney, "I now hear him taking up the same lamentation which Alphonsus the Wise, king of Arragon, afterward did upon a like occasion: 'I wonder not so much at my people's ingratitude to me, as at my own to God.' Hence, in this spirit of humiliation, David would not presume to have the ark, the symbol of the divine presence, borne before him in that war: that was an honour of which he deemed himself utterly unworthy. And, therefore, referring himself and his affairs to the disposal of the Divine Providence, he remanded Zadok and Abiathar back to the city with the ark." *Let him do with me as seemeth him good*—I have nothing to object; it is all well that God doth. Thus ought we cheerfully to acquiesce in the will of God, whatever befalls us. And that we may not complain of what *is*, let us see God's hand in all events. And that we may not be afraid of what *shall be*, let us see all events in God's hand.

Verse 27. *Art thou not a seer? Return into the city in peace*—"It should seem from hence," says Delaney, "that Zadok was a prophet: however, as a priest, he was a teacher; and as such, bound to stay with his people in the greatest exigencies, and instruct them in their duty: besides that, by staying to do his duty to his people, he might also do good offices to his prince." Indeed, the word רֹאֶה, *roeh*, here rendered *seer*, means also a *seeing, discerning and observing* man: an interpretation which suits well with the present state of David's mind and affairs. As if he had said, Thou art a wise man, fit to make observations on what is passing in Jerusalem, and to give me information thereof. Accordingly David concerted a plan, both with Zadok and Abiathar, of corresponding with him, and sending him intelligence of all his enemies' measures by their sons, Ahimaaz and Jonathan.

Verse 30. *David went up by the ascent of mount Olivet, and wept as he went up*—To think that one who was the offspring of his own body should thus lift up the heel against him, and reflect-

A. M. 2981. and all the people that *was* with him
3. C. 1023. ⁱ covered every man his head, and
they went up, ^k weeping as they went up.

31 ¶ And *one* told David, saying, ^l Ahithophel *is* among the conspirators with Absalom. And David said, O LORD, I pray thee, ^m turn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that *when* David *was* come to the top of the mount, where he worshipped God, behold, Hushai the ⁿ Archite came to meet him ^o with his coat rent, and earth upon his head:

ⁱ Jer. xiv. 3, 4.—^k Psa. cxxvii. 6.—^l Psa. iii. 1, 2; lv. 12, &c.
^m Chap. xvi. 23; xvii. 14, 23.

ing on his own conduct in the matter of Uriah, as the cause of this calamity. *And had his head covered*—Through shame and confusion. *And he went up barefoot*—In testimony of his deep sorrow and humiliation for the sins whereby he had procured this evil to himself; for these were the habits of mourners; and to take a holy revenge upon himself for his former delicacy and luxury. “A more memorable event, surely, was never recorded in history, nor a more moving spectacle exhibited to mortal eyes! A king, venerable for his years and victories; sacred in the characters, both of his piety and prophecy; renowned for prowess, and revered for wisdom, reduced to the condition of a fugitive! to a sudden and extreme necessity of fleeing for his life, from the presence of his own son, his darling and delight; and a whole country loudly lamenting his fate! In this condition, David went up the mount, and when he reached the summit of it, fell down prostrate before God. Josephus tells us, that when David reached the top of the mountain, he took a view of the city, and prayed to God with abundance of tears. The reader will perhaps think it worth his notice, that Josephus should tell us, that David wept and viewed the city in the same spot from which, the evangelist informs us, our blessed Saviour wept over it.”—Delaney. And is this the glorious king of Israel, the beloved of God, the wise, the victorious David, who slew his ten thousands? Strange change indeed! What has produced this sad reverse? Sin alone has wrought all this! These are its baneful effects: he forgot the commandment of the Lord his God, and from hence has flowed all this evil! You that plead an excuse for sin, because David, the man after God’s own heart, fell into it; remember, likewise, what bitter and grievous punishments he underwent for it. Are you willing to pay such a price for sin? And yet, be assured, the inviolable laws of God require you to pay it in one way or other.

Verse 31. *One told David*—Or, *David told*; that is, being informed that Ahithophel was among the conspirators, he mentioned it to his friends, to excite them to join with him in the following prayer against him. *Turn the counsel of Ahithophel into*

33 Unto whom David said, If thou ^{A. M. 2981.}
^{B. C. 1023.} passest on with me, then thou shalt
be ^p a burden unto me:

34 But if thou return to the city, and say unto Absalom, ^q I will be thy servant, O king; *as I have been* thy father’s servant hitherto, *so will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king’s house, ^r thou shalt tell *it* to Zadok and Abiathar the priests.

^q Joshua xvi. 2.—^o Chap. i. 2.—^p Chap. xix. 35.—^q Chap. xvi. 19.—^r Chap. xvii. 15, 16.

foolishness. Either infatuate him, that he may give foolish counsel; or let his counsel be contemned and rejected as foolish; or let it miscarry in the execution. Thus David’s constant recourse, in all his dangers and difficulties, was unto God by prayer.

Verse 32. *The top of the mount, where he worshipped*—Looking, doubtless, toward Jerusalem, where the ark and tabernacle, which he had made for it, were. *Hushai the Archite came to meet him*—Probably he was from Archi, a city in the tribe of Ephraim, (see Josh. xvi. 2,) and coming to Jerusalem, was made one of David’s privy council because of his wisdom; otherwise, it is not likely that Absalom would so readily have entertained him, and admitted him to his secrets. The coming of Hushai just at this time seems to have been ordered by God’s peculiar providence, in answer to David’s prayer mentioned in the preceding verse. *With his coat rent, and earth upon his head*—In token of his great sorrow on David’s account.

Verse 33. *If thou passest on with me, thou shalt be a burden, &c.*—For he was not provided, it seems, with sufficient support for his own family; and Hushai, though famous as a counsellor in the cabinet, being unpractised in the camp, and no soldier, could not be so useful to him in the army as he might be at court. David therefore, conceives the idea of employing him in endeavouring to defeat or render abortive the counsel of Ahithophel.

Verse 34. *Say unto Absalom, I will be thy servant, O king, &c.*—This crafty counsel of David to Hushai, advising him to use such great dissimulation, cannot be justified. It must, of necessity, be reckoned among his sins, as being a plain violation of the law of truth, and only intended to deceive. Nevertheless, as this was with David the hour of temptation, and this evil advice was suggested by his present and pressing straits, God was mercifully pleased to pardon and direct it to a good end. *Thou mayest for me defeat, &c.*—That is, by advising different measures, which, considering the great reputation that Hushai had for wisdom, David judged Absalom would be inclined to hearken to, rather than to those proposed by Ahithophel.

A. M. 2981. 36 Behold, *they have there* ^awith
B. C. 1023. them their two sons, Ahimaaz,
Zadok's son, and Jonathan, Abiathar's
son; and by them ye shall send unto me

^a Verse 27.—^t Chap. xvi. 16; 1 Chron. xxvii. 33.

Verses 36, 37. *They have there with them their two sons*—Not in Jerusalem, but in a place near it, to which they could easily send upon occasion. *So Hushai came into the city*—Where, it is likely, he waited for the coming of Absalom. And having got thither before him, he so ordered his affairs

every thing that ye can hear. A. M. 2981.
B. C. 1023. 37 So Hushai, ^tDavid's friend,
came into the city, ^uand Absalom came into
Jerusalem.

^u Chap. xvi. 15.

that it was not known to Absalom's party that he had been with David to offer him his services. *And Absalom came into Jerusalem*—How soon do royal cities and royal palaces change their masters! But we look for a *kingdom which cannot be moved*.

CHAPTER XVI.

David is deceived by Ziba, 1-4; and cursed by Shimei, 5-14. Absalom receives Hushai, 15-19; lies with his father's concubines, 20-23.

A. M. 2981. **AND** ^awhen David was a little
B. C. 1023. past the top of the hill, behold,
^bZiba the servant of Mephibosheth met him,
with a couple of asses saddled, and upon them
two hundred loaves of bread, and a hundred
bunches of raisins, and a hundred of summer
fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer fruits for the young men to

eat; and the wine, ^cthat such as be A. M. 2981.
faint in the wilderness may drink. B. C. 1023.

3 And the king said, And where is thy master's son? ^dAnd Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of my father.

4 ^eThen said the king to Ziba, Behold, thine *are* all that pertained unto Mephibosheth. And Ziba said, ¹I humbly beseech thee that I may find grace in thy sight, my lord, O king.

^a Chap. xv. 30, 32.—^b Chap. ix. 2.—^c Chap. xv. 23; xvii. 29.

^d Chap. xix. 27.—^e Prov. xviii. 13.—¹ Heb. *I do obeisance*.

NOTES ON CHAPTER XVI.

Verse 1. *Behold Ziba, the servant of Mephibosheth, met him*—This crafty man, being persuaded that God would in due time appear for the righteous cause of so good a king, and scatter the cloud which was now upon him, takes this occasion to make way for his own future advancement, by making David a handsome present of provisions, which was the more welcome, because it came seasonably. *A hundred of summer fruits*—These, the Seventy suppose, were *dates*, but the more common opinion is that they were *figs*, as the Chaldee paraphrast supposes them to have been; from whence Dr. Delaney infers that this flight of David was about the beginning of summer, when the early figs were wont to be gathered, and when a present of them must have been very seasonable and refreshing. *A bottle of wine*—Containing, no doubt, a quantity that was proportionable to the rest of the present. Their bottles, being made of skins, or leather, were some of them very large.

Verse 2. *The asses be for the king's household to ride on*—Or, rather, some of his household, for they could not all ride on two asses, unless by turns, reliev-

ing each other, which perhaps Ziba intended; for he seems to have been very considerate in adapting his present to the wants of David and those that were with him. It appears, the king, and his wives and children, were all on foot: not because he had not, or could not procure, asses for them at Jerusalem; but because he chose they should go in this manner, as best becoming that state of penitence and humiliation in which they were.

Verses 3, 4. *He said, To-day shall the house of Israel restore me, &c.*—This was a fiction, but not badly contrived; for the family of David, being so divided, and one part enraged against another, it was possible they might destroy one another by mutual wounds; and the people, being tired out by civil wars, might think of restoring the kingdom to the family of Saul their former sovereign, of which family Mephibosheth was the principal branch. *Then said the king, Behold, thine are all that pertained to Mephibosheth*—A rash sentence, and unrighteous, to condemn a man unheard upon the single testimony of his accuser and servant. But David's mind was both clouded by his trouble, and biased by Ziba's great and seasonable kindness. And he

A. M. 2981. 5 ¶ And when King David came to
B. C. 1023.

Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was ^f Shimei, the son of Gera: ² he came forth, and cursed still as he came.

6 And he cast stones at David, and at all the servants of King David: and all the people and all the mighty men *were* on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou ³ bloody man, and thou ^g man of Belial:

8 The LORD hath ^h returned upon thee all ⁱ the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy

^f Chap. xix. 16; 1 Kings ii. 8, 44.—² Or, *he still came forth and cursed.*—³ Hebrew, *man of blood.*—^g Deuter. xiii. 13. ^h Judges ix. 24, 56, 57; 1 Kings ii. 32, 33.—ⁱ Chap. i. 16; iii. 28, 29; iv. 11, 12.

thought, probably, Ziba would not dare accuse his master, except on good grounds, of so great a crime as that of being a *traitor*, which, if false, might be so easily disproved. *Ziba said, that I may find grace in thy sight, my lord, O king*—Thus he hypocritically pretends to value the king's favour more than the gift he had bestowed upon him.

Verses 5, 6. *When David came to Bahurim*—The next village in his way to the wilderness; that is, when he came to the territory of it, for he did not reach the place itself till afterward, as is mentioned verse 14. *Thence came out a man, and cursed still as he came*—Out of an inveterate hatred to David; whom he looked upon as the great enemy of the family of Saul, to which he belonged. *And he cast stones, &c.*—To show his contempt of David and his servants. *All his mighty men were on his right hand and on his left*—This is observed to show the prodigious madness of the man. He could not hurt David, who was so strongly guarded; but he might have been immediately killed himself.

Verses 7–9. *Come out*—Or rather, *go out*, as the Hebrew properly means: begone out of thy kingdom, from which thou deservest to be expelled. *Thou bloody man, and thou man of Belial*—Probably he says this with a reference to David's adultery with Bath-sheba, and the killing of Uriah. *All the blood of the house of Saul*—Either, 1st, The blood of Abner and Ish-bosheth; which he imputes to David, as if they had been killed by David's contrivance; or, 2d, The death of Saul's seven sons, chap. xxi. 8, which, though related after this, seems to have taken place before. *Thou art taken*—The same mischief thou didst bring upon others is now returned upon thy own head. "This surely," says Delaney, "was one of the severest trials of patience that ever human magnanimity endured. The accusation was notoriously false, and the king could, for that reason, bear it the better; but his servants

son: and ⁴ behold, thou *art taken* A. M. 2981
in thy mischief, because thou *art a* B. C. 1023.
bloody man.

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this ^k dead dog ^l curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, ^m What have I to do with you, ye sons of Zeruiah? so let him curse, because ⁿ the LORD hath said unto him, Curse David. ^o Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, ^p my son, which ^q came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it*? let him

^k Heb. *behold thee in thy evil.*—^l 1 Sam. xxiv. 14; Chapter ix. 8.—^m Exodus xxii. 28.—ⁿ Chap. xix. 22; 1 Peter ii. 23. ^o 2 Kings xviii. 25; Lam. iii. 38.—^p Rom. ix. 20.—^q Chap. xii. 11.—^r Gen. xv. 4.

saw it not in the light of their master's equanimity, but of his enemy's insolence. Abishai, David's nephew, could not bear it; but begged the king's permission to take off the traitor's head that uttered it," saying, *Why should this dead dog* (an expression of the utmost contempt) *curse my lord the king?*

Verse 10. *What have I to do with you? &c.*—In this matter I ask not your advice, nor will I follow it. Your violent counsels are no way pleasing or fit for me at present. *The Lord hath said unto him, Curse David*—God, by bringing me into this distressed condition, hath caused me to appear a proper object of his scorn, hath left him to his own wickedness, and now gives him an opportunity, in the course of his providence, of pouring forth the malignity of his heart, without restraint, or fear of being punished for so doing. We cannot suppose David meant that God, strictly speaking, had either bid Shimei curse him, or had excited him so to do: but merely that, his heart being full of malice and rage, God had now put it into his power to give full vent to these diabolical passions as a punishment to David. *Unto this the good king humbly submits, looking upon it as coming from the hand of God, who had delivered him up to this contempt.* And in this David's patience and meekness were admirable, for it is not an easy thing to stifle all emotions of revenge when there is a high provocation to it, and no difficulty in taking it. David did not scorn these curses proceeding from the mouth of a base wretch, not worthy to be regarded, but acknowledged that his sins had merited this chastisement, and that God was just in suffering him to be afflicted with it. *Who shall then say, Wherefore hast thou done so?*—Who shall reproach God's providence for permitting this? Or, who shall restrain him from executing his just judgment against me?

Verse 11. *Behold, my son seeketh my life*—Which

A. M. 2981. alone, and let him curse; for the
B. C. 1023. LORD hath bidden him.

12 It may be that the LORD will look on mine
affliction, and that the LORD will requite me
good for his cursing this day.

13 And as David and his men went by the
way, Shimei went along on the hill's side over
against him, and cursed as he went, and threw
stones at him, and cast dust.

14 And the king, and all the people that were
with him, came weary, and refreshed themselves
there.

15 ¶ And Absalom, and all the people the
men of Israel, came to Jerusalem, and Ahi-
thophel with him.

⁵ Or, tears.—⁶ Heb. eye, Gen. xxix. 32; 1 Sam. i. 11; Psalm
xxv. 18.—⁷ Rom. viii. 28.—⁸ Heb. dusted him with dust.

is a much greater mischief than to reproach me with
words. *How much more may this Benjamite do it?*
—One of that tribe and family from which God hath
taken away the kingdom, and given it to me. *Let
him curse*—Do not now hinder him by violence from
doing it, nor punish him for it. It is meet I should
bear the indignation of the Lord, and submit to his
pleasure. *For the Lord hath bidden him*—Not by
the word of his precept, or by any powerful influ-
ence upon his mind impelling him to it; but by the
word of his providence, placing me in such circum-
stances that he conceives he can curse me with im-
punity, and by suffering the malignity of his heart
to take its natural course, and work without re-
straint.

Verse 12. *It may be the Lord will look on mine
affliction, &c.*—He means that, although this was a
chastisement from God upon him, yet if he bore it as
became him, it might become a means of mercy to
him. His humble submission and resignation might
call down the divine commiseration upon his patience
and penitence.

Verse 13. *Shimei went along on the hill's side*—
David's patience but more inflamed Shimei's inso-
lence. And as David and his servants marched
along, Shimei kept pace with them upon the side of
an adjacent hill; and still continued cursing, revil-
ing, and throwing dust and stones unchastised. Da-
vid, however, endured it all, and *when he was reviled,
he reviled not again; but committed his cause to
Him that judgeth righteously.* How far he was, in
this instance, an emblem of his suffering Son, is not
hard to discern, or adventurous to assert.—Delaney.

Verse 15. *Absalom and all the people came to
Jerusalem*—Probably a considerable time before
David reached the banks of Jordan, to which he was
marching. When David quitted Jerusalem, it was
upon a persuasion that Absalom would make all the
haste he could to possess himself of the capital, and,
if possible, to surprise his father in it. And as he
judged, so, it appears, it came to pass.

Verse 16. *Hushai said unto Absalom, &c.*—Hu-

16 And it came to pass, when Hu- A. M. 2981.
shai the Archite, David's friend, was B. C. 1023.
come unto Absalom, that Hushai said unto Ab-
salom, God save the king, God save the king.

17 And Absalom said to Hushai, *Is this thy
kindness to thy friend?* why wentest thou not
with thy friend?

18 And Hushai said unto Absalom, Nay; but
whom the LORD, and his people, and all the
men of Israel choose, his will I be, and with him
will I abide.

19 And again, whom should I serve? *should
I not serve* in the presence of his son? as I have
served in thy father's presence, so will I be in
thy presence.

⁵ Chapter xv. 37.—¹ Chap. xv. 37.—⁸ Heb. *Let the king live.*
^u Chap. xix. 25; Prov. xvii. 17.—^x Chap. xv. 34.

shai, it appears, mindful of his instructions, lost no
time to pay his court, and profess his allegiance to
Absalom; but, immediately coming to him, address-
ed him in the customary form of salutation to kings,
or rather, with a seemingly peculiar zeal, he re-
doubled the salutation; *God save the king*—Namely,
Absalom, whom he pretends to own for his king and
rightful lord, as if he were abundantly satisfied in his
title, and well pleased with his accession to the
throne. "What arts of dissimulation are they tempt-
ed to use," says Henry, "who govern themselves by
fleshly wisdom! and how happy are they who have
not known those depths of Satan, but have their
conversation in the world in simplicity and godly
sincerity!"

Verse 17. *Is this thy kindness to thy friend?*—
Doth this action answer that profession of friendship
which thou hast hitherto made to him? He speaks
thus only to try him. He does not say, *To my fa-
ther*, for that question would have reflected a heavier
reproach upon himself, who had forsaken not only a
friend, but his own father, and even forced him away.
Or, perhaps, by saying, *Thy friend*, he meant to in-
sinuate, that David was a friend to Hushai, and to
strangers, but not to his own son, whom by severity
he had provoked to take this course; and therefore
he doth not vouchsafe to call him his father.

Verse 18. *Hushai said, Nay, but whom the Lord,
&c.*—Hushai gave him to understand, that his allegi-
ance was governed by other principles than those of
private friendship; that the appointment of God and
the election of his people determined him in the ob-
ject of his duty: and what should hinder him from
serving the son with as much fidelity as he had
served the father? The attentive reader will ob-
serve that this salutation and whole apology are
evidently as evasive, and as well calculated to delude,
as art could contrive them; for he neither prays per-
sonally for Absalom, nor professes allegiance to him;
yet the bait took, and Absalom's self-sufficiency,
gross as the delusion was, swallowed it whole.—De-
laney.

A. M. 2981. 20 ¶ Then said Absalom to Ahi-
B. C. 1023. thophel, Give counsel among you
what we shall do.

21 And Ahiathophel said unto Absalom, Go in
unto thy father's ^v concubines, which he hath
left to keep the house; and all Israel shall hear
that thou ^z art abhorred of thy father: then
shall ^a the hands of all that *are* with thee be
strong.

y Chapter xv. 16; xx. 3.—^z Genesis xxxiv. 30; 1 Samuel
xiii. 4.

Verse 21. *Go in unto thy father's concubines*—
This counsel he gave, partly to revenge the injury
done to Bath-sheba, the daughter of Eliam, chap.
xi. 3; the son of Ahiathophel, chap. xxiii. 34; and
principally for his own and the people's safety, that
the breach between David and Absalom might be
irreparable. For this, he foresaw, would provoke
David in the highest degree, and cut off all hope of
reconciliation, which otherwise might have been
expected to take place, by some treaty between Ab-
salom and his tender-hearted father. But in that
case his followers, and especially Ahiathophel, would
have been left to David's mercy. *That thou art ab-
horred of thy father*—And, therefore, art obliged to
prosecute the war with all vigour, and to abandon
all thoughts of peace; as knowing that thy father,
though he may dissemble, yet will never forgive such
an act. *Then shall the hands of all that are with thee
be strong*—They will fight with greater courage and
resolution when they are freed from the fear of thy
being ever reconciled to thy father, and see they are
out of all danger of being sacrificed to any future
treaty of peace or agreement between you. "An
advice," says Delaney, "for the present, and in ap-
pearance, wise; but in reality pernicious. Could
not this long-headed, sagacious statesman foresee,
that this action, for which some men would now be-
come more attached to Absalom, must one day make
him detestable in their eyes, when they reflected upon
the horror of it? a guilt made mortal by the law
of God, Lev. xx. 11, and not named even among the
Gentiles; a guilt for which they must one day judge

22 So they spread Absalom a tent ^{A. M. 2981.}
upon the top of the house; and Ab- ^{B. C. 1023.}
salom went in unto his father's concubines ^b in
the sight of all Israel.

23 And the counsel of Ahiathophel, which he
counselled in those days, *was* as if a man had
inquired at the ^o oracle of God: so *was* all the
counsel of Ahiathophel ^c both with David and
with Absalom.

^a Chap. ii. 7; Zech. viii. 13.—^b Chap. xii. 11, 12.—^o Heb.
word.—^c Chap. xv. 12.

him more worthy to lose his crown than Reuben his
birth-right. However, this hellish advice was im-
mediately embraced."

Verse 22. *So they spread a tent upon the top of
the house*—Of the king's palace, the very place from
whence David had gazed upon Bath-sheba: so that his
sin was legible in the very place of his punishment.
And Absalom went in unto his father's concubines—
To one or some of them. *In the sight of all Israel*
—Who saw him go into the tent, and thence conclud-
ed that he had converse with them as he had de-
signed. "An action of such profligate impiety, and
abandoned impudence, as it were to be wished no
sun had seen, or history related." By this we may
see the character of Absalom and his party, and how
abominably wicked they must have been, whom such
a scandalous action tied the faster to him. And we
may further learn how corrupt the body of the people
were, and how ripe for that judgment, which was
now hastening toward them. Now was David's
adultery (which had been planned, and, it may be,
perpetrated in the same place) judicially chastised,
and God's vengeance denounced upon it by his pro-
phet signally executed, and his wives prostituted *in
the sight of the sun*, chap. xii. 11. The Lord is
righteous, and no word of his shall fall to the ground!

Verse 23. *The counsel of Ahiathophel, &c.*—It was
deemed as unerring, and was commonly followed
with as little doubt of its success, as though the or-
acle of God had dictated it. This is mentioned as the
reason why counsel, which carried so ill a face, should
meet with such general approbation.

CHAPTER XVII.

Ahiathophel advises Absalom to despatch, 1-4. Hushai advises deliberation, and his advice is received, 5-14. Intelligence
is sent to David, 15-21. David passes over Jordan, 22. Ahiathophel hangs himself, 23. Absalom pursues David, 24-26.
David is supplied with necessaries, 27-29.

A. M. 2981. **M**OREOVER, Ahiathophel said un-
B. C. 1023. to Absalom, Let me now choose

NOTES ON CHAPTER XVII.

Verse 1. *I will arise and pursue after David*—It
seems he was a soldier as well as a counsellor. Or,
at least, he thought his counsel so sure of being suc-

cessful that he offered himself to put it in execution.
He was probably afraid, also, that if Absalom should
command the men himself, natural affection might
prevail with him to spare his father, and not take
921

out twelve thousand men, and I will ^{A. M. 2981.}
arise and pursue after David this night: ^{B. C. 1023.}

A. M. 2981. 2 And I will come upon him while
B. C. 1023. he is ^a weary and weak-handed, and will make him afraid: and all the people that are with him shall flee; and I will ^b smite the king only:

3 And I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace.

4 And the saying ¹ pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise ² what he saith.

^a Deut. xxv. 18; Chapter xvi. 14.—^b Zech. xiii. 7.—¹ Heb. was right in the eyes of, 1 Sam. xviii. 20.

A. M. 2981. 6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his ³ saying? if not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath ⁴ given is not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be ⁵ chafed in their minds, as ^c a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people.

² Heb. what is in his mouth.—³ Heb. word.—⁴ Heb. counselled.
⁵ Heb. bitter of soul, Judg. xviii. 25.—^c Hos. xiii. 8.

away his life; or, perhaps, even work an agreement between them, and so leave him in danger of being called to account for his rebellion.

Verses 2, 3. *I will come upon him while he is weary*—Before he has had time to breathe from the fatigues he has just gone through; and *weak-handed*—Before he has collected more forces. *I will make him afraid*—Strike a terror into him by this sudden attack, made in the night, when he is ill-provided. *I will smite the king only*—And proclaim pardon to all the rest. *And I will bring back all the people*—By this means I shall easily bring over their allegiance to thee. *The man whom thou seekest is as if they all returned*—The killing of David will effectually end the contest, and the whole nation will come in to thee, there being no other to whom they will submit, he being dead. *So all the people shall be in peace*—The single circumstance of taking and killing him will restore peace, and preserve both the people who are with thee, and those that are with David. They shall all be saved, and he alone destroyed. "The attentive reader will easily perceive that this advice well justifies the character given of Ahithophel in the Scripture; it was, in its several parts, admirably fitted both to the inclinations and interests of his pupil; he consigned him to his pleasures, and took all the danger to himself; and at the same time he relieved his little remains of humanity (if he had any) from the necessity of imbruing his hands in his father's blood. His incest was, for the present, personal guilt enough; that act of outrage would make Absalom's reconciliation with his father desperate; and while he indulged his evil appetite, Ahithophel, with a chosen band, would pursue and surprise David. Nothing could be more worldly wise, or more hellishly wicked; it was indeed, as the advice of an oracle, but very different from that dictated by the Spirit of God; and yet, horrid as it was, it pleased that vile son and his associates."—Delaney.

Verse 4. *The saying pleased Absalom well, and all the elders of Israel*—That such a wretch as Absalom should aim at his father's throat is not strange. But that the body of the people, to whom David had been so great a blessing, should join with him in it,

is amazing. But the finger of God was in it. Let not the best of parents, or the best of princes, think it strange if they are injured by those who should be their support and joy, when they (like David) have provoked God to turn against them.

Verse 5. *Then said Absalom, Call now Hushai*—A wonderful effect of Divine Providence, influencing his heart, that he could not rest in Ahithophel's counsel, though it was so evidently wise, and approved by the general consent of his whole party; and that he should desire Hushai's advice, though neither his reputation for wisdom was equal to Ahithophel's, nor had he yet given any one proof of his fidelity to Absalom. But there is no contending with that God who can arm a man against himself, and destroy him by his own mistakes and passions.

Verses 7, 8. *The counsel of Ahithophel is not good at this time*—Though he generally gives most wise and admirable counsel, yet he seems now to be under a mistake, and not sufficiently to consider all the present circumstances of this business. *Thou knowest thy father and his men*—Hushai, setting himself to oppose all the articles of Ahithophel's advice, some openly, and others covertly, begins with giving a lively and dreadful description of the enemies Absalom had to deal with. *That they be all mighty men*—Of approved courage and strength, and not so easily vanquished as Ahithophel supposes. At all times they are terrible to the bravest foes, but much more so at this time; when they are *chafed in their minds*—Hebrew, *bitter of soul*, inflamed with rage; desperate, and therefore resolved to sell their lives at a dear rate. Being driven from their families, they are as so many enraged bears robbed of their whelps in the field—In the first furious efforts of their rage they will not fail to strike a terror into their assailants, and the panic will be easily diffused through the rest of the pursuing army, and will intimidate the bravest of them. *Thy father is a man of war*—A wise as well as brave prince and general, who, knowing of what importance it is to secure his person, and that your chief design is against his life, will, doubtless, use extraordinary care to keep out of your reach, which he may easily do

A. M. 2981. 9 Behold, he is hid now in some
B. C. 1023. pit, or in some *other* place: and it will come to pass, when some of them be ⁶ overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly ^d melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel that all Israel be generally gathered unto thee, ^e from Dan even

^a Heb. *fallen*.—^d Josh. ii. 11.—^e Judg. xx. 1.

Verses 9, 10. *Behold, he is now hid in some pit*—Having been often accustomed to that course, and well acquainted with all hiding-places from Saul's time. In one of them, unknown to us, he will lurk with some of his chosen men, and lie in ambush for us; and when they see a fit opportunity, they will suddenly come forth and surprise some of our men, when they least expect it, and probably at first put them to flight. *When some of them be overthrown*—Namely, of Absalom's men sent against David. *At the first*—Implying, that their good success at first would mightily animate David's men to proceed vigorously in the fight, and intimidate Absalom's army, and consequently would be both a presage and an occasion of their total defeat. *Whosoever heareth it will say, &c.*—They who first hear these ill tidings will propagate them, and strike terror with them into the rest of the army, whose fear will make them think the slaughter greater than it is. *He also that is valiant shall utterly melt*—For men, even the most valiant, are apt to form conjectures of the final issue by the beginning; and it is a great encouragement to men to fight, when they prosper at the first onset, and a great discouragement when they are worsted. *All Israel knoweth that thy father is a valiant man, &c.*—The known fame of the prodigious valour of thy father and his followers will easily gain credit to the report of their being victorious, and strike the stoutest of our men with dread, even Ahithophel himself, if he should go with them.

Verse 11. *Therefore I counsel that all Israel be generally gathered unto thee*—As Ahithophel proposed all imaginable advantage to the evil cause he was engaged in, from expedition, upon the principle mentioned by Tacitus, that nothing determines civil discords so happily as despatch, Hushai, on the contrary, laid himself out to protract and to delay. His design was to gain David more time, that he might increase his army and make better preparation for the battle; and that the present heat of the people for Absalom might be cooled, and they might at last bethink themselves of their duty to David, and return to their former allegiance. For delay, as the same Tacitus observes, gives ill men time to repent, and the good to unite; with a view, therefore, to gain this delay,

to Beer-sheba, ^f as the sand that *is* A. M. 2981.
by the sea for multitude; and ⁷ that B. C. 1023
thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

^f Gen. xxii. 17.—⁷ Heb. *that thy face, or, presence, go, &c.*

his advice to Absalom was, that he should wait till he had collected a far larger and more complete army. *That all Israel be generally gathered unto thee, from Dan even to Beer-sheba*—An army made up of the bravest men of all the tribes, to which every thing must yield; and thereby to make sure though slow work. *And that thou go to battle in thine own person*—Intimating that his presence would put life and courage into his soldiers, who would be ambitious to show their skill and courage in defending his person, when they knew that all their actions were observed by him, who had the distribution of rewards and punishments in his hands; and intimating that the glory of the victory belonged to him alone, and that no body should pretend to rob him of it. "And whereas it was urged by Ahithophel, that he would smite the king only, as if all Absalom's ends were to be attained by his death, Hushai intimates that the death of competitors was as necessary as that of the king, at least, the death of him who was divinely designed for the throne. And, therefore, he adds, that they should come upon David, where he could not be concealed, and whence he could not escape, *nor any one of those that were with him.*"

Verse 12. *We will light upon him as the dew falleth upon the ground*—Plenteously, suddenly, irresistibly, and on all sides; for so the dew falls. This is very beautiful and expressive. "The dew in Palestine, as in several other climates, falls fast and sudden; and is therefore an apt emblem of an active and expeditious soldiery. And it was, perhaps, for this reason that the Romans called their light armed forces, *rorarii*. The dew falls upon every spot of the earth; not a blade of grass escapes it. A numerous army resembles it in this respect; it is able to search everywhere."—Delaney.

Verse 13. *If he be gotten into a city, &c.*—If he should take refuge for more security in any one of the cities of Israel, they would have numbers sufficient to pull it down, stone by stone, about his ears. The expression in the original is very remarkable, but hyperbolical, suited to the vain-glorious temper of this insolent young man. *Then shall all Israel bring ropes to that city, and we will draw it into the river*—The meaning of which threat seems to

A. M. 2981. B. C. 1023. 14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For ^gthe LORD had ^happointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

15 ¶ ^hThen said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night ⁱin the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

17 ^kNow Jonathan and Ahimaaz ^lstayed by

¶ Chapter xv. 31, 34.—^g Heb. *commanded*.—^h Chap. xv. 35.
ⁱ Chap. xv. 28.—^k Chap. xv. 27, 36.

be this: that they would come before that city with those cranes, or hooks, which the ancients were wont to throw upon the battlements of walls, and with which, by the help of ropes fastened to them, they were wont to pull them down piecemeal into the rivers and trenches, (filled with water,) which encompassed or adjoined to them; it being usual to build cities near some river, both for defence and other accommodations.

Verse 14. *Absalom and all the men of Israel said*—Being infatuated by a divine power, and given up to believe a lie. *The counsel of Hushai is better*, &c.—His advice was much better suited to Absalom's cruelty, as well as his vanity; and seemingly to the interest of his ambition, as well as the safety of his followers, (who did not care to put any thing to the hazard of a small party,) and therefore it easily prevailed. Such is the wonderful overruling providence of God in more cases than we are aware of! *For the Lord had appointed to defeat the good counsel of Ahithophel*—It was good politically considered; being the wisest and most effectual course to accomplish the end Absalom had in view. Be it observed here, to the comfort of all that fear God, he turns all men's hearts as the rivers of water. He stands in the congregation of the mighty, has an overruling hand in all counsels, and a negative voice in all resolves, and laughs at men's projects against his children.

Verses 16, 17. *Now therefore send quickly*—Lest Absalom's and the people's minds change, and Ahithophel persuaded them to pursue you speedily. *Jonathan and Ahimaaz stayed by En-rogel*—Or the fuller's fountain. Being to carry the intelligence, they had not returned into the city, but found some pretence for tarrying without the walls at this place, probably that they might wash and cleanse themselves from some legal pollution. Indeed, it would have been difficult, if not impossible,

^m En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told King David. A. M. 2981. B. C. 1023.

18 Nevertheless, a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house ⁿin Bahurim, which had a well in his court; whither they went down.

19 And ^othe woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And ^pthe woman said unto them, They be gone over the brook of water. And when they had sought and

^l Josh. ii. 4, &c.—^m Josh. xv. 7; xviii. 16.—ⁿ Chap. xvi. 5.
^o Josh. ii. 6.—^p Exod. i. 19; Josh. ii. 4, 5.

to have sent them out of the city without their being discovered. *A wench went and told them*—Being sent by Zadok, and pretending, perhaps, to go thither for water, or to wash some clothes. *And they went and told King David*—After a little stop in their way, as is here related.

Verses 18, 19. *Nevertheless a lad saw them*—Who knew them to be favourers of David, and observed that they waited there with design to gain intelligence, and possibly saw the girl speaking privately to them. *But they went away quickly*—Suspecting by the observation which the lad made, and his after conduct, that they were discovered. *And came to a man's house in Bahurim*—Turning out of the public road, as Josephus explains it, they made haste to this village. *Which had a well in his court, whither they went down*—For at that time of the year their wells were in many places dry, or had little water in them. *And spread ground corn thereon*—Under pretence of drying it by the sun, which shows that it was summer-time. Thus the woman effectually concealed them.

Verse 20. *When Absalom's servants*—Who were sent to pursue them; *came to the woman to the house*—For some had informed them that Jonathan and Ahimaaz had turned that way. *The woman said, They be gone over the brook*—According to Josephus, the woman told them; they made no stay at her house, but, after they had asked for a little water, made haste away: but, if they pursued them speedily, she believed they might overtake them. This, however, was a manifest lie; and, though spoken for no hurt, but good only; and though, as is probable, it was pardoned by God; yet was it certainly moral evil, as all kinds of lies are, and are condemned by plain passages of Scripture, which inform us *we must not do evil that good may come, nor tell a lie for God's glory*, Rom iii. 7, 8.

A. M. 2981. could not find *them*, they returned
B. C. 1023. to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told King David, and said unto David, ^a Arise, and pass quickly over the water: for thus hath Ahiathophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahiathophel saw that his counsel was not ⁹ followed, he saddled *his* ass, and arose, and gat him home to his house, to ^r his city, and ¹⁰ put his household in order, and

^a Verses 15, 16.—^r Heb. *done*.—^r Chap. xv. 12.—¹⁰ Heb. *gave charge concerning his house*, 2 Kings xx. 1.—^s Matt. xxvii. 5.—^t Gen. xxxii. 2; Josh. xiii. 26; Chap. ii. 8.

Verse 22. *David arose*—He instantly obeyed the friendly counsel given him, with such diligence and despatch that before the next morning he and all his people were safe on the other side Jordan, which they passed over either at the fords or in boats; and in such a manner, it appears, that none of them perished in the passage. Doubtless David took as much care to retard the passage of his enemies, in case they pursued him, as he had before done to hasten his own.

Verse 23. *And put his household in order*—Disposed of his property by will. See Isa. xxxviii. 1. *And hanged himself*—Partly because he could not bear to outlive his disgrace, and the rejection of his counsel; and partly because he saw that by this means, David would gain time and strength, and, in all probability, prove victorious; and that then the storm would fall most heavily upon his own head, as the main author and pillar of the rebellion, and the contriver of the pernicious counsels above mentioned. "See here," says Henry, "contempt poured upon the wisdom of man! He that was more renowned for policy than ever any man was, played the fool with himself more than any man ever did. *Let not the wise man glory in his wisdom*, when he sees him that was so great an oracle dying as a fool dies!" See, likewise, honour done to the justice of God: *the wicked is snared in the work of his own hands, and sunk in a pit of his own digging*. "When he had contrived, inspired, diffused, and propagated evil, through an innumerable multitude, and loaded his soul with all the horrors of complicated guilt that hell could devise; treachery, rebellion, incest, parricide! he hurried it to all the vengeance due to it from eternal justice; to prevent all possibility of reparation and repentance, he died in the act of self-murder. So perished the great Machiavel of that age; the very wisest of the very wise!"—Delaney.

Verse 24. *David came to Mahanaim*—A place

^s hanged himself, and died, and was ^{A. M. 2981}
buried in the sepulchre of his father. ^{B. C. 1023}

24 Then David came to ^t Mahanaim. And Absalom passed over Jordan, he, and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son, whose name *was* ¹¹ Ithra, an Israelite, that went in to ^u Abigail ¹² the daughter of ¹³ Nahash, sister to Zeruah, Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that ^x Shobi the son of Nahash of Rabbah of the children of Ammon, and ^y Machir the son of Ammiel of Lodebar, and

¹¹ Or, *Jether an Ishmaelite*.—^u 1 Chron. ii. 16, 17.—¹² Heb. *Abigail*.—¹³ Or, *Jesse*, 1 Chron. ii. 13, 16.—^x Chapter x. 1; xii. 30.—^y Chap. ix. 4.

in the country of Gilead, bordering upon the land of the Ammonites, lately the residence of Ish-bosheth, and anciently the resting-place of Jacob; where God had placed him under the protection of two hosts of angels. The king's distress here, at this time, would naturally lead him to reflect on the distress of his great ancestor in the same place; when, being encompassed with a weak and helpless family of wives and children, as David now was, he received information that Esau was coming against him with a strong band of men. *And Absalom passed over Jordan*—Not immediately, but as soon as *all the men of Israel*, who are here said to be with him, were gathered together to him, according to Hushai's counsel, which required some time, during which David had an opportunity to strengthen himself, by gathering an army also.

Verse 25. *Absalom made Amasa captain of the host*—Amasa was another of David's nephews, the son of his sister Abigail. *The daughter of Nahash*—Nahash was one of Jesse's wives, by whom he had this Abigail, the mother of Amasa, as he had Zeruah, the mother of Joab, by another wife; so that they were sisters by the father, but not by the mother, and Joab and Amasa were cousins.

Verse 27. *Shobi the son of Nahash of Rabbah*—Who, probably, disliked and disowned that barbarous action to David's ambassadors, recorded chap. x. 4, and therefore, when the agents and instruments of Hanun's tyranny were chastised by David, was left by him in the regency of the country, with such marks of kindness and friendship as now engaged him, in his turn, to give the king all possible demonstrations of affection and gratitude in his distress. *Machir, of Lo-debar*—The friend and protector of Mephibosheth, who, as such, must be presumed to have been at first, in some degree, disaffected to David; but was now not only reconciled, but zealously attached to him; and probably, in a great measure, from the king's noble manner of treating Mephibo-

A. M. 2981. ^z Barzillai the Gileadite of Rogelim,
B. C. 1023. 28 Brought beds, and ¹⁴basins, and
earthen vessels, and wheat, and barley, and
flour, and parched *corn*, and beans, and lentils,
and parched *pulse*,

^z Chap. xix. 31, 32; 1 Kings ii. 7.

sheth. *Barzillai the Gileadite*—A man of a very uncommon character, very aged, very wealthy, and very generous. A man who, with all the bodily infirmities of old age, was yet clear of all those which dishonour and deform the mind in that season; equally superior to timorous caution, sordid avarice, and unsuited luxury.—Delaney.

Verses 28, 29. *Brought beds, and basins, and earthen vessels*—All manner of household stuff; and *wheat, and barley, and flour, and corn*—That is, various kinds of provision, which they now wanted. *For they said, The people is hungry and weary, &c.,*

29 And honey, and butter, and A. M. 2981.
sheep, and cheese of kine, for David, B. C. 1023.
and for the people that *were* with him, to eat:
for they said, The people *is* hungry, and weary,
and thirsty, ^a in the wilderness.

¹⁴ Or, *cups*.—^a Chap. xvi. 2.

in the wilderness—Having been in the wilderness, where there was a total want or scarcity of provisions and all conveniences, and therefore they needed refreshment when they were come out of it, which moved these persons to bring them these things. Thus God sometimes makes up to his people that comfort from strangers which they are disappointed of in their own families. The circumstances now related were all so many happy beginnings and omens of David's future success, and pledges of that just and humble confidence which he had placed in the divine favour and protection.

CHAPTER XVIII.

David prepares to engage the rebels, 1-5. The total defeat of Absalom, 6-8. His death and burial, 9-18. The news brought to David, 19-32. His lamentation over Absalom, 33.

A. M. 2981. **AND** David numbered the people
B. C. 1023. that *were* with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, ^a and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

³ ^b But the people answered, Thou shalt not

^a Chap. xv. 19.—^b Ch. xxi. 17.—¹ Heb. *set their heart on us*.

NOTES ON CHAPTER XVIII.

Verses 1-3. *David numbered the people that were with him*—Which had flocked to him thither, so as to make up a small army. And finding himself sufficiently strong to go against the enemy, he resolved not to wait their coming, but to give the assault; and accordingly marched his forces out of the city, dividing them into three parts, and setting a captain over each, one of whom, however, Joab, was, doubtless, also general of the whole army. *I will surely go forth with you myself also*—Which he thought would be a great encouragement to them, and cause them to fight the more valiantly. *The people answered, Thou shalt not go with us*—They did not think it advisable that he should hazard his life, on the preservation of which their common cause, in a great measure, depended; signifying that if they

go forth: for if we flee away, they A. M. 2981.
will not ¹ care for us; neither if half B. C. 1023.
of us die, will they care for us: but now *thou art* ² worth ten thousand of us: therefore now *it is* better that thou ³ succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab, and Abishai, and Ittai, saying, *Deal* gently for my sake with

² Heb. *as ten thousand of us*.—³ Heb. *be to succour*.

should be routed, and half of them slain, Absalom would not think himself a conqueror as long as David was alive, who might raise new forces and give him battle again. Indeed it was Absalom's great error, and the utter ruin of himself and his cause, to go to battle in his own person, an error into which he was drawn by a divine infatuation, through Hushai's craft. *Now thou art worth ten thousand of us*—Not only for the dignity of thy person, but also for the importance of our common cause, which, if thou art slain, is irrecoverably lost. *It is better that thou succour us out of the city*—By sending us supplies of men and provisions of all sorts, together with counsel and advice, as we shall have occasion; and by securing our retreat if we be defeated.

Verse 5. *Deal gently for my sake, &c.*—If you conquer, (which he expected they would, from God's

A. M. 2981. the young man, *even* with Absalom.

B. C. 1023.

° And all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battle was in the ^d wood of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and the wood ^d devoured more people that day than the sword devoured.

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

° Verse 12.—^d Joshua xvii. 15, 18.—^e Hebrew, *multiplied to devour*.

gracious answer to his prayer, in turning Ahithophel's counsel into foolishness,) take him prisoner, but do not kill him. Which desire proceeded from his great indulgence toward his children; from his consciousness that he himself was the meritorious cause of this rebellion, Absalom being given up to it for the punishment of David's sins; from the consideration of Absalom's youth, which commonly makes men foolish, and subject to ill counsels; and from David's own piety, being loath that his son should be cut off in the act of his sin without any space for repentance. But "what means," says Bishop Hall, "this ill-placed mercy? *Deal gently* with a traitor? Of all traitors, with a son? And all this *for my sake*, whose crown, whose blood he hunts after? Even in the holiest parents, nature may be guilty of an injurious tenderness. But was not this done in type of that unmeasurable mercy of the true King of Israel, who prayed for his murderers, Father, forgive them! *Deal gently* with them *for my sake!*" Yea, when God sends an affliction to correct his children, it is with this charge, *Deal gently with them for my sake*: for he knows our frame.

Verse 8. *The battle was scattered over all the country*—In that neighbourhood; both in the field and in the wood. *The wood devoured more people than the sword*—Some think the wood is said to devour them because they fell into pits, or stumbled upon stumps of trees, or pressed one another to death, as they came into strait places, or were killed by wild beasts. But the most natural meaning of the words is, that there were more slain in the wood, into which Absalom's men fled, than in the open field; that is, more in their flight, which was stopped by the wood, than in the battle.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

A. M. 2981.
B. C. 1023.

11 And Joab said unto the man that told him, And behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

12 And the man said unto Joab, Though I should ^e receive a thousand *shekels* of silver in my hand, *yet* would I not put forth my hand against the king's son: "for in our hearing the king charged thee and Abishai and Ittai, saying, ^f Beware that none *touch* the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus with thee. And he took three darts in his

° Hebrew, *weigh upon my hand*.—^e Verse 5.—^f Heb. *Beware whosoever ye be of, &c.*—^g Heb. *before thee*.

Verse 9. *Absalom met the servants of David*—Who, according to David's command, spared him, and gave him an opportunity to escape. But whom they would not arrest, the divine vengeance arrested. For *the mule*, on which he rode, *went under the thick boughs of a great oak, and his head caught hold of the oak*—Probably he was entangled by the hair of his head, which, being long and thick, might easily catch hold of a bough. For it is likely he either wore no helmet, or he had thrown it away, as well as his other arms, to hasten his flight. Thus the matter of his pride was made the instrument of his ruin. Some think his neck stuck fast between two boughs, or arms, of this oak, and was so wedged in by the swift motion of his mule that he was not able to disentangle himself; but yet, that, by the help of his hands, he so supported himself as not to be strangled.

Verse 13. *I should have wrought falsehood against my own life*—Not only have been false and disobedient to the king, but should have betrayed my own life, and therefore not have been true to myself. For *there is no matter hid from the king*—This, as all other things, would certainly have come to the king's ear. *Thou thyself wouldest have set thyself against me*—Thou wouldest have been my adversary and accuser, both because it would have been thy duty to be so, and to vindicate thyself from any blame in the matter. He knew the disposition of Joab so well, that he was sure that general would have been as forward as any one both to inform the king of what had been done, and to have had the person punished who did it, for disobeying his sovereign.

Verses 14, 15. *I may not tarry thus with thee*—I must not lose time in contending with thee, till I 'et

A. M. 2981. hand, and thrust them through the
B. C. 1023. heart of Absalom, while he *was* yet
alive in the ⁸ midst of the oak.

15 And ten young men that bare Joab's
armour compassed about and smote Absalom,
and slew him.

16 And Joab blew the trumpet, and the peo-
ple returned from pursuing after Israel: for
Joab held back the people.

17 And they took Absalom, and cast him into
a great pit in the wood, and ^f laid a very great

⁸ Heb. heart.—^f Josh. vii. 26.—^s Gen. xiv. 17.

the occasion slip. *And thrust them through the heart of Absalom*—Not through the part properly so called, (for then he would have died immediately, and there would have been no need for his soldiers to fall upon him as they afterward did, verse 15,) but through the midst of his body, which did not kill him outright, but some life still remained in him. *Ten young men that bare Joab's armour*—Who waited upon his person as general of the army; *smote Absalom and slew him*—By Joab's command, who probably judged that there could be no safety to the king, nor peace to the kingdom, nor security to himself, and David's friends and other loyal subjects, or to any good men, if Absalom was suffered to live. For he thought that some unquiet people, who were deeply engaged in this rebellion, would soon take occasion to move new disturbances to set him on the throne, which Absalom would be very ready to encourage. Therefore, knowing that he had been guilty of several crimes which the law of God made capital, especially of committing incest with his father's concubines, and raising an unnatural rebellion against him, with a design to rob him both of his kingdom and his life; Joab did, not as David commanded, but as, he imagined, he ought to have commanded. "Thus fell," says Delaney, "this cruel, this murderous, this incestuous parricide! and with him, twenty thousand of his rebel adherents." So much mischief may one restless, interested man do in his country! and such ruin may his ambition bring upon it! We do not, however, intend, by these observations, to plead Joab's justification in the act of direct disobedience to his sovereign's orders, but leave the reader to form his own judgment of the matter.

Verse 16. *Joab blew the trumpet, and the people returned*—He knew Absalom's men had been drawn unthinkingly into this rebellion, and would return to their duty, now they had none to head them. *For Joab held back the people*—Who otherwise, being highly incensed against the rebels, would have hotly pursued, and made still greater slaughter among them. In this Joab acted like a wise and merciful man, who wished to stop the further effusion of Israelitish blood.

Verse 17. *They took Absalom and cast him into a great pit*—They would not bring his body to be dis-

heap of stones upon him: and all ^{A. M. 2981}
^{B. C. 1023.} Israel fled every one to his tent.

18 ¶ Now Absalom in his life-time had taken and reared up for himself a pillar, which *is* in ⁸ the king's dale: for he said, ^h I have no son to keep my name in remembrance: and *he* called the pillar after his own name: and it is called unto this day, Absalom's Place.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the Lord hath ⁹ avenged him of his enemies.

^h Chap. xiv. 27.—^h Heb. judged him from the hand, &c.

posed of by his father's order, lest it should excite his grief to excess. *And laid a very great heap of stones upon him*—As a lasting monument of his sin and shame, and of the righteous judgment of God upon him. Thus the Israelites treated the dead body of Achan, and those of the king of Ai, and the five kings of the Amorites. See Josh. vii. 26, and viii. 29, and x. 27. Absalom was, in a sort, first hanged, which was an accursed death, and then thrust through with darts and swords; and, after all, in a manner stoned, which was a proper punishment of a rebellious son, Deut. xxi. 21–23. Adricomius, in his description of the Holy Land, according to Bishop Patrick, says, that this heap remained to his days, and that all travellers, as they went by it, were wont to throw a stone to add to the heap, in detestation of his rebellion against his father. *And all Israel fled every one to his tent*—To their houses and dwellings, to avoid the shame and punishment of their rebellion.

Verse 18. *Now Absalom had reared up for himself a pillar*—To preserve his name; whereas it had been more for his honour if his name had been buried in perpetual oblivion. But this was the effect of that pride and vain glory, which were the chief causes of his ruin. *Which is in the king's dale*—A place so called, near Jerusalem. *For he said, I have no son*—He had had three sons, (chap. xiv. 27,) but it appears by this they were all now dead, or if any one of them was alive, he thought him unfit and unworthy to keep up his name and honour; and it was a remarkable dispensation of divine providence, that he, who struck at his father's life, should be punished with the death of all his sons. *It is called unto this day, &c.*—That is, unto the time when this book was compiled. Indeed, to this day there is a monument, shown to travellers, called *Absalom's Pillar*; but it is evidently of modern structure. In the time of Josephus, it was nothing more than a single marble pillar. *Absalom's Place*—Hebrew, *Absalom's hand*, that is, his work; made, though not by his hand, yet for him and his glory, and by his appointment. But this work of vanity soon became a memorial of reproach. "Strange power of guilt," says Delaney, "which can, in one moment, turn all the devices of vanity, all the memorials of excellence, all the securities of fame, into monuments of infamy."

Verses 19, 20. *Let me now run*—Ahimaaz wished

A. M. 2981. B. C. 1023. 20 And Joab said unto him, Thou shalt not ¹⁰ bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cush, Go, tell the king what thou hast seen. And Cush bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But ¹¹ howsoever, let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ¹² ready?

23 But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cush.

24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone *there* is tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold, *another* man running

alone. And the king said, He also ^{A. M. 2981. B. C. 1023} bringeth tidings.

27 And the watchman said, ¹³ Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, ¹⁴ All ¹⁵ is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which hath ¹⁶ delivered up the men that lifted up their hand against my lord the king.

29 And the king said, ¹⁷ Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

30 And the king said *unto him*, Turn aside *and* stand here. And he turned aside, and stood still.

31 And behold, Cush came; and Cush said, ¹⁸ Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cush, *Is* the young man Absalom safe? And Cush answered, The enemies of my lord the king, and all that rise

¹⁰ Heb. *be a man of tidings*.—¹¹ Heb. *be what may*.—¹² Or, convenient.—¹³ 2 Kings ix. 17.—¹⁴ Heb. *I see the running*.

¹⁴ Or, *Peace be to thee*.—¹⁵ Heb. *Peace*.—¹⁶ Heb. *shut up*.—¹⁷ Heb. *Is there peace?*—¹⁸ Heb. *Tidings are brought*.

to be made the messenger of this good success to the king; but Joab, who loved him, and knew how disagreeable the account of Absalom's death would be to David, refused to let him be the bearer of such unwelcome news. *Thou shalt bear no tidings, because the king's son is dead*—Thou shalt not be a messenger of evil tidings; they will be unwelcome to the king, and procure no good to thee.

Verse 22. *Wherefore wilt thou run, my son?*—So he terms him, both with respect to his younger years, and to that true and tender affection which he had for him. *Seeing thou hast no tidings ready*—Art not acquainted with the particulars of the fight, of which I have not time to inform thee.

Verse 24. *David sat between the two gates*—It is probable the gates of cities then were, as they now generally are, large and thick, and that, for greater security, they had two gates, one more outward, and the other inward. Here the king sat, that he might hear tidings as soon as they came to the city.

Verse 25. *If he be alone, there are tidings in his mouth*—He is sent with some special message, which was a very probable conjecture, and that he brought good news; for if he had run, or fled from the enemy, many others would have followed him.

Verses 27-29. *He is a good man, and cometh*

with good tidings—He is true to my interest, and loves me well, and therefore would not afflict me with evil tidings. *Blessed be the Lord thy God, which hath delivered, &c.*—Like a truly religious man, he ascribes the victory which they had obtained unto the Lord; who still showed his mercy unto David, and continued to be *his* God and benefactor. *Is the young man Absalom safe?*—David is so much a father that he forgets he is a king; and therefore cannot rejoice in the news of victory till he knows whether his son be safe; for whom his heart trembled, almost as much as Eli's, in a like case, for the ark of God. *Ahimaaz answered, When Joab sent the king's servant*—That is, Cush, who appears by this to have been one belonging to the court; *I saw a great tumult, but I knew not what it was*—He dissembled his knowledge of Absalom's death; and perhaps in this said true, that he did not know the particular manner of it; though it appears plainly from verse 20, that he knew he was dead. The king, doubtless, apprehended the worst; and he was thus, in some degree, prepared for the afflictive information Cush was to give him.

Verses 32, 33. *The enemies of my Lord the king be as that young man is*—A decent way this of informing him that Absalom was dead. *And the*

A. M. 2981. against thee to do thee hurt, be as
B. C. 1023. that young man is.

33 And the king was much moved, and went up to the chamber over the gate, and wept:

^k Chap.

king was much moved—So that we do not find he made any inquiry concerning the manner of his death, or any of the particulars of the victory. And went up to the chamber over the gate—That he might, in private, give vent to his distress; yet he could not refrain from tears and lamentations, even till he got thither; but was heard crying out as he went, *O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!*—Words most passionate, and dictated by his excessive love to Absalom, and grief for his death; which made him vent himself in expressions which were very incongruous, especially in wishing he had died for him. “The king’s command to spare Absalom,” says Delaney, “was an extraordi-

and as he went, thus he said, ^k O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

xix. 4.

nary instance of mercy, equalled only in Him who, dying, prayed for his murderers; yet it is to be accounted for from his fatherly fondness, and the benignity of his nature. But there is something astonishing in this excess of grief for such a reprobate; and I confess it is to me utterly unaccountable from any other principle than the sad and shocking reflection of his having died with all his sins upon his head, and gone down quick to perdition.” Certainly a deep sense of Absalom’s eternal state, as dying in his sins, together with the consideration, that David himself by his sins had been the occasion of his death, might be the principal cause of the excessive sorrow which he felt, and thus expressed.

CHAPTER XIX.

Joab prevails on David to refrain, 1–8. He is brought back to his kingdom by the men of Judah, 9–15. Pardons Shimei 16–23. Restores to Mephiboseth his estate, 24–30. Barzillai is dismissed, and his son taken into David’s service, 31–40. The Israelites expostulate with the men of Judah, 41–43.

A. M. 2981. **AND** it was told Joab, Behold, the
B. C. 1023. king weepeth and mourneth for Absalom.

2 And the ¹ victory of that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day ^a into the city, as people being ashamed steal away when they flee in battle.

¹ Heb. salvation, or, deliverance.—^a Verse 32.

NOTES ON CHAPTER XIX.

Verse 2. *The victory was turned into mourning to all the people*—They had so great a regard to their prince, that, when they heard of his distress, they were afflicted with him; and instead of triumphing, they also made lamentations.

Verse 3. *The people gat them by stealth into the city*—Not openly and triumphantly, as conquerors use to do; but secretly, as if they thought themselves a kind of criminals, who had contravened the king’s command, and were, on that score, in disgrace with him, and, therefore, were afraid and ashamed lest he should see them and look upon them with an evil eye, as persons that had had a hand in killing his beloved son. *As people steal away when they flee in battle*—As if they had lost the day and not been victorious.

4 But the king ^b covered his face, and the king cried with a loud voice, ^c O my son Absalom! O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 ² In that thou lovest thine enemies, and hatest

^b Chap. xv. 30.—^c Chap. xviii. 33.—² Heb. By loving, &c.

Verse 4. *The king covered his face*—As a deep mourner, and as one that neither desired to see nor to be seen by any others.

Verses 5, 6. *Joab said, Thou hast shamed this day the faces of all thy servants*—By disappointing their just hopes of praises and rewards, and requiring them with contempt and tacit rebukes; and thus making them hang down their heads, as if they had committed such a crime, that they were ashamed to look men in the face. *Which this day have saved thy life, and the lives of thy sons, &c.*—Who, in all probability, would all have been slain, if Absalom had gained the victory. *In that thou lovest thine enemies*—Thy rebellious son, and those associated with him, to effect thy destruction. *And hatest thy friends*—Who have risked their lives in thy defence, but in whose preservation thou seemest to

A. M. 299 . thy friends: for thou hast declared
B. C. 1023. this day, ³ that thou regardest neither
princes nor servants: for this day I perceive,
that if Absalom had lived, and all we had died
this day, then it had pleased thee well.

7 Now therefore arise, go forth, and speak
comfortably unto thy servants: for I swear by
the LORD, if thou go not forth, there will not
tarry one with thee this night: and that will be
worse unto thee than all the evil that befell thee
from thy youth until now.

8 Then the king arose, and sat in the gate.
And they told unto all the people, saying, Be-
hold, the king doth sit in the gate. And all the
people came before the king: for Israel had fled
every man to his tent.

9 ¶ And all the people were at strife through-
out all the tribes of Israel, saying, The king

³ Heb. that princes or servants are not to thee.—⁴ Heb. to the heart of thy servants, Gen. xxxiv. 3.

take no pleasure, only grieving for the death of a rebel. *If Absalom had lived, and we had all died, then it would have pleased thee well*—Joab seems to speak this in reference to the exclamation of the king, *Would God I had died for thee, O Absalom!* for had this been the case, as the king wished, Joab and the rest of David's faithful commanders would in course have perished through the power of Absalom, who would then have had none to oppose him. Joab's words, however, are not to be understood as exactly true, but as spoken hyperbolically: but David's carriage gave too much colour to such a suggestion; and such sharpness of speech was in a manner necessary to awaken the king out of his lethargy, and to preserve him from the impendent mischiefs.

Verse 7. *Now, therefore, arise, go forth, and speak comfortably unto thy servants*—Show thyself to thy people, acknowledge their good services, and congratulate their success. *For I swear by the Lord*—He confirms his threat with the most solemn oath. *If thou go not forth, &c.*—If thou do not instantly quit thy apartment, appear in public, and treat thy people as they deserve; *there will not tarry one with thee this night, &c.*—Thy subjects will desert thee as one man. This, he signifies, would be far worse than all the calamities that had hitherto befallen him. David appears to have answered nothing to these harsh words of Joab; but, however offended he might be by such rough treatment, he thought fit to dissemble his resentment for the present. He, therefore, immediately left his chamber, and went to the gate, the seat of public justice, where he gave audience to the people, who immediately resorted thither in crowds to him, and were received and treated by him as kindly as his present distress would allow.

Verses 9, 10. *All the people were at strife through-*

saved us out of the hand of our ene- A. M. 2981
mies, and he delivered us out of the B. C. 1023.
hand of the Philistines; and now he is ^d fled
out of the land for Absalom.

10 And Absalom, whom we anointed over us,
is dead in battle. Now therefore why ^e speak
ye not a word of bringing the king back?

11 ¶ And King David sent to Zadok and to
Abiathar the priests, saying, Speak unto the
elders of Judah, saying, Why are ye the last to
bring the king back to his house? seeing the
speech of all Israel is come to the king, *even* to
his house.

12 Ye *are* my brethren, ye *are* ^f my bones
and my flesh: wherefore then are ye the last to
bring back the king?

13 ^f And say ye to Amasa, *Art* thou not of my
bone, and of my flesh? ^g God do so to me, and

^d Chapter xv. 14.—^e Heb. are ye silent?—^f Chapter v. 1.
^g Chap. xvii. 25.—^g Ruth i. 17.

out all the tribes—Either, 1st, Striving who should be most forward to bring back the king, and blaming one another's slackness in the business: or, 2d, Censuring and quarrelling one with another, as the authors and abettors of this shameful rebellion, and discoursing privately and publicly of David's high merits, which God, being now reconciled to him, brings afresh to their memories. *Now, therefore, why speak ye not a word, &c.*—The people of Israel speak thus to their elders, as appears by comparing this verse with the next. Seeing their designs for raising Absalom to the throne disappointed, they now repented of that undertaking, and were willing to testify this by their forwardness to bring David back, and re-establish him.

Verses 11, 12. *Speak unto the elders of Judah*—Absalom had begun his conspiracy in Jerusalem itself, and perfected it in Hebron, both cities of Judah; and the people of that tribe had been the first to join him in his rebellion, and to aid and abet his designs; conscious of this, and that, as David was of their tribe, and had long shown them peculiar kindness, their guilt was the greater, they probably despaired of pardon, and, therefore, were backward to promote the king's restoration. *Seeing the speech of all Israel is come to the king*—That is, their wishes and desires to bring him back to his throne and palace in Jerusalem. *Ye are my bone and my flesh*—Ye are related to me by consanguinity, and therefore I cannot be severe with you, nor need you fear lest I should revenge myself of you. *Wherefore, then, are ye the last to bring back the king?*—This delay doth not suit with the relation you have, and the affection you owe to me.

Verse 13. *Say to Amasa, Art thou not of my bone, &c.*—That is, nearly related to me, being my sister's son. *God do so to me, and more also, &c.*—He solemnly promises to prefer him to the highest com-

A. M. 2981. more also, if thou be not captain of
B. C. 1023. the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, ^h even as *the heart of one man*; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to ⁱ Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And ^k Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah to meet King David.

17 And *there were* a thousand men of Benjamin with him, and ^l Ziba the servant of the house of Saul, and his fifteen sons and his twenty

^b Judges xx. 1. — ⁱ Josh. v. 9. — ^k Chap. xvi. 5; 1 Kings ii. 8. ^l Chap. ix. 2, 10; xvi. 1, 2. — ^h Heb. *the good in his eyes*.

mand in the kingdom; for he now thought it a fit time to depress Joab, who was grown insufferably insolent and imperious, and who, through his credit with the army, had protected himself in the commission of the greatest crimes. He had slain Abner most perfidiously in cold blood, and killed Absalom contrary to the king's express command, and now lately had insulted him in his sorrow. Having, therefore, now an opportunity of transferring the command to another person, who had as great an interest in the people's favour as Joab, he gladly embraces it, that so he might both chastise Joab for his faults, and rescue himself from the bondage in which that general had hitherto held him. Some, however, have thought that, considering Joab's very faithful services to David in all the changes of his fortune, and that his violent measures proceeded in part from a regard to him, as judging them necessary for his safety and tranquillity, David's conduct in this instance, in making Amasa captain of the host in Joab's room, is not an amiable trait in his character, and was not a prudent step at this time, especially considering Joab's violent temper: and, it must be acknowledged, it brought on the murder of Amasa.

Verses 14, 15. *He bowed the heart of all the men of Judah*—This prudent and friendly message and free offer of pardon to them, and this kind treatment of the captain of the hostile host, and all his rebel adherents, had all the effect David could hope for; it touched their hearts, and melted them into loyalty and affection. *They sent this word unto the king, Return thou, &c.*—They immediately deputed the heads of their tribe to wait upon him, and invite him to return. *So the king returned*—He immediately complied with their request, and began his progress toward Jordan. *And Judah came to Gilgal*—David had not gone far before the principal persons of the whole tribe met him in a body, to conduct him over the river.

servants with him; and they went ^{A. M. 2981.} over Jordan before the king. ^{B. C. 1023.}

18 And there went over a ferry-boat to carry over the king's household, and to do ^e what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, ^m Let not my lord impute iniquity unto me, neither do thou remember ⁿ that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should ^o take it to his heart.

20 For thy servant doth know that I have sinned: therefore behold, I am come the first this day of all ^p the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered

^m 1 Sam. xxii. 15. — ⁿ Chap. xvi. 5, 6, &c. — ^o Chap. xiii. 33. ^p Chap. xvi. 5.

Verses 16, 17. *Shimei hasted and came down to meet King David*—As Shimei had so insulted and abused David, he very justly concluded that he could have no hopes of pardon, but in consequence of his being one of the first to go and bring back the king. *There were a thousand men of Benjamin with him*—Whom he brought, partly to show his interest in the people, and the service he was capable of rendering the king; and partly that they might be intercessors on his behalf, and as witnesses of David's clemency or severity, that in him they might see what the rest of them might expect. *Ziba*—Who, being conscious of his former abuse of David, and of his master Mephibosheth, which he knew the king would understand, designed to sweeten David's spirit toward him, by his forwardness in meeting him. *They went over Jordan before the king*—They were so desirous to express their zeal, that they went further than the men of Judah, even to the other side of Jordan where the king was, and then, returning, passed over before him.

Verses 18-20. *There went over a ferry-boat*—Prepared, it is likely, by the men of Judah. Josephus says, it was a bridge, composed, perhaps, of many boats joined together. *Shimei fell down before the king*—That he might confess his guilt and perverseness, and implore forgiveness. *Neither do thou remember that which thy servant did*—So as to resent it deeply, and take revenge. *Behold, I am come the first of all the house of Joseph*—Shimei knew that a Benjamite, of the house of Saul, came but ill recommended to David under that character; and, therefore, he would not denominate himself from Benjamin, but from Joseph, his beloved brother.

Verses 21-23. *Abishai said, Shall not Shimei be put to death?*—Abishai had before highly resented Shimei's vile treatment of David, and thought this a fit season for taking revenge. *What have I to do with you, ye sons of Zeruiah?*—It seems Joab joined

A. M. 2981. and said, Shall not Shimei be put to
B. C. 1023. death for this, because he ^acursed the
LORD's anointed?

22 And David said, ^rWhat have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? ^sshall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore ^tthe king said unto Shimei, Thou shalt not die: and the king sware unto him.

24 ¶ And ^uMephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said

^a Exodus xxii. 28.—^r Chapter xvi. 10.—^s 1 Samuel xi. 13.
^t 1 Kings ii. 8, 9, 37, 46.—^u Chap. ix. 6.

with his brother, and together they thought to govern all the king's motions as they pleased. But he bids them, in a disdainful manner, stand aside, and not intermeddle in this matter. *That ye should this day be adversaries unto me?*—Should hinder me from following my own inclinations, and set my people against me. For, by taking their advice, David might have alienated the hearts of all Israel from him, and made them fear the like punishment for their revolt. *Shall any man be put to death this day in Israel?*—In a time of universal joy, shall any family have cause for lamentation? It was undoubtedly David's interest, at this time, to appease the people, and reconcile them to himself, and not give them any new distaste by acts of severity; which would have made others jealous, that he would watch an opportunity to be revenged on them. *Do I not know that I am this day king over Israel?*—And, therefore, have power to punish or to pardon as I please. Is not my kingdom, which was in a manner wholly lost, just now restored and assured to me? And when God hath been so merciful to me in forgiving my sin, shall I show myself revengeful to Shimei? Shall I sully the glory of this day with an act of such severity? Or, shall I alienate the hearts of my people from me, now they are returned to me? "He knew himself a king," says Delaney, "not of one party, but of a whole people; and therefore wisely resolved that his fatherly affection should extend to them all. He knew himself a sovereign, and he knew that mercy and forgiveness were the noblest privileges of sovereignty." He therefore turned to Shimei, pronounced his pardon, and confirmed it with an oath, that he should not die.

Verse 24. *Mephibosheth the son of Saul*—That is, the grandson, 2 Sam. iv. 4. *Had neither dressed his feet*—Neither washed them, which in those hot climates was usual and very refreshing; nor cut the

unto him, ^xWherefore wentest not ^ythou with me, Mephibosheth? A. M. 2981.
B. C. 1023.

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

27 And ^yhe hath slandered thy servant unto my lord the king; ^zbut my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my father's house were but ^ydead men before my lord the king: ^ayet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said. Thou and Ziba divide the land.

^x Chapter xvi. 17.—^y Chapter xvi. 3.—^z Chapter xiv. 17, 20.
^y Heb. *men of death*, 1 Sam. xxvi. 16.—^a Chap. ix. 7; x. 13.

nails of his toes, but let them grow, as he did his beard, which he had not trimmed nor taken any care of, but suffered to become very long and disorderly. *Nor washed his clothes*—His linen clothes. He had wholly neglected himself, as persons were wont to do in a time of public sorrow. *From the day the king departed*—This long-continued mourning argued him to be really afflicted for the king's exile, and was evidence sufficient of the falsehood of Ziba's relation concerning him, chap. xvi. 3.

Verses 25–27. *When he was come to Jerusalem to meet the king*—He had probably continued near Jerusalem during the king's absence, and it seems could not go to a distance from it to meet him, as others did, for want of conveniences for his journey: for Ziba had gotten possession of all his lands and goods, and it is not likely that he, who would not provide him an ass to ride on, to accompany the king at his departure, would now be forward to furnish him with one to meet the king, to whom he knew he would complain of him. *My servant deceived me*—He had ordered an ass to be made ready for him, to carry him to David; instead of which Ziba saddled it for himself, and went with that false story mentioned chap. xvi. 3. *My lord the king is as an angel of God*—To discern between truth and falsehood, between facts and calumnies. *Do, therefore, what is good in thine eyes*—I submit myself entirely to thy judgment.

Verse 28. *All my father's house were but dead men before my lord*—Before thy tribunal: we were all at thy mercy; not my estate only, but my life also was in thy power, if thou hadst dealt with rigour, and as earthly kings use to do with their predecessors' and enemies' children. *What right have I yet to cry?*—For the vindication of my honour, and the restitution of my estate.

Verse 29. *Thou and Ziba divide the land*—The

A. M. 2981. B. C. 1023. 30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And ^b Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old: and ^c he had provided the king of sustenance while he lay at Mahanaim: for he *was* a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, ^d How long have I to live, that I should go up, with the king unto Jerusalem?

35 I *am* this day ^d fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

^b 1 Kings ii. 7.—^c Chap. xvii. 27.—^d Heb. *How many days are the years of my life?*

land shall be divided between thee and him, according to my first order, chap. ix. 10; he and his sons managing it, and supporting themselves out of it, as they did before, and giving the rest of the profits thereof to thee. It is easy to perceive, from this answer of David, that he saw Mephibosheth's innocence, and the error of his former credulity, and therefore could not bear to hear of it. But he had now no time to discuss the matter more fully: and, therefore, all that he could do for the present was to restore him to his estate, and leave both him and his accuser in their former condition, till he could inquire further. However Ziba might have been faulty toward Mephibosheth, he had been signally faithful and useful to David; and to condemn him unheard, as he had Mephibosheth, was to run the risk of a second rash decision; a decision that might be now as unseasonable as rash, while any rebellion subsisted in his dominions.

Verse 30. *Mephibosheth said, Yea, let him take all*—Nothing could be more generously spoken, or signify greater affection, than that he was content to be without an estate, now the king was restored to his kingdom.

Verses 31–33. *Barzillai came down from Rogelim*—Rogelim was a place in mount Gilead, and Barzillai came down from thence to do the king honour and see him safe over Jordan. *He had provided the king sustenance*—Barzillai had a very generous heart, which moved him to supply the wants of David and all his family and attendants as long as he stayed at Mahanaim, which was a con-

36 Thy servant will go a little way A. M. 2981. B. C. 1023. over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother: but behold thy servant ^e Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt ^e require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king ^f kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and ^g Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

^d Psa. xc. 10.—^e 1 Kings ii. 7; Jer. xli. 17.—^e Heb. *choose*. ^f Gen. xxxi. 55.—^g Heb. *Chimham*.

siderable time. *I will feed thee with me*—Entertain thee at my own table as a singular friend.

Verse 34. *Barzillai said, How long have I to live, &c.*—In a spirit of true wisdom, and becoming moderation, he declined accepting the king's generous offer. The pleasures of a court had no charms for him in that advanced age, being then fourscore years old; his senses and appetites were long since palled, and both music and banquets had lost all their relish. He therefore begged the king to give him leave to wait upon him over the river, and then return to his own city, there to die in peace, and be laid in the grave of his father and his mother.

Verses 36–38. *Why should the king recompense it me with such a reward?*—Since he had but done his duty to his sovereign, he did not expect to be so highly rewarded for it. *That I may die in mine own city*—That my bones may, with little ado, be carried to the place of their rest. The grave is ready for me; let me go and get ready for it, go and die in my house. *But behold thy servant Chimham*—That he might not seem rude in refusing the king's gracious offer, he desires him to transfer his kindness to his son, and bestow upon him what he pleased. *The king answered, Chimham shall go over with me*—He readily consented to take the young man with him, promised to provide for him, and assured Barzillai he would do every thing else he desired.

Verse 40. *All the people of Judah*—That is, the elders and great men of Judah. *Also half the people of Israel*—Whereas the men of Judah came entirely and unanimously to the king, the Israelites, o'

A. M. 2981. 41 ¶ And behold, all the men of
B. C. 1023. Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and ^g have brought the king, and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king is ^h near of kin to us: wherefore then be ye angry for this mat-

^g Verse 15.—^h Verse 12.

the other tribes, came in but slowly, and by halves, as being no less guilty of rebellion than the tribe of Judah; but not encouraged to come in by such a gracious message as they were. And this is here mentioned as the occasion both of the contention here following, and of the sedition, chap. xx.

Verse 41. *All the men of Israel*—That is, those that were present. It appears that David, to gratify his own tribe, had marched on, not expecting the coming of all the great men of Israel, who were making themselves ready to wait upon him. And therefore, when they were come together, and found that the tribe of Judah were unexpectedly beforehand with them, they resented the slight put upon them; and being joined and supported in their resentment by the rest of their brethren who had reconducted the king in conjunction with Judah, they all with one voice warmly expostulated with the king upon it. *Why have the men of Judah stolen thee away?*—That is, why did they hasten the matter so, and not expect our concurrence and assistance, who were as zealous as themselves to bring the king back? *And all David's men with him*—All his officers, guards, and soldiers. This is mentioned as an aggravation of their fault, that they not only brought the king over Jordan, but all his men too, without asking their advice.

Verse 42. *The king is near of kin to us*—Of the same tribe with us, and therefore both oweth the more respect to us, and might expect more respect from us. *Hath he given us any gift?*—We have neither sought nor gained any advantage to ourselves hereby, but only discharged our duty and testified our love to the king, and used all expedition in bringing him back, which you also should have done, and not have come by halves, and so coldly as you have done.

ter? have we eaten at all of the king's ^{A. M. 2981}
^{B. C. 1023} cost? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye ¹¹ despise us, that our advice should not be first had in bringing back our king? And ⁱ the words of the men of Judah were fiercer than the words of the men of Israel.

¹¹ Heb. *set us at light*.—ⁱ Judg. viii. 1; xii. 1.

Verse 43. *We have ten parts in the king*—Or kingdom rather, and consequently there was the greater reason why we should be consulted upon a point of so much importance. They say but *ten*, though strictly there were eleven; either because they counted Joseph, which comprehended both Ephraim and Manasseh under it, for one tribe; or because Simeon, whose lot lay within the tribe of Judah, was joined with Judah in this action. *And we have more right in David*—As in general we have more right in the king and kingdom, so particularly we have more right in David than you, because you were the beginners, and the most zealous promoters of this rebellion: and if it had been otherwise, as he is king we justly claim a greater interest in him than you, inasmuch as we are the far greatest part of his subjects. This was a natural contest between greater power and nearer relation; both claim a preference, which both cannot have; and which those of nearer relation should have yielded, both in point of prudence and affection for their friend, which the men of Judah did not. In all disputes it is natural for the party injured to be more angry; and therefore they who are in the wrong often assume that character, by supplying from passion whatever is wanting to them in point of reason and argument, as the tribe of Judah did now; for the text informs us, *that the words of the men of Judah were fiercer than the words of the men of Israel*—That is, more vehement: instead of mollifying the Israelites with gentle words they answered them with greater fierceness: or they had the advantage of the men of Israel in their argument. As David did not think fit to interpose, the Israelites judged that he was partial, and favoured Judah, and thence arose a new rebellion.

CHAPTER XX.

A new rebellion raised by Sheba, 1, 2. David confines his ten concubines for life, 3. Joab murders Amasa, 4–12. Pursues Sheba to Abel, 13–15. He is delivered up, 16–22. David's great officers, 23–26.

A. M. 2982. AND there happened to be there a
B. C. 1022. man of Belial, whose name was

Sheba, the son of Bichri, a Benja- ^{A. M. 2982}
^{B. C. 1022} mite: and he blew a trumpet, and

NOTES ON CHAPTER XX.

Verse 1. *There happened to be there, &c.*—His presence was casual in itself, though ordered by

God's providence. *A man of Belial*—A wicked and lawless person, one who attempted to shake off the yoke of civil authority. *A Benjamite*—And

A. M. 2982. said, ^a We have no part in David, B. C. 1022. neither have we inheritance in the son of Jesse: ^b every man to his tents, O Israel.

2 So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem; and the king took the ten women ^{his} concubines, whom he had left to keep the house, and put them in ¹ ward, and fed them, but went not in unto them. So they were ² shut up until the day of their death, ³ living in widowhood.

4 ¶ Then said the king to Amasa, ^d Assemble ^e me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men of*

Judah: but he tarried longer than the set time which he had appointed him. A. M. 2982. B. C. 1022.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou ^e thy lord's servants, and pursue after him, lest he get him fenced cities, and ⁵ escape us.

7 And there went out after him Joab's men, and the ^f Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they *were* at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

^a Chapter xix. 43.—^b 1 Kings xii. 16; 2 Chronicles x. 16. ^c Chap. xv. 16; xvi. 21, 22.—^d Heb. a house of ward.—^e Heb. bound.

³ Heb. in widowhood of life.—^d Chapter xix. 13.—^e Heb. Call.—^f Chap. xi. 11; 1 Kings i. 33.—⁵ Heb. deliver himself from our eyes.—^f Chap. viii. 18; 1 Kings i. 38.

therefore grieved at the translation of the kingdom from Saul and that tribe, to David and the tribe of Judah. *We have no part in David*—The tribe of Judah have monopolized the king to themselves, and will not allow us any share in him; let them therefore enjoy him alone, and let us seek out a new king. *The son of Jesse*—An expression of contempt, implying that he was no more to be owned as their king, but as a private person, as the son of Jesse. *To his tents*—Let us all desist from that unthankful office, of bringing the king back, and go each to our homes, that we may consider, and then meet together to choose a new king.

Verse 2. *So every man of Israel went up from after David*—Instead of going home, the generality of those Israelites who were present followed their seditious incendiary. *But the men of Judah clave to their king*—None of them stirred from him, but conducted him from Jordan to Jerusalem. Nor is it to be supposed that all the men of Israel forsook him; but only a very great number of them.

Verse 3. *But went not in unto them*—He looked upon them as become impure to him, having been defiled by his son. *They were shut up to the day of their death, living in widowhood*—Being royal wives, it was not proper they should be married to any one else, and therefore David did not give them a bill of divorce, but shut them up close, that no man might have converse with them. And indeed it would not have been prudent to have let them be so much as seen abroad, as that would have renewed the remembrance of Absalom's crime.

Verses 4, 5. *Assemble me the men of Judah*—David here made good his promise to Amasa, which was a great encouragement to others in the tribe of Judah to adhere to him. And by this means also the seditious Israelites might be the sooner brought

to reason, when they saw their old general in the field against them. *He tarried longer than the set time*—Finding some difficulty in the business, either because the people, being wearied out by the late war, were not forward to engage in another; or because the soldiers had more affection to Joab than to their new general.

Verses 6, 7. *Then David said to Abishai*—Not to Joab; lest by this means he should recover his place, and Amasa be discontented, and David's fidelity in making good his promise to Amasa be questioned. *Now shall Sheba do us more harm than Absalom*—If he have time to gather an army; the people being highly incensed by the provocation which the men of Judah had given them. *Take thy lord's servants*—The guards that attended David, and the standing forces which were always kept in readiness. *There went out after him Joab's men*—A body of men whom he particularly commanded, with whom Joab also might go in some character, watching an opportunity to do what he designed.

Verse 8. *Amasa went before them*—As their commander-in-chief. Having gathered some forces, and given due orders for the rest to follow him, he returned to Jerusalem, and by the king's command went after those mentioned verse 7, and being come up to them at the place where they waited for him, he put himself at the head of Joab's men, and the Cherethites and the Pelethites, and such as he had brought along with him, and marched before them as their general. *Joab's garment was girded unto him*—After the manner of travellers and soldiers: for he had now no armour on, but only such a garment as soldiers wore, closely girt to him. *Upon it a girdle with a sword*—A belt, in which a sword hung by his side. *As he went forth*—To meet and salute Amasa, who was coming toward him to do

A. M. 2982. 9 And Joab said to Amasa, *Art thou*
B. C. 1022. *in health, my brother?* ⁵And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that *was* in Joab's hand: so ^hhe smote him therewith ⁱin the fifth *rib*, and shed out his bowels to the ground, and ⁶struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth

⁵ Matt. xxvi. 49; Luke xxii. 47.—^h 1 Kings ii. 5.—ⁱ Chap. ii. 23.—⁶ Heb. *doubled not his stroke*.

him honour; *it fell out*—Having, probably, been designedly so hung by Joab, that upon some particular motion of his body, it might drop out of the sheath, and he might take it up without awaking Amasa's suspicion.

Verse 9. *Joab took Amasa by the beard*—As the manner of ancient times was when they saluted one another, and, it appears, is still a custom among some of the eastern people, who take one another by the chin or the beard when they would give a hearty salute. Thevenot says it is often done among the Turks, although at the same time he assures us it is a great affront to take one by the beard on any other account than to kiss him.

Verse 10. *Amasa took no heed to the sword*—Which, falling out, as it seemed, casually, he supposed that Joab intended only to put into its scabbard, and therefore took no care to defend himself against the stroke. *So Joab and Abishai pursued after Sheba*—He boldly and immediately resumed his former place, and marched at the head of the army. It may appear strange that Amasa's soldiers did not attempt to revenge his death; but it must be observed that not many of them were yet come up, as the following verses show, and Joab's interest and authority with the military men were very great, especially with David's guards, who were here present, and who had neither confidence in nor affection for Amasa, as having been the general of the rebellious army; and, as they probably thought, not fit to be put into a place of such great trust.

Verses 11–13. *One of Joab's men stood by him*—By the command of his master, who knew that this would occasion disorder among Amasa's soldiers, and therefore left a man there on purpose to deliver the following message: *He that favoureth Joab*—He that would have Joab to be general, rather than such a perfidious rebel as Amasa. *And he that is for David*—He that wisheth David good success

upon him, when he saw that every one that came by him stood still. A. M. 2982. B. C. 1022

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto ^kAbel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they ^lcast up a bank against the city, and ⁷it stood in the trench: and all the people that *were* with Joab, ⁸battered the wall, to throw it down.

16 ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

^k 2 Kings xv. 29; 2 Chron. xvi. 4.—^l 2 Kings xix. 32.—⁷ Or, *it stood against the outmost wall*.—⁸ Heb. *married to throw down*.

against Sheba, and against all rebels. He cunningly joins David and Joab together, as if their interests were inseparable. *When the man saw that all the people stood still*—Wondering at the spectacle, and inquiring into the occasion of it. *He removed Amasa out of the highway*—Perceiving that it both incensed them against Joab, and hindered the king's service. *And cast a cloth upon him*—But the covering of blood with a cloth cannot stop its cry to God for vengeance. *All the people went on after Joab*—They that were behind did not know that Amasa was killed, and so marched on without any scruple.

Verse 14. *He went through all the tribes*—That is, Sheba, who marched from tribe to tribe to stir them up to sedition. *Unto Abel, and to Beth-maachah*—Or rather, *unto Abel-beth-maachah*, as this place is called in the Hebrew text of the next verse, to distinguish it from other Abels, and to signify that this was that Abel which was in the northern border of Canaan, toward that part of Syria called Maachah, 2 Sam. x. 8. In this city Sheba at last fixed himself, and resolved to defend it, being unable, it is likely, to raise such an army as to keep the field. *All the Berites*—The inhabitants of the city and territory of Beroth of Benjamin, Joshua xviii. 25; who, being of the same tribe, if not of the same city with Sheba, adhered to him, and followed him through all the tribes of Israel.

Verse 15. *They came and besieged him*—Joab and his army pursued him thither. *And cast up a bank*—They raised a very large mound of earth, equal, probably, to the height of the walls, from whence they might either batter the walls, or throw darts, or shoot at those that defended them. *It stood in the trench*—This bank or mound was carried on so far, that it now stood in or near to the trench and foot of the wall; so that the city was in great danger of being taken.

Verse 16. *Then cried a wise woman*—A woman

A. M. 2982. B. C. 1022. 17 And when he was come near unto her, the woman said, *Art thou Joab?* And he answered, *I am he.* Then she said unto him, *Hear the words of thy hand-maid.* And he answered, *I do hear.*

18 Then she spake, saying, ⁹ They were wont to speak in old time, saying, *They shall surely ask counsel at Abel:* and so they ended *the matter.*

19 *I am one of them that are peaceable and faithful in Israel:* thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up ^m the inheritance of the LORD?

20 And Joab answered and said, *Far be it, far be it from me, that I should swallow up or destroy.*

21 *The matter is not so:* but a man of mount Ephraim, Sheba the son of Bichri ¹⁰ by name, hath lifted up his hand against the king, *even*

⁹ Or, *They plainly spake in the beginning, saying, Surely they will ask of Abel and so make an end,* Deut. xx. 11.—^m 1 Sam. xxvi. 19; Chap. xxi. 3.—¹⁰ Heb. *by his name.*—ⁿ Eccles. ix. 14, 15.—¹¹ Heb. *were scattered.*

of great understanding, who also could speak well. Many such there were in Israel, as appears by the woman of Tekoah, by Abigail, and the mother of Lemuel. It seems none of all the men of Abel offered to treat with Joab: no, not when they were reduced to extremity; but one wise woman saved the city. Souls know no difference of sex: many a manly heart is lodged in a female breast. Nor is the treasure of wisdom the less valuable for being lodged in the weaker vessel.

Verses 17, 18. *He answered, I do hear*—He did not despise her because she was a woman; but, as became a wise man, gave her a favourable audience, and attended to what she said. *They shall surely ask counsel at Abel*—She begins with praising the city of Abel, as famous even to a proverb, time out of mind, for wisdom, and judging rightly of things. As if she had said, *This city, which thou art about to destroy, is no mean and contemptible one; but so honourable and considerable for its wisdom, that when any differences arose among any of the neighbours, they used proverbially to say, We will ask the opinion and advice of the men of Abel about it, and we will stand to their arbitration; and so all parties were satisfied, and disputes ended.*

Verse 19. *I am one of them that are peaceable, &c.*—She speaks in the name of the whole city, which was of a peaceable spirit, and had been faithful to David in the time of the late revolt. *Thou seekest to destroy a city and a mother in Israel*—A great city which had many towns depending upon it. Great cities were commonly called *mothers*; as lesser towns or villages subject to them were called their *daughters*. *Why wilt thou swallow up the inheritance of the Lord?*—By depopulating a city of that country which God hath peculiarly

against David: deliver him only, and ^{A. M. 2982. B. C. 1022.} I will depart from the city. And the woman said unto Joab, *Behold, his head shall be thrown to thee over the wall.*

22 Then the woman went unto all the people ⁿ in her wisdom. And they cut off the head of Sheba the son of Bichri and cast *it* out to Joab. And he blew a trumpet, and they ¹¹ retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

23 ¶ Now ^o Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites:

24 And Adoram was ^p over the tribute: and ^q Jehoshaphat the son of Ahilud was ¹² recorder:

25 And Sheva was scribe: and ^r Zadok and Abiathar were the priests:

26 ^s And Ira also the Jairite was ¹³ a chief ruler about David.

^o Chapter viii. 16, 18.—^p 1 Kings iv. 6.—^q Chap. viii. 16; 1 Kings iv. 3.—¹² Or, *remembrancer.*—^r Chapter viii. 17; 1 Kings iv. 4.—^s Chap. xxiii. 38.—¹³ Or, *a prince,* Gen. xli. 45; Exod. ii. 16; Chap. viii. 18.

chosen for his people. The destruction which thou art about to bring upon us is an injury to Israel, and to the God of Israel.

Verse 21. *A man of mount Ephraim*—He is said before, verse 1, to be of the tribe of Benjamin. Either, therefore, he lived in mount Ephraim, or a place in Benjamin is here called so, probably because it was upon the borders of Ephraim, or for some notable action or event of the Ephraimites in that place. *His head shall be thrown to thee*—Which she undertook, because she knew the present temper of the citizens and soldiers too. And it is not unlikely that this woman might be a governess in that city. For, though this office was commonly performed by men, yet women were sometimes employed in the government; as we see in Deborah, who judged Israel, Judg. iv. 4.

Verse 22. *The woman went unto the people in her wisdom*—Prudently treated with them about it, representing to them the certainty and nearness of their ruin, if they did not speedily comply with her desires, and certain deliverance if they did. They immediately complied, and cut off the head of Sheba. *He blew a trumpet, and they retired from the city*—Raised the siege and went home. It appears by this that it was usual to discharge them, as well as call them together, by the sound of the trumpet.

Verses 23, 24. *Joab was over all the host*—The king continued him in the chief command of the army, because the good success of this, and of the former expedition under his conduct, had so fixed his interest with the soldiers, and others of David's fastest friends, that he could not be displaced without danger. *Adoram was over the tribute*—That is, he was the treasurer or receiver of the king's revenue. *Jehoshaphat was recorder*—See on chap. viii. 16

CHAPTER XXI.

A famine, caused by Saul's killing the Gibeonites, 1-3. Seven of his family put to death, 4-9. Care taken of their dead bodies, and of the bones of Saul, 10-14. Battles with the Philistines, 15-22.

A. M. 2983.
B. C. 1021.

THEN there was a famine in the days of David three years, year after year; and David ¹inquired of the LORD. And the LORD answered, *It is* for Saul, and for *his* bloody house, because he slew the Gibeonites.

2 And the king called the Gibeonites, and

¹ Heb. *sought the face*, &c., Num. xxvii. 21.

NOTES ON CHAPTER XXI.

Verse 1. *Then there was a famine, &c.*—The things related here, and chap. xxiv., are, by the best interpreters, conceived to have been done long before Absalom's rebellion. And this opinion is not without sufficient grounds. For, first, this particle, *then*, is here explained, *in the days*, that is, during the reign of David: which general words seem to be added as an intimation that these things were not done next after the foregoing passages, for then the sacred writer would have said, *after these things*, as it is in many other places. Secondly, Here are divers particulars which cannot, with probability, be ascribed to the last years of David's reign: such as, that Saul's sin against the Gibeonites should so long remain unpunished; that David should not remove the bones of Saul and Jonathan to their proper place till that time; that the Philistines should wage war with David again and again, verse 15, &c., so long after he had fully subdued them, chap. viii. 1; that David in his old age should attempt to fight with a Philistine giant, or that his people should suffer him to do so; that David should then have so vehement a desire to number his people, chap. xxiv. 1, which, being an act of youthful vanity, seems not at all to agree with his old age, nor with that state of deep humiliation in which he then was. And the reason why these matters are put here out of their proper order is plainly this; because David's sin being once related, it was very proper that his punishments should immediately succeed: this being very frequent in Scripture story, to put those things together which belong to one matter, though they happened at several different times.

David inquired of the Lord—It is possible that David, for the first, and even second year, might have ascribed this calamity to natural causes; but in the third year, being well convinced that the visitation was judicial, he applied himself to the sacred oracle of God, to learn the cause of this extraordinary and continued calamity. And God soon informed him that this punishment was on account of the blood shed by Saul and his family. *Because he slew the Gibeonites*—The history of the Gibeonites is well known: they were a remnant of the Amorites, but by an artful contrivance, related Josh. ix. 9, obtained a league for their lives and properties from the children of Israel. And, forasmuch as

A. M. 2983.
B. C. 1021.

said unto them; (now the Gibeonites ^{A. M. 2983.} ^{B. C. 1021.} were not of the children of Israel, but ^a of the remnant of the Amorites; and the children of Israel had sworn unto them; and Saul sought to slay them, in his zeal to the children of Israel and Judah.)

3 Wherefore David said unto the Gibeonites,

^a Josh. ix. 3, 15, 16, 17.

Joshua and the elders had confirmed it by an oath, they thought themselves bound to keep it, only tying them down to the servitude of supplying the tabernacle with wood and water for the public sacrifices, and the service of those who attended upon them. This unhappy people, notwithstanding it is probable that they had renounced their idolatry, and performed the other conditions of their covenant, Saul sought all occasions to destroy; and did so to such a degree of guilt as drew down the divine judgment upon the land. But upon what occasion, or in what manner Saul destroyed them, is not mentioned in the Scriptures, except those that may be supposed to have been slain with the priests in the city of Nob, as being hewers of wood and drawers of water for the tabernacle. But undoubtedly there was some more general destruction of them for which this punishment was inflicted, although the Scripture is silent about it.

Verse 2. *In his zeal for the children of Israel and Judah*—When Joshua and the princes made a league with the Gibeonites, the people were greatly offended with them, as appears, Joshua chap. ix. Whatever the pretences of this resentment might be, the true reason seems sufficiently apparent; they were, by this league, deprived of the lands and spoils of the Gibeonites. Did these reasons cease in the days of Saul? Or rather, did they not still subsist, and with more force, in proportion as the people of Israel and their wants increased, in a narrow land? But however this may be, why did Saul slay them? The text plainly saith, that he did it in his *zeal for the children of Israel and Judah*. But the question still returns: How could the destroying these poor people manifest his zeal for Israel and Judah? There is seemingly but one imaginable way how this could be done. The Gibeonites had one city in the tribe of Judah, and three in Benjamin; and when they were destroyed out of these cities, who could pretend any right to them but Israel (that is, Benjamin) and Judah? So that Saul destroyed the Gibeonites, as the most obliging thing he could do for his people. See Delaney.

Verse 3. *David said unto the Gibeonites, What shall I do for you?*—Josephus supposes that when God acquainted David what was the occasion of the famine, he likewise declared that it should be removed if he made the satisfaction which the Gibeon-

A. M. 2983. What shall I do for you? and where-
B. C. 1021.

with shall I make the atonement, that ye may bless ^b the inheritance of the LORD?

4 And the Gibeonites said unto him, ² We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, The man that consumed us, and that ³ devised against us,

^b Chapter xx. 19.—² Or, it is *not silver nor gold that we have to do with Saul or his house, neither pertains it to us to kill, &c.*

ites themselves should require. *That ye may bless the inheritance of the Lord*—That, atonement being made, and God's anger being turned away, his inheritance may be blessed, and plenty restored again to Israel.

Verse 4. *We will have no silver nor gold of Saul, &c.*—Neither silver nor gold was a just equivalent for the loss they had sustained by Saul and his bloody house. *Neither for us shalt thou kill any man in Israel*—Except of Saul's family, as it here follows. The marginal reading, however, seems preferable, *Neither pertains it to us to kill any man, &c.* They were in such a state of servitude as did not allow them to take the only proper retribution, blood for blood. This appears to be the meaning, because David immediately replies, *What you shall say, that will I do.*

Verses 5, 6. *They answered, The man that consumed us, &c.*—They desired no reparation of private damages, or revenge of injuries; all they required was that a public sacrifice should be made to justice, and to the divine vengeance inflicted upon the land. *Let seven of his sons be delivered unto us, and we will hang them up before the Lord*—As a satisfaction to his honour for an injustice and cruelty committed in defiance of a solemn oath given in his holy name. But it may be inquired, if Saul was thus wicked in destroying a people contrary to a solemn oath, ratified in the name of God, why should his sons and grandsons be punished for it? To this it may be answered, with great reason, and upon a good foundation, that they were not punished because Saul was guilty, but because they themselves were guilty, and had been the executioners of his unjust decrees. We have reason to conclude that his sons and his grandsons were among his captains of hundreds, and captains of thousands, as that was the practice of those days: and if so, undoubtedly they were employed in executing his cruel and unjust commands in regard to the Gibeonites, especially as the purpose of destroying them seems to have been to take their possessions; for we can scarcely suppose Saul to have been so solicitous to increase the fortunes of any, as those of his sons and grandsons. And this supposition the text before us seems to prove, as it not only entitles *Saul bloody*, but his house too: *Saul and his bloody house.* And it is

that we should be destroyed from remain- A. M. 2983
ing in any of the coasts of Israel, B. C. 1021.

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD ^c in Gibeah of Saul, ^d *whom* ⁴ the LORD did choose. And the king said, I will give *them*.

7 But the king spared Mephibosheth, the son of Jonathan, the son of Saul, because of ^e the LORD's oath that *was* between them, between David and Jonathan the son of Saul.

^a Or, cut us off.—^c 1 Samuel x. 26; xi. 4.—^d 1 Samuel x. 24.—⁴ Or, *chosen of the LORD.*—^e 1 Sam. xviii. 3; xx. 8, 15, 42; xxiii. 18.

likely that some of these still possessed some of the possessions of the Gibeonites, and that they defended and commended this action of Saul whenever there was any question about it: and, therefore, they very justly and deservedly suffered for it. See Delaney. *In Gibeah of Saul*—To make the punishment more remarkable and shameful, this being the city where Saul lived both before and after he was king. *Whom the Lord did choose*—This aggravated his guilt, that he had broken the oath of that God by whom he had been so highly favoured.

And the king said, I will give them—Having doubtless consulted God in the matter; who, as he had before declared Saul's bloody house to be the cause of this judgment, so now commanded that justice should be done upon it, and that the remaining branches of it should be cut off; as sufficiently appears from hence that God was well pleased with the action; which he would not have been if David had done it without his command; for then it had been a sinful action of David's, and contrary to a double law of God. Deut. xxi. 23, and xxiv. 16.

But here another question arises; supposing Saul's sons and grandsons engaged in the fact, and therefore justly punished for it, how came it, or for what reason was it, that the whole people of Israel were afflicted with famine on that account? Undoubtedly because they were partakers too in Saul's guilt, and had been abetting, aiding, and assisting in it; or, at least, had not opposed it, as they ought to have done. It is said expressly that Saul sought to slay the Gibeonites *in his zeal for the children of Israel and Judah.* Is it not absurd to think that any thing was done in zeal for them which they did not approve of? Or is there much reason to doubt whether they did not lend their hand to it? Is there the least colour to believe that they in any degree remonstrated against or opposed this proceeding of their prince? as they had a right, nay, were obliged by all the laws of justice to do, as a nation bound to make good the public faith they had given, and sworn to preserve. And if this was the case, were they not guilty as well as Saul, and were they not with justice punished?

Verses 7, 8. *The king spared, &c.*—For the Gibeonites desiring only such a number, it was at David's choice whom to spare. *The son of Jona-*

A. M. 2983. B. C. 1021. 8 But the king took the two sons of ^f Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of ^g Michal the daughter of Saul, whom she ^h brought up for Adriel, the son of Barzillai the Meholahtite:

B. C. 1019. 9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill ⁱ before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley-harvest.

10 ¶ And ^h Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, ⁱ from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah the concubine of Saul had done.

^f Chap. iii. 7.—^g Or, *Michal's sister*.—^h Heb. *bare to Adriel*, 1 Sam. xviii. 19.—ⁱ Chap. vi. 17.—^h Verse 8; Chap. iii. 7.

than—This is added to distinguish him from the other *Mephibosheth*, verse 8. *Because of the Lord's oath, &c.*—This was a just reason for not delivering him up. *The five sons of Michal, whom she brought up for Adriel*—In the original it is, *whom she bare to Adriel*. And as Michal was not the wife of Adriel, but her elder sister Merab, it is probable that Michal's name has here crept into the text by the mistake of some transcriber for Merab's. Or else it should stand as the margin of our Bible has it, *Michal's sister*.

Verse 10. *Rizpah took sackcloth*—Or rather, *hair-cloth*, of which tents were commonly made. *And spread it for her*—As a tent to dwell in: being informed that their bodies were not to be taken away speedily, as the course of the law was in ordinary cases, but were to continue there until God was entreated, and removed the present judgment. *On the rock*—In some convenient place in a rock, near adjoining. *Until water*—Until they were taken down: which was not to be done till God had given rain as a sign of his favour, and a means to remove the famine, which was caused by the want of it. Thus she let the world know that her sons died not as stubborn and rebellious sons, whose *eye had despised their mother*: but for their father's crime, and that of the nation in violating the public faith, in which crime, if they had participated, it had only been in common with others; and therefore her mind could not be alienated from them.

Verse 11. *It was told David what Rizpah had done*—And he heard it with so much approbation, that he thought fit to imitate her piety, being by her

A. M. 2985. B. C. 1019. 12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of ^k Jabesh-gilead, which had stolen them from the street of Beth-shan, where the ^l Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son: and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in ^m Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that ⁿ God was entreated for the land.

15 ¶ Moreover, the Philistines had ^{About} yet war again with Israel; and David ^{B. C. 1018.} went down, and his servants with him, and fought against the Philistines: and David waxed faint.

Deut. xxi. 23.—^k 1 Sam. xxxi. 11, 12, 13.—^l 1 Sam. xxxi. 10.—^m Josh. xviii. 28.—ⁿ Josh. vii. 26; Chap. xxiv. 25.

example provoked to do what hitherto he had neglected, to bestow an honourable interment on the remains of Saul and Jonathan, and, with them, upon those that were now put to death, that the honour done to them therein might be some comfort to this disconsolate widow.

Verses 13, 14. *He brought up the bones of Saul, &c.*—From under the tree where they were buried in Jabesh, 1 Sam. xxxi. 13. *They gathered the bones of them that were hanged*—Having first burned off the flesh which remained upon them: or, perhaps, this was done some time after they were taken down, when nothing but bones remained; and then they had all seven an honourable interment. *The bones of Saul and Jonathan*—Together with those now mentioned. *And after that*—After those things were done which were before related; that is, after they were hanged up; for by that God was pacified, and not by the burial. *God was entreated*—When satisfaction was given to the Gibeonites, God restored plenty to the country.

Verses 15, 16. *The Philistines had yet war again with Israel*—After, or besides the other wars with the Philistines mentioned in this book, they yet again disturbed David's repose. *David waxed faint*—Being no longer in the vigour of youth, but probably in declining years, though not old in age. *Ishbi-benob, of the sons of the giant*—Either of Goliath, who, by way of eminence, is called the giant, or rather, as the Hebrew word, רפח, *rapha*, signifies, any giant. The words should rather be translated, *Of the race of the giants*, that is, of the Anakims, who fled into this country, particularly to Gath, when Joshua ex-

A. M. 2986. B. C. 1018 16 And Ishbi-benob, which *was* of the sons of ⁷ the giant, the weight of whose ⁸ spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new sword, thought to have slain David.

17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, ⁹ Thou shalt go no more out with us to battle, that thou quench not the ¹⁰ light ⁹ of Israel.

18 ^a And it came to pass after this, that there was again a battle with the Philistines at Gob: then ¹ Sibbechai the Hushathite slew ¹⁰ Saph, which *was* of the sons of ¹¹ the giant.

19 And there was again a battle in Gob

⁷ Or, *Rapha*.—⁸ Heb. *the staff*, or, *the head*.—⁹ Ch. xviii. 3. ¹⁰ 1 Kings xi. 36; xv. 4; Psalm cxxxiii. 17.—⁹ Heb. *candle*, or, *lamp*.—¹¹ 1 Chron. xx. 4.—¹ 1 Chron. xi. 29.—¹⁰ Or, *Sippai*.

pelled them from Canaan, Josh. xi. 22. *Whose spear weighed three hundred shekels of brass*—This is to be understood of the head of his spear, which weighed half as much as that of Goliath, 1 Sam. xvii. 7. *He being girded with a new sword*—One made on purpose for him, larger and heavier than those commonly used. *Thought to have slain David*—Thought he had a fair opportunity to do it.

Verse 17. *That thou quench not the light of Israel*—Lest thou be slain, and thereby thy people lose their glory and happiness, and even be utterly ruined. Good kings are, in Scripture, justly called the light of their people, because the beauty and glory, the conduct and direction, the comfort and safety, and welfare of a people depend greatly upon them. A noble image this of a king!

Verse 18. *After this*—After the battle last mentioned. *There was again a battle at Gob*—Or in Gezer, as in 1 Chron. xx. 4, whereby it seems Gob and Gezer were neighbouring places, and the battle was fought in the confines of both. *Sibbechai the Hushathite*—One of David's worthies, 1 Chron. xi. 29; *slew Saph*—One of the same race of Rephaims, descended from the Anakims.

Verse 19. *Elhanan, a Beth-lehemite*—Another of David's worthy and valiant commanders. *Slew the brother of Goliath*—The relative word, *brother*, is not in the Hebrew text, but is properly supplied out of the parallel place, 1 Chron. xx. 5, where it is ex-

with the Philistines, where Elhanan A. M. 2986. B. C. 1018 the son of ¹² Jaare-oregim, a Beth-lehemite, slew ^a the brother of Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And ^t there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to ¹³ the giant.

21 And when he ¹⁴ defied Israel, Jonathan the son of ^u Shimeah the brother of David slew him.

22 ^x These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

¹¹ Or, *Rapha*.—¹² Or, *Jair*.—¹³ 1 Chron. xx. 5.—^t 1 Chron. xx. 6.—¹⁴ Or, *Rapha*.—¹⁴ Or, *reproached*, 1 Sam. xvii. 10, 25, 26.—^u 1 Sam. xvi. 9, *Shammah*.—^x 1 Chron. xx. 8.

pressed. *The staff of whose spear was like a weaver's beam*—For thickness; that is, like the large roller on which the cloth is fastened in weaving.

Ver. 20–22. *There was yet a battle in Gath*—That is, in the territory of that city; which circumstance intimates, that this, and consequently the other battles here described, were fought before David had taken Gath out of the hands of the Philistines, which he did many years before this, chap. viii. 1, compared with 1 Chron. xviii. 1; and therefore not in the last days of David, as some conceive, from the mention of them in this place. *A man of great stature*—Or, *a man of Medin*, or *Madon*, as the Seventy render it; so called from the place of his birth, as Goliath is said to be of Gath for the same reason. *Who had on every hand six fingers, &c.*—Tavernier, in his relation of the grand seignior's seraglio, p. 95, says, that the eldest son of the emperor of Java, who reigned in the year 1648, when he was in that island, had six fingers on each hand, and as many toes on each foot, all of equal length. *These four fell by the hand of David*—That is, by his conduct and counsel, or concurrence. Indeed he contributed by his hand to the death of one of them; while maintaining a fight with him, he gave Abishai the easier opportunity of killing him. But what is done by the inferior commanders is commonly ascribed to the general, both in sacred and profane authors.

CHAPTER XXII.

This chapter is inserted among the Psalms, with some little variation. It is here as it was composed for his own closet; there, as it was delivered to the chief musician for public service. The inspired writer, having largely related David's deliverances in this and the foregoing book, thought fit to record this sacred poem, as a memorial of all that had been before related.

A. M. 2986.
B. C. 1018.

AND David ^aspake unto the LORD the words of this song in the day *that* the LORD had ^bdelivered him out of the hand of all his enemies, and out of the hand of Saul :

2 And he said, ^cThe LORD *is* my rock, and my fortress, and my deliverer ;

3 The God of my rock ; ^din him will I trust : *he is* my ^eshield, and the ^fhorn of my salvation, my high ^gtower, and my ^hrefuge, my saviour ; thou savest me from violence.

4 I will call on the LORD, *who is* worthy to be praised : so shall I be saved from mine enemies.

5 When the ¹waves of death compassed me, the floods of ²ungodly men made me afraid ;

6 The ³sorrows ⁱof hell compassed me about ; the snares of death prevented me ;

7 In my distress ^kI called upon the LORD, and cried to my God : and he did ^lhear my voice out of his temple, and my cry *did enter* into his ears.

8 Then ^mthe earth shook and trembled : ⁿthe foundations of heaven moved and shook, because he was wroth.

9 There went up a smoke ⁴out of his nostrils, and ^ofire out of his mouth devoured : coals were kindled by it.

10 He ^pbowed the heavens also, and came down ; and ^qdarkness *was* under his feet.

11 And he rode upon a cherub, and did fly, and he was seen ^rupon the wings of the wind.

12 And he made ^sdarkness pavilions round about him, ^tdark waters, *and* thick clouds of the skies.

13 Through the brightness before him were ^ucoals of fire kindled.

14 The LORD ^vthundered from heaven, and the Most High uttered his voice.

15 And he sent out ^xarrows, and scattered them ; lightning, and discomfited them.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the ^yrebuking of the LORD, at the blast of the breath of his ^znostrils.

17 ^aHe sent from above, he took me ; he drew me out of ⁷many waters :

18 ^bHe delivered me from my strong enemy, *and* from them that hated me : for they were too strong for me.

19 They prevented me in the day of my calamity : but the LORD was my stay.

20 ^bHe brought me forth also into a large place : he delivered me, because he ^cdelighted in me.

21 ^dThe LORD rewarded me according to my righteousness : according to the ^ecleanness of my hands hath he recompensed me.

22 For I have ^fkept the ways of the LORD, and have not wickedly departed from my God.

23 For all his ^gjudgments *were* before me : and *as for* his statutes, I did not depart from them.

24 I was also ^hupright ⁸before him, and have kept myself from mine iniquity.

25 Therefore ⁱthe LORD hath recompensed me according to my righteousness ; according to my cleanness ⁹in his eye-sight.

26 With ^kthe merciful thou wilt show thyself merciful, *and* with the upright man thou wilt show thyself upright.

27 With the pure thou wilt show thyself pure ; and ^lwith the froward thou wilt ¹⁰show thyself unsavoury.

28 And the ^mafflicted people thou wilt save : but thine eyes *are* upon ⁿthe haughty, *that* thou mayest bring *them* down.

29 For thou *art* my ¹¹lamp, O LORD : and the LORD will lighten my darkness.

30 For by thee I have ¹²run through a troop : by my God have I leaped over a wall.

31 *As for* God, ^ohis way *is* perfect ; ^pthe

^a Exod. xv. 1 ; Judg. v. 1. — ^b Psa. xviii. title, &c. ; xxxiv. 19. ^c Deut. xxxii. 4 ; Psa. xviii. 2, &c. ; xxxi. 3 ; lxxi. 3 ; xci. 2 ; cxliv. 2. — ^d Heb. ii. 13. — ^e Genesis xv. 1. — ^f Luke 1. 69. ^g Proverbs xviii. 10. — ^h Psalm ix. 9 ; xiv. 6 ; lix. 16 ; lxxi. 7 ; Jer. xvi. 19. — ⁱ Or, *pangs*. — ^j Heb. *Belial*. — ^k Or, *cords*. ^l Psa. cxvi. 3. — ^m Psa. cxvi. 4 ; cxx. 1 ; Jonah ii. 2. — ⁿ Exod. iii. 7 ; Psa. xxxiv. 6, 15, 17. — ^o Judges v. 4 ; Psa. lxxvii. 18 ; xvii. 4. — ^p Job xxvi. 11. — ^q Heb. *by*. — ^r Psalm xvii. 3 ; Hab. iii. 5 ; Heb. xii. 29. — ^s Psalm cxliv. 5 ; Isaiah xiv. 1. ^t Exod. xx. 21 ; 1 Kings viii. 12 ; Psa. xcvi. 2. — ^u Psa. civ. 3. ^v Ver. 10 ; Psa. xcvi. 2. — ^w Heb. *binding of waters*. — ^x Ver. 9. ^y Judg. v. 20 ; 1 Sam. ii. 10 ; vii. 10 ; Psa. xxix. 3 ; Isa. xxx. 30. ^z Deut. xxxii. 23 ; Psa. vii. 13 ; lxxvii. 17 ; cxliv. 6 ; Hab. iii. 11.

^y Exodus xv. 8 ; Psalm cvi. 9 ; Nah. i. 4 ; Matthew viii. 26. ^z Or, *anger*, Psalm lxxiv. 1. — ^a Psalm cxliv. 7. — ^b Or, *great*. ^c Ver. 1. — ^d Psa. xxxi. 8 ; cxviii. 5. — ^e Chap. xv. 26 ; Psa. xxii. 8. — ^f Verse 25 ; 1 Sam. xxvi. 23 ; 1 Kings viii. 32 ; Psa. vii. 8. — ^g Psalm xxiv. 4. — ^h Gen. xviii. 19 ; Psalm cxix. 3 ; cxviii. 1 ; Prov. viii. 32. — ⁱ Deut. vii. 12 ; Psa. cxix. 30, 102. ^j Gen. vi. 9 ; xvii. 1 ; Job i. 1. — ^k Heb. *to him*. — ^l Verse 21. ^m Heb. *before his eyes*. — ⁿ Matt. v. 7. — ^o Lev. xxvi. 23, 24, 27, 28. — ^p Or, *wrestle*, Psa. xvii. 26. — ^q Exod. iii. 7, 8 ; Psa. lxxii. 12, 13. — ^r Job xl. 11, 12 ; Isa. i. 11, 12, 17 ; v. 15 ; Daniel iv. 37. — ^s Or, *candle*, Job xx. 3 ; Psalm xxvii. 1. ^t Or, *broken* — ^u troop. — ^v Deut. xxxii. 4 ; Daniel iv. 37 ; Rev. xv. 3. — ^w Psa. xii. 6 ; cxix. 140 ; Prov. xxx. 5.

NOTES ON CHAPTER XXII.

We shall defer making any remarks on this divine

Ode, till we come to its proper place in Psalm xviii.

A. M. 2986. word of the LORD is ¹³ tried: he is
B. C. 1018. a buckler to all them that trust in him.

32 For ^a who is God, save the LORD? and who is a rock, save our God?

33 God is my ^r strength and power: and he ¹⁴ maketh ^s my way ^t perfect.

34 He ¹⁵ maketh my feet ^u like hinds' feet: and ^x setteth me upon my high places.

35 ^y He teacheth my hands ¹⁶ to war; so that a bow of steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath ¹⁷ made me great.

37 Thou hast ^z enlarged my steps under me; so that my ¹⁸ feet did not slip.

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen ^a under my feet.

40 For thou hast ^b girded me with strength to battle: ^c them that rose up against me hast thou ¹⁹ subdued under me.

41 Thou hast also given me the ^d necks of mine enemies, that I might destroy them that hate me.

42 They looked, but *there was* none to save;

even ^e unto the LORD, but he answered them not. A. M. 2986
B. C. 1018

43 Then did I beat them as small ^f as the dust of the earth, I did stamp them ^g as the mire of the street, and did spread them abroad.

44 ^h Thou also hast delivered me from the strivings of my people, thou hast kept me *to be* ⁱ head of the heathen: ^k a people *which* I knew not shall serve me.

45 ²⁰ Strangers shall ²¹ submit ²² themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid ¹ out of their close places.

47 The LORD liveth; and blessed *be* my rock; and exalted be the God of the ^m rock of my salvation.

48 It is God that ²³ avengeth me, and that ⁿ bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the ^o violent man.

50 Therefore I will give thanks unto thee, O LORD, among ^p the heathen, and I will sing praises unto thy name.

51 ^q *He is* the tower of salvation for his king. and sheweth mercy to his ^r anointed, unto David, and ^s to his seed for evermore.

¹³ Or, *refined*.—¹⁴ Sam. ii. 2; Isa. xlv. 5, 6.—^r Exod. xv. 2; Psa. xxvii. 1; xxviii. 7, 8; xxxi. 4; Isa. xii. 2.—¹⁵ Heb. *riddeth, or, looseth*.—¹⁶ Heb. xiii. 21.—¹⁷ Deut. xviii. 13; Job xxii. 3; Psa. ci. 2, 6; cxix. 1.—¹⁸ Heb. *equalleth*.—¹⁹ Chap. ii. 18; Hab. iii. 19.—²⁰ Deut. xxxii. 13; Isa. xxxiii. 16; lviii. 14.—²¹ Psa. cxliv. 1.—²² Heb. *for the war*.—²³ Heb. *multiplied me*.—²⁴ Prov. iv. 12.—²⁵ Heb. *ankles*.—²⁶ Mal. iv. 3. ^b Psa. xviii. 32, 39.—^c Psa. xlv. 5.—¹⁹ Heb. *caused to bow*. ^d Gen. xlix. 8; Exod. xxiii. 27; Josh. x. 24.—²⁰ Job xxvii. 9; Prov. i. 28; Isa. i. 15; Mic. iii. 4.

^f 2 Kings xiii. 7; Psa. xxxv. 5; Dan. ii. 35.—^g Isa. x. 6; Mic. vii. 10; Zech. x. 5.—^h Chapter iii. 1; v. 1; xix. 9, 14; xx. 1, 2, 22.—ⁱ Deut. xxviii. 13; Chap. viii. 1-14; Psa. ii. 8. ^k Isaiah lv. 5.—²⁰ Heb. *Sons of the stranger*.—²¹ Or, *yield feigned obedience*.—²² Heb. *lie*; Deut. xxxiii. 29; Psa. lxxvi. 3; lxxxi. 15.—²³ Mic. vii. 17.—²⁴ Psalm lxxxix. 26.—²⁵ Heb. *giveth avengement for me*; 1 Sam. xxv. 39; Chap. xviii. 19, 31. ²⁶ Psalm cxliv. 2.—²⁷ Psa. cxl. 1.—²⁸ Rom. xv. 9.—²⁹ Psalm cxliv. 10.—³⁰ Psalm lxxxix. 20.—³¹ Chap. vii. 12, 13; Psalm lxxxix. 29.

CHAPTER XXIII.

The last words of David, 1-7. An account of his mighty men; the first three, 8-12; two of the next three, 13-23; and the thirty, 24-39.

A. M. 2986. NOW these be the last words of
B. C. 1018. David. David the son of Jesse said, ^a and the man *who was* raised up on

high, ^b the anointed of the God of A. M. 2986.
Jacob, and the sweet psalmist of B. C. 1018.
Israel, said,

^a Chap. vii. 8, 9; Psa. lxxviii. 70, 71; lxxxix. 27.

^b 1 Sam. xvi. 12, 13; Psa. lxxxix. 20.

NOTES ON CHAPTER XXIII.

Verse 1. *These be the last words of David*—Not simply the last that he spoke, but the last which he spake by the Spirit of God, assisting and directing

him in an extraordinary manner. When we find death approaching, we should endeavour both to honour God, and to profit others with our last words. Let those who have had experience of God's good-

A. M. 2986. 2 ° The Spirit of the LORD spake by
B. C. 1018. me, and his word *was* in my tongue.

3 The God of Israel said, ^a the Rock of Israel spake to me, ¹ He that ruleth over men *must be* just, ruling ° in the fear of God.

4 And [†] *he shall be* as the light of the morning when the sun riseth, *even* a morning without clouds; as the tender grass *springing* out of the earth by clear shining after rain.

5 Although my house *be* not so with God; [‡] yet he hath made with me an everlasting

^c 2 Peter i. 21.—^d Deut. xxxii. 4, 31; Chapter xxii. 2, 32.
¹ Or, *Be thou ruler*, &c.; Psalm cx. 2.—^e Exodus xviii. 21;
2 Chron. xix. 7, 9.

ness, and the pleasantness of the ways of wisdom, when they come to finish their course, leave a record of those experiences, and bear their testimony to the truth of God's promises. *The man who was raised up on high*—Advanced from an obscure estate to the kingdom. Whom God singled out from all the families of Israel, and anointed to be king. *The sweet psalmist*—He who was eminent among the people of God, for composing sweet and holy songs to the praise of God, and for the use of his church in after ages. These seem not to be the words of David, but of the sacred penman of this book.

Verses 2, 3. *His word was in my tongue*—The following words, and consequently the other words and psalms composed and uttered by me upon the like solemn occasions, are not to be looked upon as human inventions, but both the matter and the words of them were suggested by God's Spirit, the great teacher of the church. *The Rock of Israel*—He who is the strength, and defence, and protector of his people; which he manifests by directing kings and rulers so to manage their power, as may most conduce to their comfort and benefit. *He that ruleth over men*—Here are the two principal parts of a king's duty, answerable to the tables of God's law, justice toward men, and piety toward God, both which he is to maintain and promote among his people.

Verse 4. *He shall be as the light of the morning*—These words are a further description of the king's duty, which is not only to rule with justice and piety, but also with sweetness, and gentleness, and condescension to the infirmities of his people; to render his government as acceptable to them as is the sunshine in a clear morning, or the tender grass which springs out of the earth by the warm beams of the sun after the rain.

Verse 5. *Although my house be not so with God*—Although God knows that neither I nor my children have lived and ruled as we should have done, so justly, and in the fear of the Lord; and therefore have not enjoyed that uninterrupted prosperity which we might have enjoyed. *Covenant*—Notwithstanding all our transgressions whereby we have broken covenant with God, yet God, to whom all my sins were known, was graciously pleased to make a sure cove-

nant, ordered in all *things*, and A. M. 2986.
sure: for *this is* all my salvation, B. C. 1018.
and all *my* desire, although he make *it* not to grow.

6 But *the sons of Belial shall be* all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man *that* shall touch them must be ² fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

^f Judges v. 31; Psalm lxxxix. 36; Prov. iv. 18; Hos. vi. 5; Psa. cx. 3.—[‡] Chap. vii. 15, 16; Psa. lxxxix. 29; Isa. lv. 3.
² Heb. *filled*.

nant, to continue the kingdom to me, and to my seed for ever, chap. vii. 16, until the coming of the Messiah, who is to be my son and successor, and whose kingdom shall have no end. *Ordered in all things*—Ordned in all points by God's eternal counsel, and disposed by his wise and powerful providence, which will overrule all things, even the sins of my house so far, that although he punish them for their sins, yet he will not utterly root them out, nor break his covenant made with me and mine. *Sure*—Or, *preserved*, by God's power and faithfulness in the midst of all oppositions. *For this is all my salvation*—That is, my salvation consists in, and depends on, this covenant; even both my own eternal salvation, and the preservation of the kingdom to me and mine. *Although he make it not, &c.*—Although God, as yet, hath not made my house or family to grow; that is, to increase, or to flourish with worldly glory as I expected; yet this is my comfort, that God will inviolably keep this covenant. But this refers also to the covenant of grace made with all believers. This is indeed an *everlasting covenant*, from everlasting, in the contrivance of it, and to everlasting, in the continuance and consequence of it. It is *ordered*, well ordered in all things; admirably well, to advance the glory of God, and the honour of the Mediator, together with the holiness and happiness of believers. It is *sure*, and therefore sure, because well ordered: the promised mercies are sure, on the performance of the conditions. It is *all our salvation*: nothing but this will save us, and this is sufficient. Therefore it should be *all our desire*. Let me have an interest in this covenant, and I have enough, I desire no more.

Verses 6, 7. *But the sons of Belial*—Having in the foregoing verses described the nature and stability of that kingdom which God had, by a sure covenant, settled upon him and his seed; and especially upon the Messiah, who was to be one of his posterity; he now describes the nature and miserable condition of all the enemies of this holy and blessed kingdom. *Shall be all as thorns*—Which men do not use to handle, but thrust them away. And so will God thrust away from himself, and from his people and kingdom, all those who shall either secretly or openly set themselves against it. *That shall touch*

A. M. 2986. 8 ¶ These be the names of the mighty men whom David had: ³The Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite: ⁴he lifted up his spear against eight hundred, ⁵whom he slew at one time.

9 And after him was ^hEleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away:

10 He arose, and smote the Philistines until

^aOr, Joshebbassebet the Tachmonite, head of the three. —⁴1 Chron. xi. 11; xxvii. 2. —⁵Heb. slain.

them must be fenced—He must arm himself with some iron weapon, whereby he may cut them down; or, with the staff of a spear, or some such thing, whereby he may thrust them away from himself, that they do him no hurt. They shall be utterly burned—Or, if men do not cut them down or thrust them away, they will burn and consume them. The place—Or, in their place, where they grow or stand.

Verse 8. *These be the names of the mighty men whom David had*—Who helped to raise David to his dignity, and to preserve him in it, being continually with him in all his wars. There is a list of them also 1 Chron. xi., different from this in several particulars. But Abarbinel thinks this creates no difficulty, if we do but observe that there he distinguishes them into three classes. Those that had always been with him; those that came to him at Ziklag, a little before he was made king of Judah; and those that came to him in Hebron, after he was made king of all Israel. It was proper that the memories of all these should be preserved. But here, in this book, the writer intended only to mention the most excellent of his heroes, who were always with him in his wars; and for whose sake he composed the preceding song of praise to God. Add to this, that this catalogue, though placed here, was taken long before many of the preceding events, as is manifest from hence, that Asahel and Uriah are named in it. It must be observed also, that it was very common for one person to have divers names, and that as some of the worthies died, and others arose in their stead, a great alteration must of course take place in the latter catalogue from the former. We may learn from hence, how much religion tends to inspire men with true courage. David, both by his writings and example, greatly promoted piety among the grandees of his kingdom. And when they became famous for piety, they became famous for bravery.

The Tachmonite that sat in the seat—He sat in the counsel of war, next to Joab, being, it is thought, his lieutenant-general. *Chief among the captains*—The principal commander after Joab. *The same was Adino*—This was his proper name, and he probably was of the family of the Eznites. *He lifted up*

his hand was weary, and his hand A. M. 2986. clave unto the sword; and the LORD B. C. 1018. wrought a great victory that day; and the people returned after him only to spoil.

11 And after him was ⁱShammah the son of Agee the Hararite. ^kAnd the Philistines were gathered together ⁶into a troop, where was a piece of ground full of lentils: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

^b1 Chron. xi. 12; xxvii. 4. —ⁱ1 Chron. xi. 27. —^k1 Chron. xi. 13, 14. —⁶Or, for foraging.

his spear—These words are properly supplied out of 1 Chron. xi. 11, where they are expressed. *Against eight hundred*—In the above-mentioned place of 1 Chron. it is only three hundred. *Whom he slew at one time*—In one battle, which, though it be strange, cannot be incredible, supposing him to be a person of extraordinary strength and activity, and his enemies to be discouraged and fleeing away.

Verses 9, 10. *The men of Israel were gone away*—Had fled from before the Philistines, as it is explained, 1 Chron. xi. 13, being dismayed at the sight of them. *And his hand clave unto the sword*—Being all besmeared with blood. *The Lord wrought a great victory that day*—Like that of Shamgar and of Samson; God inspiring him with wonderful courage, and striking a terror into the Philistines. *The people returned after him only to spoil*—They that had fled, rallied again when they saw the wonders he did; and followed after him, not to fight, but only to partake of the spoil.

Verse 11. *After him was Shammah*—Who, although not expressly mentioned in the parallel place, 1 Chron. xi. 14, yet is plainly implied to have been engaged in this great action. For it is said, that *they set themselves, &c.*, that is, Shammah and Eleazar, who joined in this enterprise. But this place, in Samuel, teaches us that Shammah had the chief hand in it, and therefore it is ascribed to him. *Ground full of lentils*—In 1 Chron. xi. 13 it is, *full of barley*: in which there is no difficulty, one part of the field having probably been sown with lentils and the other with barley. *The people fled from the Philistines*—Fearing to defend the place.

Verse 12. *He defended it*—So that the Philistines could neither burn the corn, nor carry it away, nor tread it down. *The Lord wrought a great victory*—By his hand. How great soever the bravery of the instruments is, the praise of the achievement is to be given to God. These fought, but God wrought the victory. It must be observed that this Shammah, although one of the three most mighty men, is not particularly named in the book of Chronicles; it being the manner of the Scriptures, as the Jews observe, to notice that briefly in one place, which hath been explained at large in another; as this action of Shammah is here in this book.

A. M. 2986.
B. C. 1018.

13 And ¹three⁷ of the thirty chief went down, and came to David in the harvest-time unto ^mthe cave of Adullam: and the troop of the Philistines pitched in ⁿthe valley of Rephaim.

14 And David *was* then in a ^ohold, and the garrison of the Philistines *was* then in Beth-lehem.

15 And David longed, and said, O that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD.

17 And he said, Be it far from me, O LORD, that I should do this: *is not this* ^pthe blood of

the men that went in jeopardy of their lives? therefore he would not drink it. A. M. 2986.
B. C. 1018.

These things did these three mighty men.

18 And ^aAbishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, ^aand slew *them*, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the *first* three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of ^rKabzeel, ^awho had done many acts, ^ahe slew two ¹⁰lion-like men of Moab: he went down also and slew a lion in the midst of a pit in the time of snow:

21 And he slew an Egyptian, ¹¹a goodly man, and the Egyptian had a spear in his hand: but he went down to him with a staff, and

¹ 1 Chron. xi. 15.—⁷ Or, *the three captains over the thirty.*
^m 1 Samuel xxii. 1.—ⁿ Chap. v. 18.—^o 1 Samuel xxii. 4, 5.
^p Lev. xvii. 10.—¹ 1 Chron. xi. 20.—^a Heb. *slain*.

^r Joshua xv. 21.—^a Heb. *great of acts.*—^a Exodus xv. 15;
1 Chron. xi. 22.—¹⁰ Heb. *lions of God.*—¹¹ Heb. *a man of countenance, or sight, called,* 1 Chr. xi. 23, *a man of great stature.*

Verses 13, 14. *Three of the thirty chief*—Mentioned afterward: three captains over the thirty. *Came to David in the harvest-time*—Or rather, as the Hebrew is, at harvest. That is, saith Abarbinel, the Philistines came to destroy the fruits of the earth, that they might famish the Israelites: whereupon David raised an army to protect and defend them in reaping of their harvest, when they went about it. *Unto the cave of Adullam*—Where he had hid himself under the persecution of Saul; and where he now fortified himself against the Philistines; who, in the beginning of his reign, came with great forces against him. *And David was then in the hold*—Namely, the cave of Adullam, a place very strong by its natural situation! *The garrison of the Philistines was in Beth-lehem*—They had possessed themselves of this place and put a garrison in it.

Verses 15, 16. *David longed, and said, O! &c.*—Being hot and thirsty, he expresses how acceptable a draught of that water would be to him; but was far from desiring or expecting that any of his men should hazard their lives to procure it. *He would not drink thereof*—Lest, by gratifying himself upon such terms, he should seem either to set too high a price upon the satisfaction of his appetite, or too low a price upon the lives of his soldiers. *He poured it out unto the Lord*—As a kind of drink-offering, and acknowledgment of God's goodness in preserving the lives of his captains in so dangerous an enterprise; and to show that he esteemed it as a sacred thing, which it was not fit for him to drink.

Verse 17. *He said, Far be it from me*—He looked upon it no longer as water, but as the blood of those men who fetched it with the peril of their lives; and the blood of every thing belonged to the Lord, and therefore he poured it out before him. If the gener-

osity of David's worthies was great, David's generosity was no less so. Such actions as these dignify human nature, and manifest an excellence and grandeur which one should not otherwise think it capable of. *These things did these three*—They all joined in this hazardous exploit. But now follows what they did singly.

Verses 18, 19. *Abishai was chief among three*—The chief of those three mighty men before mentioned. See 1 Chron. xi. 20. *Had the name among the three*—That is, was most eminent and famous. *Was he not most honourable?*—Worthy to be the leader of them, for his superior valour and virtue? *He attained not unto the first three*—He fell short of them in strength and valour.

Verse 20. *Who had done many acts*—As Abishai also had done, who had succoured David, when a giant thought to have killed him. But their greatest acts only are here mentioned. *He slew two lion-like men of Moab*—The Hebrew word אַרְיֵל, *ariel*, signifies *a lion of God*, that is, a great lion. And it was the name among the Moabites for a very valiant man. Such a one at this day is called *assedollabi*, *a lion of God*, among the Arabians. *He slew a lion in the midst of a pit*—By going down into which he had put himself under a necessity of killing or being killed. *In time of snow*—This is mentioned to magnify the action, because then lions are fiercer both for want of prey, and from the sharpness of their appetite in cold seasons.

Verses 21, 22. *An Egyptian, a goodly man*—A person of great stature, 1 Chron. xi. 23. *He plucked the spear out of the Egyptian's hand*—This shows him to have been both fearless, and a person of great skill and dexterity in managing a combat, either with man or beast. *And had the name among*

A. M. 2986. plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was ¹² more honourable than the thirty, but he attained not to the *first* three. And David set him ^t over his ¹³ guard.¹⁴

24 ^u Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Bethlehem.

25 ^{*} Shammah the Harodite, Elikah the Harodite,

26 Helez the Paltite, Ira the son of Ikkesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite,

¹² Or, *honourable among the thirty*.—^t Chap. viii. 18; xx. 23.
¹³ Or, *council*.—¹⁴ Heb. *at his command*, 1 Sam. xxii. 14.

three mighty men—That is, among the three in the second rank, for it is said in the following verse that he did not attain or come up to the first three. Who the third was of this second rank of mighty men is not mentioned.

Verse 25. *Shammah the Harodite*—In 1 Chron. xi. 27, he is called, *Shammoth the Harorite*, the same names of persons or places being differently pronounced according to the different dialects of divers places or ages. They that compare this catalogue with that in 1 Chron. xi., will observe more names mentioned there than are found here. For the author of it reckons up and records the *names* of all the chief commanders in the army, though they were not in themselves heroic persons. But here

Ittai the son of Ribai out of Gibeah A. M. 2986
of the children of Benjamin, B. C. 1018.

30 Benaiah the Pirathonite, Hiddai of the ¹⁵ brooks of ^v Gaash.

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite; of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the son of Zeruiah,

38 ^u Ira an Ithrite, Gareb an Ithrite,

39 ^a Uriah the Hittite: thirty and seven in all.

^{*} Chap. ii. 18.—^x 1 Chron. xi. 27.—¹⁵ Or, *valleys*, Deut. i. 24.
^v Judg. ii. 9.—^z Chap. xx. 26.—^a Chap. xi. 3, 6.

the sacred writer only numbers those who were of themselves great heroes, not noticing the great commanders in the army who were not so.

Verses 26-39. *Helez the Paltite, &c.*—None of the memorable acts of these or of the following worthies are recorded; therefore, all that can be said of them is, that when God determined to raise a king to [■] great height of power and glory, he raised up several great men to co-operate with and assist that king in his designs and undertakings. *Thirty and seven in all*—Here are only thirty-six named. Either therefore one must be supplied whose name is not expressed among the three worthies of the second rank, or Joab is comprehended in the number, [■] being the general and head of them all.

CHAPTER XXIV.

David numbers the people, 1-9. His repentance and punishment, 10-15. The plague stayed, 16, 17. He erects an altar and sacrificeth, 18-25.

A. M. 2987. AND ^a again the anger of the Lord B. C. 1017. was kindled against Israel, and

¹ he moved David against them to A. M. 2987.
say, ^b Go, number Israel and Judah. B. C. 1017.

^{*} Chap. xxi. 1.—¹ *Satan*, 1 Chron. xxi. 1; James i. 13, 14.

^b 1 Chron. xxvii. 23, 24.

NOTES ON CHAPTER XXIV.

Verse 1. *And again*—After the former tokens of his anger, such as the three years' famine, mentioned chap. xxi. *The anger of the Lord was kindled against Israel*—For their sins, and on account

of the following action of David. The anger of the Lord, it must be well observed, was not the cause of David's sin, nor of the sins of the people; for God cannot be the author of sin; but David's sin and the sins of Israel were the cause of God's anger. *And*

A. M. 2987. 2 For the king said to Joab, the
B. C. 1017. captain of the host, which *was* with him, ² Go now through all the tribes of Israel, ^c from Dan even to Beer-sheba, and number ye the people, that ^d I may know the number of the people.

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, a hundred-fold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

² Or, *Compass*.—^c Judg. xx. 1.—^d Jer. xvii. 5.—^e Deut. ii. 36; Josh. xiii. 9, 16.—³ Or, *valley*.—^f Num. xxxii. 1, 3.

he moved David against them—The reader must observe that, as there is no nominative case before the verb here, in the original, to express *who* moved David, the most strict rendering of the clause would be, *There was who moved David against them, &c.* By our version, the reader is led to suppose that *the Lord*, mentioned in the foregoing part of the sentence, moved David to commit this sin of numbering the people. But this is not only quite contrary to the nature and attributes of God, but to what we are expressly told 1 Chron. xxi. 1, where we learn that it was *Satan*, and not the Lord, that moved David to do this. Here then we have a very remarkable instance, which cannot be too much regarded, to warn us against building any particular doctrine, or belief, on certain particular, detached expressions or passages of Scripture, not in harmony with the general tenor of God's oracles; especially such doctrines as are entirely opposite to the essential nature or attributes of God. For had not this fact of David's numbering the people been related, through the care of divine providence, by another sacred writer, who entirely clears God from having any concern in moving David to sin, it might have been concluded from the passage before us that God impelled David to this act; and, consequently, that it is consistent with the nature and government of God to excite the human mind to sinful acts: than which there can scarce be any thing more impious imagined. And therefore we may plainly see from hence, that we are not to form our notions from particular passages or expressions of the Holy Scriptures, but from the general tenor of them.

Verse 2. *From Dan even to Beer-sheba*—From one end of the country to the other. For Dan was the utmost bound of it in the north, and Beer-sheba in the south. *That I may know the number of the people*—This expression shows David's sin in this matter, that he numbered them, not by direction from God, but out of mere curiosity, and pride, and

5 ¶ And they passed over Jordan, A. M. 2987.
B. C. 1017. and pitched in ^a Aroer, on the right side of the city that *lieth* in the midst of the ³ river of Gad, and toward ^f Jazer:

6 Then they came to Gilead, and to the ⁴ land of Tahtim-hodshi; and they came to ⁵ Danjaan, and about to ^h Zidon,

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: ⁱ and there were

⁴ Or, *nether land newly inhabited*.—⁵ Josh. xix. 47; Judg. xviii. 29.—^h Josh. xix. 28; Judg. xviii. 28.—ⁱ 1 Chron. xxi. 5.

vain-glory; accompanied with a confidence in the numbers of his people. All which sins were so manifest, that not only God saw them, but even Joab and the captains of the host.

Verses 3, 4. *And Joab said, Now the Lord thy God add unto the people, &c.*—Thus we see that this action of David was thought a very wrong step, even by Joab himself, who remonstrated against it, as apprehensive of the bad consequences that might attend it: and therefore Joab counted not *Levi* and *Benjamin*, (1 Chron. xxi. 6,) *because the king's word was abominable to him*. Probably we do not understand all the circumstances of this affair; but Joab's sense of it, who was no scrupulous man, shows that David's conduct in it was extremely imprudent, and might subject his people to very great inconveniences. *Against Joab, and against the captains of the host*—Who joined, it seems, with Joab to divert the king from his purpose; in which, however, he was fixed and immovable.

Verses 5-7. *They passed over Jordan*—They went first into the eastern part of the country, and so by the northern coasts to the west, and then to the south. *And pitched in Aroer*—These words seem to import, that they pitched their tents in the field, and thither summoned the neighbouring towns to come unto them: which was very troublesome, and at last proved intolerably grievous. *And to the land of Tahtim-hodshi*—It is in vain to seek after this land, which is not mentioned in the book of Joshua, but, it is likely, was near to Gilead; and had been lately recovered, some think, from other people, and was now inhabited by the Israelites. *And they came to—about Zidon*—Not to the city of Zidon, for that was not in their power; but to the coast about it. *And came to the strong hold of Tyre*—To the territory near it. *And to all the cities of the Hivites, &c.*—Who lived in those north-west parts of the country. *Even to Beer-sheba*—On the south side.

Verses 8, 9. *When they had gone through all the*

A. M. 2987. in Israel eight hundred thousand va-
B. C. 1017. liant men that drew the sword; and
the men of Judah *were* five hundred thousand
men.

10 ¶ And ^kDavid's heart smote him after
that he had numbered the people. And David
said unto the LORD, ^lI have sinned greatly in
that I have done: and now, I beseech thee, O
LORD, take away the iniquity of thy servant;
for I have ^mdone very foolishly.

11 For when David was up in the morning,

^k 1 Samuel xxiv. 5.—^l Chapter xii. 13.—^m 1 Samuel xiii. 13.
ⁿ 1 Samuel xxii. 5.

land—But not numbered all the people, for the work
grew so tedious that they omitted Levi and Benja-
min. *Joab gave up the number of the people*—There
are two returns left us of this numbering, (one here
and the other 1 Chron. xxi.,) which differ considera-
bly from one another; especially in relation to the
men of Israel; which, in the first, are returned but
eight hundred thousand, but in the last, one million
one hundred thousand. “But I think,” says Dela-
ney, “a careful attendance to both the texts, and to
the nature of the thing, will easily reconcile them.
The matter appears to me thus: Joab, who resolved,
from the beginning, not to number the whole of the
people, but who, at the same time, wished to show
his own tribe in the best light, and make their num-
ber as considerable as he could, numbered every man
among them, from twenty years old and upward,
and so returned them to be five hundred thousand:
but in Israel he only made a return of such men as
were exercised and approved in arms: and there-
fore the number of persons above twenty years old
is less in his return here than in Chronicles. In a
word, here the whole of Judah is returned, and only
the men of approved valour in Israel. In 1 Chron.
xxi. 5, the whole of Israel is expressly returned; but
the particle *all* is not prefixed to those of Judah; and
therefore possibly the men of tried valour in that
tribe are only included in that return: and if so, the
returns must of necessity be very different.” Per-
haps, however, some mistake has been made in one
of the texts by the copyists. In which case Houbi-
gant prefers the smaller number.

Verse 10. *David's heart smote him*—His con-
science discerned his sin, and he was heartily sorry
for it. That heart, which was so lately dilated with
vanity, now shrunk into contrition and penitence.
O Lord, take away the iniquity of thy servant—Or,
the punishment of mine iniquity. Since he con-
demned himself and begged pardon, he hoped the
punishment deserved might be remitted. But he
was deceived; because not only himself but his peo-
ple also had offended.

Verses 11–13. *For when David was up in the
morning*—The words thus translated give the reader
to apprehend that David's penitence was caused by
Gad's threat, which certainly was not the case. He

the word of the LORD came unto the A. M. 2987;
Prophet ^aGad, David's ^oseer, saying, B. C. 1017

12 Go and say unto David, Thus saith the
LORD, I offer thee three *things*; choose thee
one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and
said unto him, Shall ^pseven years of famine
come unto thee in thy land? or wilt thou flee
three months before thine enemies, while they
pursue thee? or that there be three days' pes-
tilence in thy land? Now advise, and see what

^o 1 Samuel ix. 9; 1 Chronicles xxix. 29.—^p 1 Chronicles
xxi. 12.

was made sensible of his sin and made sorry for it
before Gad came to him. They should here be ren-
dered, *And when David was up, &c., David's seer*
—Gad is so called because he was David's domestic
prophet, by whom he consulted God in difficult cases,
and received his directions and commands. *I offer
thee three things*—To show him and the world that
the vengeance he now came to denounce was no
casual calamity, nor the effects of any natural cause,
he gave him his choice of the three evils, one of
which must be immediately inflicted upon him.
Shall seven years of famine come unto thee—In
1 Chron. xxi. 12, it is only *three years of famine*
which is the reading of the LXX.; a reading, says
Houbigant, which I prefer in this place, because the
three years of famine answer to the three months'
flight before his enemies, and the three days' pes-
tilence. It is easy to suppose here, as in verse 9, that
a slight mistake has been made by the writer in
transcribing the text. If this be not satisfactory to
the reader, he may suppose, with Poole and others,
that in Chronicles the sacred writer speaks exactly of
those years of famine only which came for David's
sin: but that here he speaks comprehensively, in-
cluding those three years of famine sent for Saul's
sin, chap. xxi. And this sin of David's being com-
mitted in the year next after them, was in a manner
a year of famine; either because it was a sabbatical
year, wherein they might not sow nor reap; or
rather because, not being able to sow in the third
year, on account of the excessive drought, they were
not capable of reaping this fourth year. And three
years more being added to these four, make up the
seven here mentioned. So the meaning of the words
is this: As thou hast already had four years of fa-
mine, shall three years more come? *Now advise*—
That is, consider. The divine wisdom appears in the
nature of the offer here made to David; he had sin-
ned by placing his heart on human means of safety
and security, instead of placing it on the divine pro-
tection. A trial was therefore made of him by this
offer, how his heart now stood, and whether it would
not fly to human means for safety. He had num-
bered his people, that he might rest in confidence by
knowing the strength of his kingdom. Had not,
therefore, his heart smote him, as mentioned verse

A. M. 2987. answer I shall return to him that
B. C. 1017. sent me.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; ^a for his mercies *are* ^b great; and ^c let me not fall into the hand of man.

15 ¶ So ^d the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.

^a Psa. ciii. 8, 13, 14; cxix. 156.—^b Or, *many*.—^c Isa. xlvii. 6; Zech. i. 15.—^d 1 Chron. xxi. 14; xxvii. 24.—^e Exod. xii. 23; 1 Chron. xxi. 15.

10, and had he not seen the sin and folly of seeking safety in human strength, independent of the Almighty, he would, in all likelihood, have chosen to have tried his fortune with his enemies in war, as depending on the known strength, courage, and number of his people. Or he would have chosen famine, as depending on his great riches for obtaining a sufficient supply of food from other countries, though the famine should come into his land. But by humbly and confidently leaving it to God, to inflict either of those punishments which come more immediately from his own hand, and one of which, namely, the pestilence, he knew no human power or means could any ways guard against, and from which all his mighty men of war, or his own valour and wisdom, could not defend him, but he would lie equally exposed as the meanest subject; by such a submission or choice as this, David gave a public testimony, that he was again convinced that all human means or strength avails nothing, unless we have the help and protection of the Almighty; that all our confidence is vain, unless that which is placed in the Lord.

Verse 14. *Let us fall now into the hand of the Lord*—Let us receive punishment from his immediate stroke, that is, by famine or pestilence, but chiefly by the latter. For though the sword and the famine be also from God's hand, yet there is also the hand of man, or other creatures, in them. The reason of this choice was partly his confidence in God's great goodness; partly, because the other judgments, especially the sword, would have been more dishonourable, not only to David, but also to God, and his people; and partly, because he, having sinned himself, thought it just to choose a plague, to which he was as obnoxious as his people; whereas, he had better defences for himself against the sword and famine than they had. *And let me not fall, &c.*—True, it is a fearful thing to fall into the hands of the living God! Fearful indeed for those who have, by their impitenence, shut themselves out from his mercy. But a penitent dares cast himself into God's hand, knowing that *his mercies are great*.

Verse 15. *So the Lord sent a pestilence upon Israel*—The event immediately answered to the choice; a plague instantly ensued. *From the morning even to the time appointed*—From that morning,

16 ^a And when the angel stretched out his hand upon Jerusalem to destroy it, ^b the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thy hand. And the angel of the LORD was by the thrashing-place of ^c Araunah the Jebusite.

17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, ^d I have sinned, and I have done

^a Gen. vi. 6; 1 Samuel xv. 11; Joel ii. 13, 14.—^b 1 Chron. xxi. 15, *Ornan*, Verse 18; 2 Chronicles iii. 1.—^c 1 Chron. xxi. 17.

in which Gad came to David, to the third day, the time appointed by God for the continuance of the plague. But not to the conclusion of that day, for we learn from the next verse that God, moved by the repentance of the king and his subjects, commanded the destroying angel to stay his hand, which plainly indicates that he had not fully accomplished the commission at first given him. *There died of the people seventy thousand*—"A calamity," says Delaney, "which has no parallel in the whole compass of history." It seems that the Hebrew nation were not only guilty, at this time, of many other sins, but were very culpable in regard to the numbering of the people, as well as David. They gloried, it is probable, in, and relied upon their numbers, and their own strength, instead of trusting in God and in his promises, for protection against, and victory over their enemies. And, therefore, it was with reason that they fell in this sad manner, to show them that all flesh is grass, and that their own strength and numbers availed nothing without God.

Verse 16. *The angel stretched out his hand upon Jerusalem*—Which he had begun to smite, and in which he was proceeding to make a far greater slaughter. This angel appeared in the shape of a man, with a sword drawn in his hand, to convince the people more fully that this was no natural plague, but one inflicted by the immediate hand of God. *The Lord repented him of the evil*—That is, he in part recalled his sentence of the plague's continuance for three whole days; and this he did upon David's prayers and sacrifices, as appears from verse 25, though these be mentioned afterward. This was on mount Moriah; in the very same place where Abraham, by a countermand from heaven, was stayed from slaying his son, this angel, by a like countermand, was stayed from destroying Jerusalem. It is for the sake of the great sacrifice, that our forfeited lives are preserved from the destroying angel.

Verse 17. *These sheep, what have they done?*—What? They have done many things amiss. Their rebellions and other vices had been many, and it was for their own sins, as well as for David's, that this heavy judgment now befell them. The king, however, as became a penitent, is severe on his own faults, while he extenuates theirs. *Let thy hand*

A. M. 2987. wickedly: but these sheep, what B. C. 1017. have they done? Let thy hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came that day to David, and said unto him, ² Go up, rear an altar unto the LORD in the thrashing-floor of ⁶ Araunah the Jebusite.

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? ^a And David said, To buy the thrashing-floor of thee to build an altar unto the LORD, that ^b the plague may be stayed from the people.

22 And Araunah said unto David, Let my

lord the king take and offer up what A. M. 2987. seemeth good unto him: ^c behold, here be oxen for burnt-sacrifice, and thrashing-instruments and other instruments of the oxen for wood.

23 All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The LORD thy God ^d accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the LORD my God of that which doth cost me nothing. So ^e David bought the thrashing-floor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. ^f So the LORD was entreated for the land, and ^g the plague was stayed from Israel.

^a 1 Chron. xxi. 18.—^b Heb. *Araunah*.—^c Genesis xxiii. 8–16.
^d Num. xvi. 48, 50.—^e 1 Kings xix. 21.

^d Ezek. xx. 40, 41.—^e 1 Chron. xxi. 24, 25.—^f Chap. xxi. 14.
^g Verse 21.

be against me—Herein David shows his piety and fatherly care of his people, and that he was a type of Christ; *and against my father's house*—My nearest relations. These, probably, had either put David upon, or encouraged him in this action. And, besides, it was but fit that his family, who partook of his honour and happiness, should also partake in his sufferings, rather than those who were less related to him.

Verse 18. *Gad came that day to David*—By the express command of God, (verse 19; 1 Chron. xxi. 18, 19,) *and said unto him, Go up*—To mount Moriah; *rear an altar in the thrashing-floor of Araunah*—Which place God appointed for this work, in gracious condescension to, and compliance with, David's fear of going to Gibeon, which is expressed 1 Chron. xxi. 29, 30; because this was the place where God, by his angel, appeared in a threatening posture, where therefore it was meet he should be appeased; and because God would hereby signify the translation of the tabernacle from Gibeon his ther, and the erection of the temple here, 2 Chron. iii. 1.

Verses 21, 22. *Wherefore is my lord the king come?*—Wherefore doth the king do me this honour, and give himself the trouble of coming to me? *Behold, here be the oxen*—Which were employed by him in his present work of thrashing. *And instruments of the oxen*—Their yokes, and the instruments which they drew after them, to beat and press out the corn.

Verse 23. *All these things did Araunah as a king*—That is, with a royal bounty; *give unto the king*—He not only offered, but actually gave them; he resigned his right and property in them to David;

though David, by his refusal, returned it to Araunah again. The words in the Hebrew are, *these things gave Araunah the king unto the king*. From whence some infer that, before the taking of Jerusalem, he was the king of the Jebusites; or a man of the greatest authority among them, like a king; or was descended from the blood royal of the Jebusites. But neither the Greek, nor the Syriac, nor the Arabic copies have the word *king*, nor had the Vulgate it till the edition published by Sextus; nor was it in the Chaldee Paraphrast, in the time of Kimchi, who cites it thus: *Araunah gave to the king what the king asked of him. The Lord thy God accept thee*—He was a Jebusite by nation, but a sincere and hearty proselyte; which made him so liberal in his offers to God's service, and the common good of God's people.

Verse 24. *Neither will I offer that which doth cost me nothing*—For this would be both dishonourable to God, as if I thought him not worthy of a costly sacrifice, and a disparagement to myself, as if I were unable or unwilling to offer a sacrifice of my own goods. *David bought the thrashing-floor, &c., for fifty shekels of silver*—In 1 Chron. xxi. 25, he is said to give for the place six hundred shekels of gold by weight. Probably here he speaks of the price paid for the thrashing-floor, oxen, and instruments; and there for the whole place adjoining, on which the temple and its courts were built, which certainly was very much larger than this thrashing-floor, and probably had Araunah's house, if not some other buildings, upon it.

Verse 25. *David offered burnt-offerings and peace-offerings*—Burnt-offerings were, in effect, prayers to God, that he would remove this plague

and peace-offerings were acknowledgments of God's goodness, who had already given David hopes of this mercy. Delaney supposes that the ninety-first Psalm was written by David in commemoration of his deliverance from this calamity.

As the history of David is the principal subject of the two books of Samuel, and as *his* is a very distinguished character, we shall here, in the conclusion of our notes on these books, present our readers with a short sketch of it, drawn by a masterly hand, but, as we think, in rather too glowing colours. "David's is a character which stands single, in the accounts of the world equally eminent and unrivalled. For, not to insist on his great personal accomplishments, such as beauty, stature, strength, swiftness, and eloquence, his character is sufficiently distinguished by the noblest qualities, endowments, and events. Exalted from an humble shepherd to a mighty monarch, without any tincture of pride, disdain, or envy. Quite otherwise: remarkably humble in exaltation; or, rather, humbled by it. Exalted, unenvied. Exalted himself, and equally exalting the state he ruled: raising

it from contempt, poverty, and oppression, to wealth, dignity, and sway. A man experienced in every vicissitude of fortune and life, and equal to them all. Thoroughly tried in adversity, and tempted by success, yet still superior. Cruelly and unjustly persecuted, yet not provoked to revenge. In the saddest and most sudden reverse of fortune, depressed by nothing but the remembrance of guilt; and, in consequence of that, unhumbled to any thing but God.

"To sum up all; a true believer, and zealous adorer of God; teacher of his law and worship, and inspirer of his praise; a glorious example, a perpetual and inexhaustible fountain of true piety; ■ consummate and unequalled hero, a skilful and a fortunate captain; ■ steady patriot, ■ wise ruler, a faithful, a generous, and a magnanimous friend; and, what is yet rarer, a no less generous and magnanimous enemy; a true penitent, ■ divine musician, a sublime poet, and an inspired prophet. By birth, a peasant; by merit, a prince. In youth, a hero; in manhood, a monarch; in age, a saint."—Delaney.

953

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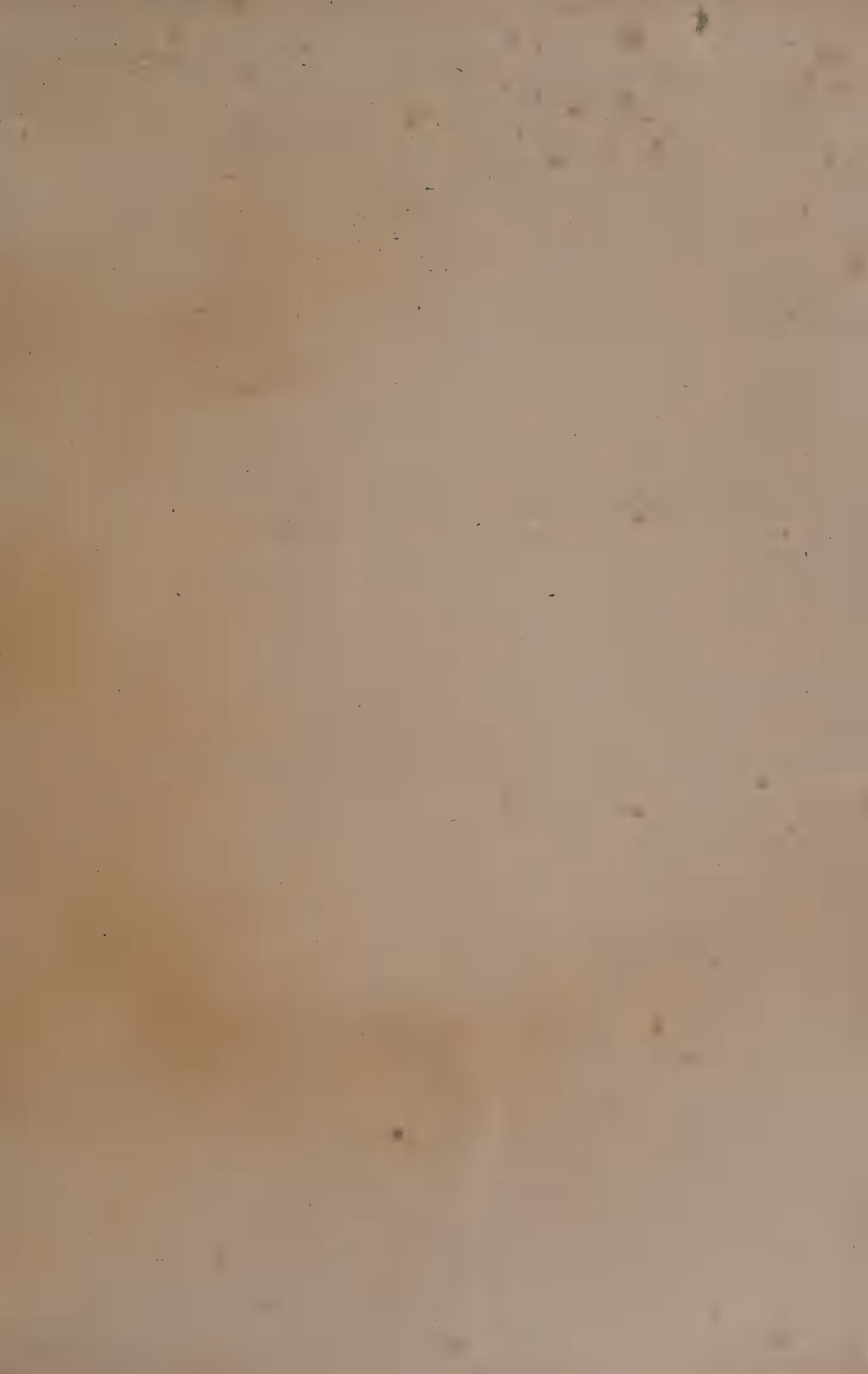
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